THE NEW TESTAMENT OF OVR LORD IESVS Christ, translated out of Greeke by Theod. Beza.

Whereunto are adioyned briefe Summaries of doctrine vpon the Euangelists and Acts of the Apostles, together with the method of the Epistles of the Apostles, by the said Theod. Beza:

And also short expositions vpon the plaines and hard places taken out of the large annotations of the foresaid Authour and Iosephus Interpretes, by P. Lasher, Pastorus.

Englished by L. TOMSON.

Whereunto is adioyned a Concordance or Table made after the order of the Alphabet, containing the principall heads words and matters, which are comprehended in the New Testament.

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1597.

Cum priuilegio.

TO THE RIGHT HONORABLE SIR FRANCIS WALSINGHAM KNIGHT, PRINcipall Secretarie to her excellent Maiestie, and one of her Highnesse priuie Counsell: And to the right Worthipfull M. Francis Hastings Esquire, L. T. wisheth prosperitie in this life, and life euerlasting in Christ our Sauiour.

IF I had to render a reason of this my trauaile in translating into our mother tongue, that, that hath bene faithfully laboured and put forth in the Latin to the great commoditie, and profit of such to whome our good God hath giuen vnderstanding therein, I might truely and iustly say, it was for my poore brethrens sake, which wante the blessing before said, for the vnderstanding of the Latine, & yet haue great riches of the Lord, in that he hath giuen them the benefite to vnderstand and read their owne. For as the Sunne, which shineth vpon the iust and vniust, was not made for the benefit of our Countrie only, but of al the World, nor the Sonne of God sent into the World for the Iewes only, but also for the Gentiles, part of whome we are (for he shut vp al vnder vnbeliefe, that he might haue mercie vpon all:) So neither were the Scriptures left for the Grecian only, but for the Barbarian also, both for the wise & vnwise, both for the learned and vnlearned of what Nation and tongue soeuer they were, that we altogether through patience & comfort of the holy Scripture might haue hope: For so farre haue the Scriptures of duetie to goe, as the Apostles had commandement to preach, & in so many tongues should the Apostles preach, as by their gift from aboue they might. And as they them selues are in this sort to be applied to our vse, through the gift of tongues, which God doeth still powre vpon his Church, (though not after the same sort as at the first,) euen so whatsoeuer holy men haue written vpon them through his vnspeakable mercies, and by the working of his holy Spirite in our tongue, ought likewise, by the same gift bee deuided to the profite of the brethren elsewhere, which differ in tongue, but agree in vnitie of faith: For so it commeth to passe that we communicate one with another benefits, &

become to haue a fellowship in those thinges, which otherwise seemed to be seuerall to some one of vs. This benefite of God for his part, and consideration of euery one of our duetyes for our partes, brought the Scriptures themselues first out of Iudea, and the Hebrew tongue, into Grecia, & the language of that country, though not so happily as might bee wished, from thence to the Romanes, & in the Latine tongue, and so through the louing visitation of our God, into Dutch, French, English, Italian, & so forth, which no man repenteth at (that Antichrist of Rome only except, who hateth the light, because hee is not of the light, but of darkenesse, as his Father the Prince of darkenesse, the Deuill is) but all that loue God, and feare God, most humbly thanke him for, as obedient and dutifull children, shewing their obedience toward him in studying in his Law both day and night.

And as our Brethren and Saincts of God haue done for our behoofe in this point touching the Scriptures, so haue they done for the workes of good Fathers and Prophets, causing them to speake familiarly to vs, as homeborne children with vs, which otherwise were plantes of Palestina, and graftes of Grecia, and citizens of the Latins. All this I say for our profit, that we might taste and feele how louing and mercifull our God is, and what is part, that Communion of Saincts is, which we so often recite, & so constantly beleeue at this present, and shall, I trust, to the ende, when beliefe shal cease, & God shalbe all in all. For this we confesse & beleeue all, that wheresoeuer we are, & into howe many countries of the worlde soeuer we are scattered, wee are but one Church, we make but one body, we haue but one head, & but one Spirit. If God raise vp a Prophet in our Countrey, as hee did at the first in Iudea, his mind is, that the words of this his own Prophet, shalbe profitable to the whole body, as wel the foote which is the furthest part, as the heare that is the neerer, shall receiue nourishment and increase of strengthe by it. And for this end and purpose he deuideth diuers gifts vnto this body, that the nourishment which seemeth to be so farre off, may be brought neere, yea, and so neere that o the member may liue thereby. So that the gift receiued, layeth a burden vpon him, that hath receiued it, & it is no more in his power, to do or not do, but he must of necessity do for the profit of Gods Church, according to the measure of that gift which God hath giuen him, remembring alwayes with himselfe,

selfe, that our God is a warie and heedie giuer, and looketh for an accompe, because he rendreth his children. How made vs not for our selues, but for our brethren, and so long shall we be here, as he hath appointed our brethren to reape commoditie by vs. If we will seeme to make a peartie of that which ought to be common, and keepe it to our selues as our owne, which is not ours, but our brethrens, the Lord is faithfull, who will not bee slacke to punish our vnfaithfulnes, and to render vs the recompence of our faithles dealing both toward him and them. This was one reason no doubt, and not the least, which moued the Fathers in olde time, and our good fathers of this our blessed age, yet liuing amongst vs, to do as they did, and do still, by publishing those things which they haue receiued of God for vs, & not for themselues: & hereupon was this our godly brother and father, whom we thinke worthie all reuerence in the Lorde, not onely satisfied to put these his notes forth in the Latine tongue, but desired also some of our godly brethren to communicate them with his Countrie men in their owne Language, which as it hath bene godly intended, so I am sure it will be performed, as the Lords will. Which thing was no small mouing to me, considering as great want in mine owne Countrie men, and as great profite, which may, I trust, rise vnto them by it, if they can be as content to take paynes to reade, as I haue taken the labour to write, onely for conscience sake, and in the feare of God, so make them partakers of that commoditie, which I my selfe and many mo of my learned brethren haue felt by this so singular a blessing of our mercifull father and Lorde God, through the tender care that this most reuerend Father, and louing brother Theodore Beza had of vs. This I thought my selfe of duetie bound vnto, being no otherwayes so presently able to helpe them, not minding to preuent any other mans doing, for I heard not of any that was or would goe about it, but tendering onely the profit of the more simple and vnlearned which are as desirous of instruction, as I would e instruction were ready for them, and respecting that that I must bee called to account for, in the day of our Lorde Iesus. This reason of my doing I say, I haue to giue and testifie to all the worlde, if it bee not so much as I might haue done, as haply some will say: I stay my selfe vpon the testimonie of a good conscience before God, being assured that herein I haue not done amisse, craning pardon at the Lords handes for

all my wants, aswell of duetie, as of other things in what other respects and parts of my life soeuer. What profite shall come of it, I leaue that to the Lord, for neither the planter nor the waterer is any thing, but God that giueth the increase, and yet I doubt not but it shall doe that good which the Lord hath appointed it for. The enemies will take occasion to stumble at it, and that is one profite, for Christ was made for the fall of many: other I trust shall receiue comfort by it, for the same is a Sauiour to him. As all men haue not faith, so all men shall not receiue it, and therein as no man can marueile, so I cannot bee grieued, for they that are such, are prepared to destruction. Onely my purpose was, and mine earnest prayer to God is, that if not all, yet many may receiue comfort of it to their immortalitie: as for the rest, if the Lord hath so appointed it, that I should bee a sauour of death vnto death to them, and this my paines taken should be a furtherance to their hardening, as I goe not about to seeke out his vnspeakable counsels, so all laude and prayse bee to his Name for it. Howbeit, I determine of none, but vnto them that haue this signe of reprobation, this I say, and I call heauen and earth to witnesse against them this day, that if they goe on forwarde in this striuing against God, they shall vndoubtedly perish, and this my labour shall bee a witnesse against them in that day. For hee that refuseth to heare the worde preached, and will not read it, if God haue giuen him that gift that hee may reade it, pronounceth sentence against him selfe, that hee is none of the children of God, that he is none of the sheepe of Christ, that hee hath no part of inheritance in that Kingdome, which was prepared for vs before the beginning of the world. For doeth not Christ say, My sheepe heare my voyce? and doeth not Paul say, Faith is by hearing, and hearing by the worde of God? we are not Christes then, if we will not heare, and wee can not haue faith, if the word do not sound vnto vs: and looke where faith is not, there is no Christianitie, there is no life, there is no saluation: & if no life, if no saluation, then no Christ, no God, for God is not the God of the dead, but of the liuing: & liue without faith we can not, and to haue faith without the worde it is impossible, as the Apostle speaketh of the ordinarie way of our saluation: if it otherwise fall out by way of reuelation, it is rather by way of miracle, and of a speciall grace, which may not cause vs to tempt

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the Lord in forsaking his approued way. Dauid speaking of the blessednesse of the happie man, (and there is no happie man but the childe of God) setteth downe this (we knowe) as a chiefe point of his happinesse, that he studieth vpon the Law of the Lord both day and night: And this is not left vnto vs as a point to be ordered at our discretion, as who would say, We may bee happie with it, and we may be blessed without it: no not so, it is a thing very requisite and necessarie for them which haue the gift, as without which they shall not be blessed: For how can we receiue a gift of the Lord, and not giue an account for it? And what is hee so voyde of the Spirit of God, that knoweth not, how he must repent him of his slacknesse in vsing any good blessing of God, and call for pardon and mercie, that his negligence may not be imputed to him? And is there any repentance without a sinne? Can I craue pardon at Gods handes for that wherein I haue not offended? Thy very calling for mercie (O man) whatsoeuer thou art, argueth and telleth thy conscience thou hast sinned therein, and if thou see it, it must be so at thy latter ende, if God giue thee space and grace to repent, consider it betime with thy selfe, make thy reckoning now, that if thou wilt bee blessed, thou must meditate and studie in the Scriptures of the Lorde and God both day and night: If thou remember the recreation of thy body with some lawfull pleasures, forget not the refreshing of thy soule with this heauenly foode: Let not Gods goodnesse towardes thee in giuing thee some libertie, cause thee to become vnmindefull and vngrate to him, and deadly enemie to thy selfe. Our duetifulnesse herein, and how much God requireth at our handes, is set forth herein, that in the Law written by Moses, all fathers are commanded to teach it their children, to speake of it, sitting at home, and going abroade, to write it vpon the postes of their houses, to make them frontlets of it, and hemmes of their garments: And shall we thinke that this Law perished with them? because we are not Iewes, are we not therefore Gods people? No doubt it is written for our instruction: for all things that are written, saith the Apostle, are written for our learning: And what then shall we learne hereby, yea, what thing must we learne hereby: but as we haue heard and read in Dauid, that if we will be blessed, we must meditate in it both day and night, both for our selues, and for our children, for our brethren, for our families? Hereupon also the

Apostle vnrouleth the common learning, and reasoneth the charge to all Christians of what estate, order, calling, condition soeuer they be, saying, Let the word of God dwell in you plenteously in all wisdome. Hearken you loth some hearts, and giue eare, you that will needes beare about with you this open marke of reprobation: thinke you that this is spoken to you? For if you be not within the compasse of this saying of the Apostle, you are not within the compasse of euerlasting life. Are you, or doe you take your selues to be of the number of those, in whom the word of God must dwel plenteously? How shall it come to dwell in you? How shall it take possession of you? Can you tell what dwelling meaneth? It is to haue full possession, and a mansion house in you, to sit and rest there, to rule and gouerne there, as you doe in your houses, and places of your owne abode. And how shall this be, but by that ordinarie meanes which God hath appointed you? which is by reading and hearing. It commeth not by Idlenes and worldly vanities, it commeth not by dicing and carding, dauncing and dalliance, it commeth not by chambering and wantonnesse, this is not the way to haue the worde of God to dwell in you. You must search the Scriptures. Doe you thinke to haue eternall life? You must looke into them: Search the Scriptures, sayth Christ, for they beare witnesse of me. But you passe not for him: If you did, you would neuer bee so carelesse of your selues, and carefull to serue the Deuil. I say you are carefull to serue the deuil, when you vse vp early, and goe late to bed, when you leaue no labour nor paines, to seeke after the pleasures of the flesh, and cannot abide to heare of the word, you cannot abide, I say, once to looke vpon it, it is death to you, to heare a preacher once in a twelvemoneth. And yet you will be called Abrahams children: Hee that should say otherwise of you, should haue the defiance giuen him: But the trueth is, you are not his children, vnlesse you followe his
Gen.18.19. steppes: And what sayth the Scripture of him? I knowe that hee will commaund his sonnes and his houshold after him, that they keepe the way of the Lorde. Which of you hath a care to that? Or how can you haue a care to it, if you knowe them not? and how can you knowe them without reading or Preaching? Cornelius was a true childe of Abraham, he feared God and all his houshold. So was Eunice, Timothies mother, and Lois his Grandmother, and see what her praise was being but a

woman,

woman, shee nourished vp her sonne in the wordes of faith, and of good doctrine. Which of you can bring vp his childe in doctrine, and knoweth none himselfe? or how wilt thou haue thy childe follow that, which thou hatest thy selfe? It cannot be, such grapes cannot be gathered of such thornes, nor such figges of these thistles. They of Berea were right children of Abraham, and famous followers: so saith the Scripture: and why so? For they receiued the worde with all readinesse, and searched the Scriptures dayly, whether those things were so. Why then, you are but bastardes, and no children: Shamefull is your name, and hatefull to all the worlde: For where is your readinesse in receiuing the word? where is your dayly searching the Scriptures? Giue attendance to reading saith Paul to Timothie, and againe, Continue in learning, for in doing this thou shalt both saue thy selfe, and them that heare thee. And this is not a precept for Ministers only, but generally for all men: For thou shalt saue thy selfe saith he: other I am sure will be partakers of saluation aswell as they, it is not proper to them onely to be saued, no more it is to them also to reade the Scriptures: so then if it bee a commandement to them, it is so to vs all, because we will all be saued. Wilt thou be saued then? Then must thou reade & heare the Scriptures: Thou must haue it dwell plentifully in thee. By dwelling plentifully the Apostle meaneth thou must be cunning and perfite in it, both for the knowledge of it to instruct thy selfe and other, and also for the framing of thy life after it. To you it is, to you, I say, which are not Ministers, whom the Apostle speaketh vnto, to you that are troubled with worldly affaires, you especially must reade y scriptures, and reade them with great diligence: the more enemies a man hath, the better he ought to be armed: Now haue more enemies then the worldly men: Which of you goeth forth to battell, and putteth not on his armour? The armed commonly ouercome, and are saued, and not the vnarmed. And who needeth the Physician more, then he that is most wounded? I will not enter into comparison, whether of you is in most danger, the Minister, I meane, or the other that is no Minister. I would rather wish you to consider in your selues, that so by entring into your selues, you might feele what needs of armour you haue, what needs of a Physician. But this I will say, because you feele it to your smart, where it pleaseth God to visite you, When any temptation falleth vpon

Acts 17. 11.

1. Tim. 4. 13. 16.

you,

you, as if it plaised the Lorde to strike you with sickenesse, with lamenesse, to take away your children, your goods, and those things which you love best, in steade of comforting your selues, and humbly submitting your selues to the mighty hand of God, you fall to murmuring against him, you fall to desperation, you remayne comfortlesse, you can not rayse vp your owne hearts, nor the hearts of your brethren, which are prossed with the like visitation. What a lamentable case is it to see one of you haters and despisers of the worde of God, to come to a sicke man to comfort him, you, to your owne wiues, and children, to your friendes and acquaintance? miserable is the comfort (God wot) that you giue him: you stande like Blockes and Stockes, not knowing how to direct him, thus shewing forth your condemnation, being nearer to Hell, then he is to the Graue, and to euerlasting death, then hee is to this bodily death. You can pretend no excuse, but onely that you are not learned, and why are you not learned, (I speake to you that can reade) seeing you haue the Scriptures in your owne tongue? Your common pretences in former times hath beene, because they were harde: Though that excuse bee none, for some of you that can reade, haue trauayled in harder, I am sure: and for the rest, this I say, that the harder it is, the more paynes you ought to haue bestowed in it. For if you be resolued as you ought to bee, that you are bounde to knowe your Fathers will, the hardnesse of it may not cause you to forsake your dutie. I will referre you but to your owne iudgement: What is hee amongest you, that if his father left Will and Testament, by the benefite whereof hee looketh to enioy his fathers landes, there were some one clause hard, would not you bee diligent in searching it out, by reading and reading againe, by conferring with other more learned then himselfe, by hearing the iudgement of the best Lawyers? So that in our causes of earthly matters hardnesse cannot cause vs to slacke our duties, but rather cause vs to vse more diligence. So should it be, yea, so would it bee in this Will and Testament, whereby our hope is to come to the inheritance of euerlasting life: If any one clause of it should be hard, that should not cause an hardnesse of heart to cast off the care of the whole, and vtterly to surceasse from looking vpon it. But this sheweth, as I sayd, what we are. For if we were Children and not bastards, we would haue as great a care to it for all the hardnesse,

hardnesse, as wee have to an earthly wyll. Well, it hath pleased God in this our latter age, to remoue this cloke, the Scriptures are made plaine vnto vs, and this newe Testament, by those notes of Beza, so plaine both for the meaning it selfe of euery sentence, and for the plaine light of euery worde, and kinde of speache, that no man can pretende that former excuse. I dare auouche it, and who so readeth it, shall so finde it, that there is not one hard sentence, nor darke speache, nor doubtfull worde, but is so opened, and hath such light giuen it, that children may goe through with it, and the simplest that are may walk without any guide, without wandring and going astray. So that if thou wilt not still harden thine owne heart, and purchase wrath vnto thy selfe against the day of wrath, thou must newe come, and take better wayes, and shewe foorth better fruites then thou hast done. But haply, thou wilt pretende corruption, and say that the Scriptures are falsified with those corrections, and marred with those glosses: Thus in deede Antichrist saith: but thou hast to follow the counsell of the holy Ghost by the mouth of the Apostles, Trie the Spirits, whether they bee of God or no. Thou must examine them, and conferre them first with the Scriptures, before thou condemne them, for so did they of Berea, & so did the Samaritanes, as we read in Iohn. For vnles thou heare Christ himselfe speake in his worde, and conferre those things that are layd before thee, with the Scripture, thou shalt be deceiued. Thou knowest euil in worldly affaires, for a man to condemne another before he haue heard him, is a great point of rashnesse, & disalowed of all men: and he that will giue his iudgement vpon a matter before he hath well weighed it, carieth about him the name of a fool. But if according to the hardnesse of thine heart which can not repent, thou wilt not come to better wayes, and meanest to remaine still in like loathing of the Scriptures, and forslacking thy dutie therein, as thou hast done in former times: I pronounce the wrath and vengeance of God against thee, and tell thee from the Lordes mouth, thou shalt haue no part in the inheritance of the righteous. And as for you, my poore brethren, which haue tasted and felt the louing mercies of our good and gracious Lorde and Father, and haue entred into a league with him, to take him to bee your God, as he hath taken you to bee his people, receiue you this benefite of the Lord, as my trust is you will, with ioyfull hearts:

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be mindefull to giue thankes to the Lord for this worthy brother of ours, and pray for his continuance amongest vs in his Church, that we may be further enriched by his meanes, and receiue greater comforts of the Lorde by the handes of his seruante. I will not stande to commende this worke vnto you, both for the faithfulnesse of the translation, and for the singuler profite of the newe: the commoditie, which I know vndoubtedly, you shall reape thereby, will commend it sufficiently to your godly hearres. The thankefulnesse that you can shewe both to GOD for him, and to him for his paines, is the diligent and painefull reading of that which he hath diligently and painefully written. If otherwise it should fall out, which I hope will not, you shoulde fall into the condemnation of the wicked, and turne this blessing of the Lord to your hurt and destruction. And as you shall thinke your selues bound to him, for thus opening the Scriptures of God vnto you, so be you mindefull to pray for them, by whose godly meanes they come to your handes. This doore hath bene shut vp a great while, you knowe: be thankefull therefore to God, & pray for the long life and happy reigne of our most dreadfull soueraigne, Elizabeth, by Gods gracious and louing mercies towardes this his Church of Englande, our most lawfull and only Prince, our true nourisher of the Lord, and mother of this Israel. As the Lord hath preserued her Maiestie mightily these yeres passed, from the traiterous treasons of traiterous and bloodthirstie dissembling hypocrites hearts, so it may please him to continue his Fatherly protection towardes her, and discouer all counterfeites, & plucke away all visards from their faces, that her Maiestie may see in deede who are her enemies, & he through his mightie power confounde & bring thē to shame, that either with heart or hand, intend or procure any thing against her. And let all such as feare the Lord, say with Dauid touching Gods enemies and her Maiesties: Powre out thy wrath, O Lord, vpō the people that haue not knowen thee, and vpon the Kingdomes that haue not called vpon thy name. Be thankefull also & pray for the Honourable Counsell, by whose good meanes vnder her Maiestie, you enioy this benefite, and shal do greater, if with thankeful hearts you turne vnfeinedly to the Lord, & pray for the increasing of his graces in them, whome he hath placed as vnder shepheards ouer this his house of Israel. And for mine owne part, as I shall I trust remaine mindefull

Psal. 79. 6.

all

all the dayes of my life with earnest and hearty prayer first for her Maiestie, and her long and blessed reigne over vs, with all peace and quietnesse, to the destruction of all her enemies both open and dissembling, which seeke their owne wealth more then her Maiesties health: and next for her most Honorable Counsell, that as good fathers they may rule over vs as children, and not as seruants: so to your Honour, as I am most bound. I professe this testimonie of mine hearty good will and meaning towardes you, being ready to performe all the dutifulnesse to your Honour, which the Lorde shall giue me, both in prayer to him for your health, and increase of Zeale to the maintenance of his kingdome, which is the only priuiledge of your Honor, & the marke you haue to shoote at. And as in duetie I haue and am bound to your Worship, for the great courtesies I haue receiued of you now a fewe yeeres, and for the feare of God which I see in you, which the Lord increase to the honour of his Name, and to be a light to the brethren. So I ioyne you herein, in one poore & simple remembrance of my good will, being not able by seuerall gifts, to shewe how much I thinke my selfe in dutie to you. The thing is such I knowe is great, but my labour but small, for my chiefest respect was to further and helpe the more simple sort. God graunt it may be profitable to them, and that his children may reape that commoditie by it, which my prayer is they shall. Then shall I thinke my selfe blessed of the Lorde, and thanke him heartily for his fatherly goodnesse towardes me, with earnest prayer to him for your honour and Worship, that his peace may remaine vpon you for euer, and vpon all the Israel of God.

The

The Printer to diligent Reader.

DEARE Christian Reader, to the intent thou mayest the better enioy the benefits of those notes or expositions vpon the new Testament: I thought it not amisse to declare vnto thee the vse of the same. And first forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sense, haue bene so placed that none without great labour, could find out the texts alleaged. I haue made these sixe seuerall figures or markes, ✤ ✣ ✧ ✠ ✱ ❋ and haue set them as wel in the margents as in text, so that thou mayest easily find that which thou desirest: For example, in the first word of the first chapter of Matthew is placed this first marke, ✤ looke out the marke in the margent, & there thou shalt find, Luke 3.23. which place agreeth to this of Matthew, and so likewise thou shalt find in the residue. But if many quotations belong to one place, word or sentence, the first is onely marked, and those that follow vnmarked appertaine to the same. And if it fall out that there be more then sixe directions in one page, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first page of Matthew, where both in the text and margent also, they are all set downe, and the foure first repeated.

The Notes which are directed by figures of Arithmeticke as 1.2.3.4, &c. throughout the Euangelists and Actes, declare the effect or summe of the doctrine conteined betweene one of the said figures, & the next that followeth, as for example, from the figure 1. in the first line and first word of Matthew vnto the figure 2. in the 18. verse of the same chapter, the doctrine there gathered & set downe in the margent in this sort. 1 Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.

And in the Epistles in like sort they declare the method and arte which the Apostles vse, & howe euery argument or reason dependeth one vpon another: these figures are begun againe at the beginning of euery chapter. Lastly, the notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound & lighten the darke words & phrases immediatly following them. As in the first line and second word, the letter, a, being referred vnto a, directly against him in the margent, sheweth that this word, Booke, signifieth A rehearsall as the Hebrewes vse to speake: as Gen. 5.1. The booke of the generations. These letters beginne at the beginning of euery chapter, continuing vnto z, and so beginning againe with a, if there be so many notes that they doe exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruite, and giue the prayse to God.

Farewell.

THE DESCRIPTION OF THE HOLY land, conteyning the places mentioned in the foure Euangelists, with other places about the sea coastes, wherein may be seene the wayes and journeis of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three parts this Land is deuided.

THE PLACES SPECIFIED IN THE MAPPE, with their situation by the obseruation of the degrees concerning their length and breadth.

Abelon	63.40 / 31.30.	Cornelius	66.53 / 32.30.	Ion, the other Sycamine wherein	
Azot	62.35 / 31.	Dan, one of the fountaines		Iordan springeth	67.30 / 33.5.
Bethlehem	63.35 / 31.50.	whereof Iordane springeth		Magdalon, called also Dalmanutha	66.48 / 31.58.
Bethphage	68, 31, 58.	6th	67.35 / 33.8.	Nain	66.48 / 32.58.
Bethsaida	65.50 / 32.20.	Emaus	62.40 / 32.	Naim	66.35 / 31.35.
Bethsames	62.30 / 31.40.	Emmaus	63.45 / 31.50.	Nazareth	65.50 / 32.40.
Bethania	62, 31, 58.	Ephra	66.8 / 32.	Ptolemais	64.50 / 32.58.
Cana of Galile	64.50 / 32.48.	Gadara or Gergesa	66.40 / 32.25.	Removing the chair	64.20 / 32.10.
Capernaum	66.35 / 32.20.	Gaza	63.20 / 31.40.	Sidon	67.15 / 33.20.
Carmel mount	62.40 / 32.50.	Iericho	64.20 / 32.1.	Silo	66.37 / 32.20.
Cefarea Stratos	66.26 / 32.25.	Ierusalem	64, 31.25.	Tyre	67, 33, 20.
Cefarea Philippi	67.30 / 33.5.	Ioppe	63.40 / 32.6.	Tyberias	66.45 / 32.56.

THE ORDER OF THE Bookes of the new Testament, the number of their Chapters, and the leafe in which eche Booke beginneth.

The Gospel written by Matthew,	Chapters 28	Leafe 1
By Marke	16	32
By Luke	24	50
By Iohn	21	82
The Actes of the Apostles,	28	107

THE EPISTLES.

Paul to the Romanes	16	138
The first to the Corinthians	16	157
The second to the Corinthians	13	175
To the Galatians	6	185
To the Ephesians	6	192
To the Philippians	4	198
To the Colossians	4	201
The first to the Thessalonians	5	205
The second to the Thessalonians	3	208
The first to Timothie	6	210
The second to Timothie	4	215
To Titus	3	218
To Philemon	1	219
The Epistle to the Hebrewes	13	220
The Epistle of Iames	5	231
The first Epistle of Peter	5	236
The second of Peter	3	241
The first Epistle of Iohn	5	243
The second of Iohn	1	248
The third of Iohn	1	249
The Epistle of Iude	1	249
The revelation of Iohn	22	255

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. Matthewe.

CHAP. I.

1. *That Iesus is that Messias, the Saviour promised to the Fathers.*
18 *The nativitie of Christ.*

THE a booke of the b generation of IESVS CHRIST the sonne of Dauid, the c sonne of Abraham.

2 ✠ Abraham begate Isaac. ∴ And Isaac begate Iacob. And ✠ Iacob begat Iudas and his brethren.

3 ✠ And Iudas begate Phares, and Zara of Thamar. And * Pharez begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And ✠ Booz begat Obed of Ruth. And Obed begate Isse.

6 And ✠ Isse begate Dauid the King. And ∴ Dauid the King begate Solomon of her that was *the wife* of Vrias.

7 And ✠ Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begat Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And ✠ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iakim. And Iakim d begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, ✠ Iechonias begate Salathiel. ✠ And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whom was borne IESVS, that is called Christ.

17 So e all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vntil they were caried away into

✠ *Luke 3.23.*

a Iesus Christ comming of Abraham of the tribe of Iuda, and of the seede of Dauid, as God promised.

b *Heere shall I set the Hebrues vp to speake as Gen. 5.1. The booke of the Generations.*

c *Of the mothers of whom Christ came.*

d *Which Christ is also the sonne of Abraham.*

✠ *Gen. 21.2.*

∴ *Gen. 25.26.*

✠ *Gen. 29.35.*

✠ *Gen. 38.27.*

* *1. Chro. 2.5.*

ruth 4.18.22.

✠ *Ruth 4.22.*

✠ *1. Sam. 16.1. and 17.12.*

∴ *2. Sam. 11.27.*

✠ *1. King. 11.43.*

2. Chron. 9.30. 31.

✠ *2. King. 20.21. and 21.18. 1. Chron. 3.13. 14.15.*

* *2. King. 23.34. & 24. 1. Chron. 3.15. 16.*

d *That is the captiuitie fell in the daies of Iosias and Iechonias: for Iechonias was borne before their carying away into captiuitie.*

✠ *1. Chro. 3.16.*

✠ *1. Chron. 3.17. Esra 3.2. and 5.2.*

e *All those which are reckoned vp in this degree of Dauids stocke, as they begate one another in order in their degrees.*

into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 ¶ Now the birth of [a] IESVS Christ was thus, When as his mother Mary was ✠ betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to [b] make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, beholde, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to [c] take Mary thy [d] wife: for that which is [e] conceiued in her, is of the holy Ghost.

21 And she shall bring [f] forth a sonne, and thou shalt [g] call his name IESVS: for hee shall [h] saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet, saying,

23 ✠ Behold, a [k] virgine shalbe with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, [l] till she had brought forth her first borne sonne, and he called his name IESVS.

a Christ the true Immanuel, and therfore Iesus (that is Sauiour) is conceiued in the Virgine by the holy Ghost, as it was foretold by the Prophets.
✠ Luke 1.72.
✠ Deut. 24.1.
b Recius her as her parents and kinsfolkes handes.
c Which was promised and made sure to thee to be thy wife.
d Of the mothers substance, by the holy Ghost.
e Christ is borne of the sime Virgine which neuer knewe man, and is called Iesus of God himselfe, by the Angel.
f Luke 1.31.
g Act. 4.12.
h Deliuer, and this foreseeth vs the meaning of the name Iesus.
✠ Esai. 7.14.
k There is in the Hebrew and Greeke text, no article added, to point out the woman, and set her forth plainely: as you would say, That Virgine, or a certaine Virgine. l The like word Till, in the Hebrew tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michal had no children Till her death day, 2. Sam. 6.23. And in the last Chapter of this Euangelist: Behold, I am with you Till the end of the world.

CHAP. II.

The wise men, who are the first fruites of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

NOw [a] IESVS then was borne at Beth-leem in [b] Iudea, in the dayes of Herod the King, behold, there came [b] Wisemen from the East to Hierusalem,

2 Saying, Where is that King of the Iewes that is borne? for we haue seene his starre in the East, & are come to worship him.

3 When king Herod heard *that*, he was [c] troubled, and all Hierusalem with him.

4 And gathering together all the [d] chiefe Priests & [e] Scribes of the people, he asked of them, where Christ should be borne.

5 And they said vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

a Luke 2.8.
b Christ a poore child, layed down in a crib, and nothing set by of his owne people, receiueth notwithstanding noble witnes of his diuinitie from heauen and of his kingly estate, of strangers: which his owne also vnwittingly allow of, although they do not acknowledge him.
a For Beth-leem was number'd to the tribe of Zabulon. b Wise and learned men: It is a Persian word which they vse in good part. c Was much moued, for her was a stranger and come to the kingdome by force: and the Iewes were troubled: for wicked rulers is mostly odious. d The chiefe Priests, that is, such as were of Aaron familie, which were deuided into fiue and twentie orders, 1. Chron. 24. 5. & 2. Chron. 36.14. e They that expound the Law to the people: for the Hebrewes take the words of an other which signified as much as to expound and declare.

6 And

6 ✠ And thou Beth-leem in the land of Iuda, art not the *f* least among the Princes of Iuda: For out of thee shall come the gouernour that *g* shall feede that my people Israel.

7 Then Herod priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when yee haue found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and lo, the starre which they had seene in the East, went before them, till it came and stood ouer *the place* where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the babe with Mary his mother, and *h* fell downe, and worshipped him, and opened their *i* treasures, and presented vnto him giftes, *euen* golde, and frankincense, and myrrhe.

12 And after they were *k* warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

13 ¶ *l* After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will seeke the babe, to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the ✠ Prophet, saying, Out of Egypt haue I called my sonne.

16 ¶ Then Herod, seeing that hee was mocked of the Wisemen, was exceeding wroth, and sent foorth, and slew all the male children that were in Beth-leem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which he had diligently searched out of the Wisemen.

17 Then was that fulfilled which is spoken *l* by the Prophet Ieremias, saying,

18 ✠ In Rhama was *m* a voyce heard, mourning, and weeping, and great howling: *n* Rachel weeping for her children, and would not be comforted, because they were not.

19 ¶ And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp and tooke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Iudea in stead of his father Herod, he was afraid to goe thither: yet after

✠ Micha. 5.2. Iohn 7.42.

f Though thou be a small towne, yet shalt thou be very famous and noble: for out of thee shall the birth of the Messias, who shall be borne in thee.

g That shall rule and gouerne: for Kings are fitly called feeders and shepheards of the people.

h A kinde of humble and lowly reuerence.

i The rich and costly presents which they brought him.

k God warned & told them of it, when as they asked it not.

l Christ being yet a babe borne, begins to be crucified for vs both in himselfe, and also in his members.

✠ Hos. 11.1.

l For God spake by the mouth of the Prophets.

m Jer. 31.15.

m A voyce of lamenting, weeping and howling.

n That is to say, All that compasse about Bethleem for Rachel Iacobs wife, who died in childbed, was buried in the way that leadeth to the towne, which is also called Ephrata, because of the fertilnesse of the soyle, and plentie of corne.

l Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place it might plainely appeare to the world, that he is the Lords true Nazarite,

he was warned of God in a dreame, he turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, That he should be called a Nazarite.

CHAP. III.

1 *Iohn preacheth.* 4 *His apparell and meate.* 5 *He baptiseth.* 8 *The fruites of repentance.* 10 *The axe at the roote of the tree.* 12 *The fanne and the chaffe.* 13 *Christ is baptized.*

IN those dayes, [1] Iohn the Baptist came and preached in the [b] wildernesse of Iudea,

2 And said, [c] Repent: for the [d] kingdome of heauen is at hand.

3 For this is he of whome it is spoken by the Prophet Esaias, saying, ✠ The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord: [e] make his pathes straighe.

4 ∴ And this Iohn had his garment of camels haire, and a girdle of a skinne about his loynes: his meate was also [f] locusts and wilde hony.

5 ✠ Then went out to him [g] Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, [h] confessing their sinnes.

7 [i] Nowe when he sawe many of the Pharises, and of the Sadducees come to his baptisme, he said vnto them, ✠ O generation of vipers, who hath forewarned you to flee from the anger to come?

8 [j] Bring forth therefore fruite worthy amendement of life,

9 [k] And [l] think not to say [k] with your selues, [m] We haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And nowe also is the axe put to the roote of the trees: ✠ therefore euery tree which bringeth not foorth good fruite, is hewen downe, and cast into the fire.

11 ✠ [n] In deede I baptize you with water to [l] amendement

✠ *Mat. 4. Luke 3.*

1 *Not when Ioseph went to dwel at Nazareth, but a great while after, about the space of 25. yeares: for in the 30. yeare of his age was Iesus baptized of Iohn: therefore by this diuers, it seemeth, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.*

2 *Iohn, who through his singular holines and rare austerenesse of life, caused all men to cast their eyes vpon him, prepareth the way for Christ following fast on his heeles, as the Prophet Esai foretold, and deliuereth the summe of the Gospel, which in short space after should be deliuered more fully.*

b Was hilly country which was notwithstanding inhabited, for Zacharie dwelt there: Luke 1. 40. and there was Iosias house, 1. King 2. 34. and before that, Iehoshua maketh mention of five townes that were in the wildernes, cap. 15. 61. *c The word in the Greeke tongue signifieth a changing of our minds and hearts to better.* *d The kingdome of Messias, whose gouernment shalbe heauenly, and nothing but heauenly.* ✠ *Esai. 40. 3. mar. 1. 3. luk. 3. 4. ioh. 1. 23.* *e Make him a plaine & smooth way.* ∴ *Mar. 1. 6.* *f Locusts were a kinde of meate, which certaine of the East people vse, which were therefore called drawers of locusts, Esai. 41. 9.* *g Mar. 1. 5. luk. 1. 7.* *h The people of Ierusalem.* *i As knowledging that they were saued only by free remission and forgiuenes of their sinnes.* *j* There is nothing that stoppeth vp the way of mercie and saluation against vs so much as the opinion of our owne righteousnes. ✠ *Chap. 22. 34.* *k* True repentance is an inward thing which hath it seat in the mind & heart. *l* The faith of the fathers auaileth the vnbelieuing children nothing at all: and yet for all that, God playeth not the Iyer, nor dealeth vnfaithfully in his league which he made with the holy fathers. *m* *Thinke not that you haue any cause to be proud of Abraham.* *n* *In your hearts.* *o Ioh. 8. 39. act. 13. 26.* ✠ *Chap. 7. 19.* ✠ *Mar. 1. 8. Iud. 3. 16. ioh. 1. 26. & 2. 2. 5. & 3. 22. & 4. 2.* ✠ *Act. 8. 17. & 19. 4.* *p* We may neither dwel vpon the figures which God hath ordeined as meanes to leade vs vnto our saluation, neither vpon them that minister them: but we must climbe vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs. *q* The outward figure putteth vs in minde of this, that we must change our liues and become better, assuring vs as by a seale, that we are ingraffed into Christ, whereby our old man dieth, and the new man riseth vp, Rom. 6.

of

of life, but he that commeth after mee, is mightier then I, whose shoes I am not worthy to beare: he wil baptize you with the holy Ghost, and with fire.

12 [c] Which hath his fanne in his hand, and will [m] make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ✠ [7] Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayd to him, Let be now: for thus it becommeth vs to fulfill [n] all righteousnesse. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto [o] him, & *Iohn* saw the Spirit of God descending like a doue, & lighting vpon him.

17 [8] And loe, a voyce *came* from heauen, saying, ✠ This is my beloued Sonne, in whom I am [p] well pleased.

✠ *Colos.* 1. 13. 2. *pet.* 1. 17. [c] *The Greeke worde betokeneth a thing of great estimation, and such as highly pleaseth a man. So then the father saith, that Christ only is the man, whom when he beholdeth, looke what opinion he had conceiued of vs, he layeth it aside.*

CHAP. IIII.

1 *Christ is tempted.* 4 *He vanquisheth the deuil with Scripture.* 11 *The Angels minister vnto him.* 12 *He preacheth repentance, and that himselfe is come.* 18 *The calling of Peter, Andrew,* 21 *Iames and Iohn.* 23 *He preacheth the Gospel and healeth the diseased.*

THen [v] was [1] Iesus led aside of the Spirit into the wildernes, to be tempted of the deuil.

2 And when he had fasted [a] fourtie dayes, & fourtie nights, he was afterward hungry.

3 Then came to him the tempter, and sayd, If thou be the Sonne of God, commaund that these stones be made bread.

4 But he answering sayd, It is written, [x] Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God.

5 Then the deuil tooke him vp into the holy Citie, and set him on a [b] pinacle of the temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, ✠ that hee will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

7 Iesus sayd vnto him, It is written againe, * Thou shalt not [c] tempt the Lord thy God.

8 Againe the deuill tooke him vp into an exceeding hie mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe, and worship me.

[v] *Mat.* 3. 13. *Luke* 4. 1.

1 Christ was tempted all maner of wayes, and still ouercame, saith, that we liue through his vertue, may ouercome.

a *Full fourtie dayes.* x *Deut.* 8. 3.

b *The battlement wherewith the flat roofe of the temple was compassed about, that no man might fall downe: as was appointed by the Lawe,* *Deut.* 22. 8.

✠ *Psal.* 91. 11. * *Deut.* 6. 16.

c *Word for word, thou shalt not put to the fire to tempt.*

7 Christ testifieth our baptisme in him to be his.

n *All such things as he hath appointed vs to keepe.*

o *Iohn.*

8 Christs full consecration and dedicating to the office of the mediatorship, is shewed by the fathers owne voyce, and a visible figure of the holy Ghost.

p *Mat.* 12. 18.

10 Then sayd Iesus vnto him, Auoyde Satan: for it is written, ✠ Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 ✠ Then the deuill left him: and behold, the Angels came, and ministred vnto him.

12 ¶ ᵛ And when Iesus had heard that Iohn was committed to prison, he returned into Galile.

13 And leauing Nazareth, went and dwelt in ᵈ Capernaum, which is neere the sea in the borders of Zabulon & Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 ✠ The land of Zabulon, and the land of Nephthalim by the way of the ᵉ sea, beyond Iordan, ᶠ Galile of the Gentiles:

16 The people which sate in darkenes, sawe great light: and to them which sate in the region, and shadowe of death, light is risen vp.

17 ✠ From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at ᵍ hand.

18 ¶ ʰ And Iesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrewe his brother, casting a net into the sea (for they were fishers.)

19 ✠ And he sayd vnto them, Follow mee, and I will make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone forth from thence, hee sawe other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying, leauing the ship, and their father, followed him.

23 So ⁱ Iesus went about all Galile, teaching in ᵏ their ˡ Synagogues, and preaching the Gospel of the ᵐ kingdome, and healing ⁿ euery sickenesse and euery ᵒ disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and ᵖ torments, and them that were possessed with deuils, and those which were ᵠ lunatike, and those that had the ʳ palsey: and he healed them.

✠ Deut.6.13. and 10.20.
✠ Mar.1.13. Luke 4.13.
ᵛ Mark.1.14. Luke 4.14. Iohn 4.43.
ᵃ When the Herodes mouth is stopped, the Lord mercifully himselfe and bringeth full light into the darknes of this world, preaching free forgiuenes of sinnes to them that repent.
ᵈ Which was a towne a great deale more frequented then Nazareth was.
✠ Esai.9.1.
ᵉ Of Tiberias, for because that countrey bordred toward Tyre, which standeth vpon the sea that cutteth the most of the world.
ᶠ So called, because it bordred vpon Tyrus and Sidon, and because Salomon gaue the king of Tyrus twenty cities in that quarter, 3.Kings 9.11.
✠ Mark.1.15.
ᵍ Is come to you.
ʰ Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching, getteth him disciples after an heauenly sort, men in deede poore, & vtterly vnlearned, and therefore such as might be least suspected witnesses of the troeth of those things which they heard and sawe.
ⁱ Mark.1.16. Luke 5.27.
ᵏ Christ preacheth the health of the beleeuers of his spirituall and liuing restitute by healing the diseases of the body.
ˡ Their, that is, the Galileans.
ᵐ Synagogues, that is, their Iewes churches.
ⁿ Of Messias.
ᵒ Diseases of all sortes, but not euery one: that is, as we say, some of euery one.
ᵖ The words signifieth properly, the weaknes of the stomake: but here it is taken for those diseases which make men faint and weare away, that haue them.
ᵠ The words signifieth properly the stone wherewith golde is tried: and by a borrowed kinde of speech, is applied to all kindes of tormentes by torture, when as by rough dealing, and torments, we goe about to draw out the truth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great paine.
ʳ Weake, as euery sick person, or else changes of the Moone, are sharply troubled and disturbed.
ᵖ Weake & feeble men, who haue the parts of their body feared, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.

25 And

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christes commandements. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adulterie. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of divorcement. 33 Not to sweare. 43 To love our enemies. 48 Perfitnesse.

AND when he sawe the multitude, hee went vp into a mountaine: and when he was set, his disciples came to him.

2 [1] And he opened his mouth and taught them, saying,

3 ✣ Blessed *are* the [a] poore in [b] spirit, for theirs is the kingdome of heauen.

4 ✣ Blessed *are* they that mourne: for they shalbe comforted.

5 ∵ Blessed *are* the meeke: for they shall inherite the earth.

6 ✠ Blessed *are* they which hunger and thirst for righteousnesse: for they shalbe filled.

7 Blessed *are* the mercifull: for they shall obteine mercy.

8 Blessed *are* the ✣ [c] pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* the [*] which suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.

11 ✣ Blessed shall ye be when men reuile you, and persecute you, and say all maner of euill against you for my sake falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 ✣ Ye [2] are the salt of the [d] earth: but if the salt haue lost his sauour, wherewith shal it be [e] salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Yee are the [f] light of the world. A citie that is set on an hill, can not be hid.

15 ∵ Neither do men light a candel, & put it vnder a bushel, but on a candlesticke, and it giueth light vnto all that are in the house.

16 ✠ Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

1 Christ teacheth, that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is layde vp in heauen for them that willingly rest in the good will and pleasure of God, and endeauour to profite all men, although they be cruelly vexed and troubled of the worldlings, because they will not fashion themselues to their maners.

✣ *Luke 6.20.*

a *Vnder the name of poore (in the are all such miseries meant, as are ioyned with pouertie.*

b *Whose minides and spirits are brought vnder, and tamed, and obey God.*

✣ *Isai. 61.2,3. Luke 6.21.*

∵ *Psal 37.11.*

✠ *Esai. 65.13.*

✣ *Psal. 24.4.*

c *Holy is the meaning. Pure, is good wittes in heart, for as a bright and shining vessel*

blance or image may be seene plainely in a cleare and pure bodily glasse, euen so doth the face (as it were) of the euerlasting God shine forth, and clerely appeare in a pure heart. d *1. Cor. 14.33. 1. Pet. 3.14.* ✣ *Act. 5.41. 2 Cor. 4.12.* ✣ *Mat. 9.30. Luke 14.34.* 2 The ministers of the word especially (vnlesse they will be the most caitifes of all) must needes leade other both by worde and deede to this greatest ioy and felicitie.

d *Your doctrine must be very sound and good, for if it be not so, it shal be vnsauerie & cast away as a thing vnfruitfull and vaine.* e *What shall you haue to salt withall? And so are soules in the Lord vnprofitable, as you would say, men that haue no salt, or sauour at all in them.* f *You shine and giue light, by being made partakers of the true light.* ∵ *Mat. 4.21. Luke 8.16.* ✣ *11.33.* ✣ *2. Pet. 1.12.*

17 ¶ Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to § fulfill them.

18 ✠ For truely I say vnto you, Till heauen, and earth perish, one iote or one title of the Law shal not scape, till all things be fulfilled.

19 ✠ ¶ Whosoeuer therefore shall breake one of these least commandements, and teach men so, hee shalbe called the [b] least in the kingdome of heauen: but whosoeuer shall obserue and teach *them*, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse exceede the *righteousnesse* of the Scribes and Pharises, yee shall not enter into the kingdome of heauen.

21 ¶ Yee haue heard that it was sayd vnto them of the olde time, [z] Thou shalt not kill: for whosoeuer killeth shalbe culpable of iudgement.

22 But I say vnto you, whosoeuer is angry with his brother vnadui sedly, shall be [c] culpable [k] of iudgement. And whosoeuer sayth vnto his brother, Raca, shall be worthy to be punished by the [l] Councill. And whosoeuer shall say, Foole, shalbe worthy to be punished with [m] hell [n] fire.

23 [d] If then thou bring thy gift to the [o] altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offring before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 ✠ ¶ Agree with thine aduersarie quickly, whiles thou art

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§ Christ came not to bring any new way of righteousnesse and saluation into the world, but to fulfill that in deede which was shadowed by the figures of the Lawe, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Law appointeth, and to graue in our hearts the loue of obedience.

‖ That *the people* see may be accomplished.

✠ *Luke* 16.17.

✠ *Iames* 2.10.

[a] He beginneth with the true expounding of the Law, and setteth it against the old (but yet false) glosses of the Scribes: So sure is he from abolishing the least commandement of his Father.

[b] *He shall haue no* place in the Church. ✠ *Luke* 11.39.

[c] The true meaning of the six commandements.

a Exod. 20.13. *deut.* 5.17. *b Hee speaketh of the iudgement of God, and of the difference of sinnes, and therefore applieth his wordes to the sinne of ciuill iudgements, which were then vsed. k Of that iudgement which was vsed by three men, who had the hearing and deciding of money matters, and such other small causes. l By that iudgement which stoode of 23. Iudges, who had the hearing and deciding of weighty affaires, and matters of life and death: as the highest Iudges of all were, to the number of 71. which had the hearing of most weighty affaires, as the matter of a whole tribe, or of an high Priest, or of a false prophet. m Where as we reade here, Hell, it is in the text in stead, Gehenna, which is an Hebrew worde made of two, and is as much to say, as the valley of Hinnom, which otherwise the Hebrues called Tophath: for it was a place where the Iewes were wont most cruelly to sacrifice their children to false gods, whose vse it was also for a place appointed to torment the reprobate in, *Ier.* 7.31. n The Iewes vsed diuers kindes of punishments, before their gouernement was taken away by Herode, hanging, beheading, burning, and burying alyue: so it is that Christ shal, because hanging was the greatest punishment, therefore in that hee maketh mention of a iudgement, a councill, and a fire, he foreshewes that some sinners are worse then other some, but yet they are all such that we must giue an account for them, and shalbe punished for them.* o The couetous Phariseis taught that God was appeased by the sacrifices appointed in the Lawe, which they themselues deuoured. But Christ on the contrary side denieth that God accepteth any maner offering, vnlesse he maketh satisfaction to his brother whom he hath offended: and sayth moreouer, that these stubborne and stifenecked despisers of their brethren shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren. *p Hee applieth all the speech to the state of his time, when as there was an altar standing in Hierusalem: and therefore they are very foolish, that gather hereupon, that we must builde altars, and vse sacrifices: but they are more foolish, which dreame that to pray is, which is spoken of praier making an agreement with another.* ✠ *Luke* 12.58. ‖ Out of all cause of enuie.

in the

in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast q payed the vtmost farthing.

27 ¶ r Ye haue heard that it was sayd to them of olde time, ✤ Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 ✤ Wherefore if thy s right eye cause thee t to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene sayd also, u Whosoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoeuer shall marrie her that is diuorced, committeth adulterie.

33 x Againe, ye haue heard that it was sayd to them of olde time, ✤ Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footstoole: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 ✤ But let your communication be y Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of z euill.

38 ¶ a Ye haue heard that it hath bene sayd, An * eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ✤ Resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the lawe, and take away thy coat, let him haue thy cloke also.

41 And whosoeuer will compell thee *to go* a mile, goe with him twaine.

42 ✤ Giue to him that asketh, and from him that would

q *Thou shalt by no wicked meanes be deliuered out of prison.*

7 He is taken for an adulterer before God whatsoeuer he be, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members we haue, yea, and must auoid elsewhere all occasions which might moue vs to euill, how deare so euer it cost vs.

✤ Exod.20.14. rom.13.9.

✤ Chap.18.8.9. marke 9.47.

r *He nameth the right eye and the right hand, because the parts of the right side of our body are the chiefest, and readiest to commit any wickednesse.*

s *Words for words, deare vnto vs as friendship: for sinnes are likened vnto blocks and snares, that is to say, perils which we are cast vpon.*

t Chap.29.7. deut. 24.1. mark.10.4. luke 16.18. 1.cor.7.10.

u The meaning of the third commandement, against the frowarde opinion and iudgement of the Scribes which excused byethen or iniurious formes of swearing.

x Exod.20.7. leuit. 19.12. deut.5.11. ✤ leuit.5.12.

y *Whatsoeuer you promise, vow, or sweare, or whatsoeuer you deuise, desire to haue or will doe vnto me or vnto others, let your communication be yea, yea, nay, nay.*

z *From an euill cause, or from the deuill.* a *Here sheweth Christe contrary to the doctrine of the Scribes, that the lawe of the second table must be so vnderstood, that we may in no wise resist euill for euill, but rather suffer double iniurie, and do well to them that are our deadly enemies.* * Exod.21.24. leuit.24.20. deut.19.21. ✤ Luke 6.29.30.12.17.1.cor.6.7. ✤ Deut.15.8.

borowe

borowe of thee, turne not away.

43 Ye haue heard that it hath beene said, ✠ Thou shalt loue thy neighbour, and hate your enemie.

44 But I say vnto you, ✠ Loue your enemies: blesse them that curse you: doe good to them that hate you, ✠ and pray for them that hurt you, and persecute you,

45 ✠ x That ye may be the children of your Father that is in heauen: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust, and vniust.

46 For if ye loue them which loue you, what reward shal you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren onely, what singular thing doe ye? doe not euen the x Publicanes likewise?

48 Ye shall therefore be perfite, as your Father which is in heauen, is perfite.

✠ Leuit. 19.18.

✠ Luke 6.27.

✠ Luke 23.34. actes 7.60. 1.Cor. 4.12.

x A double reason: the one is taken of relatiues, The children must be like their father: the other is taken of comparisons, The children of God must be better, then the children of this world.

x Luke 6.35.

x They that were the tolle masters, and had the ouersight of tributes and customes: and a kinde of men that the Iewes hated to death, both because they serued the Romanes in those offices (whose yoke full loathe they could be cast away withal) and also because those tolle masters are for the most part giuen to couetousnesse.

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 We must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell forbidden. 33 The kingdome of God and his righteousnesse.

TAke heede that ye giue not your x almes before men, to be seene of them, or els ye shall haue no y reward of your Father which is in heauen.

2 ✠ Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the b hypocrites doe in the Synagogues and in the streetes, to be praysed of men. Verely I say vnto you, they haue their reward.

3 But when thou dost thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, & thy Father that seeth in secret, he will reward thee openly.

5 ✠ And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse not z vaine repetitions as the Heathen: for they thinke to be heard for their much babbling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue neede, before ye aske of him.

9 ✠ After this maner therefore pray ye, a Our Father which art

x Ambition maketh almes vaine.

y The words, Reward, & always taken in the Scriptures for a fee or recompence, and therefore the falsehoode our sinfull Sophisters be answerable to, for euer, which they call merit.

✠ Esay. 32.8.

b (counterfaits, for Hypocrites were players that played a part in a play.

z The reprehendeth two foule faultes in prayer, inchastity, and vaine babbling.

a Long prayers are not condemned, but vaine, superfluous, and superstitious.

✠ A true summe and patterne of all Christian prayers.

a Luke 11.2.

ure in heauen, halowed be thy name.

10 Thy kingdome come. Thy will be done euen in earth, as *it is* in heauen.

11 Giue vs this day our [d] dayly bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And leade vs not into tentation, but deliuer vs [♣] from [e] euill: for thine is the kingdome, and the power, and the glorie for euer. Amen.

14 ¶ [f] For if yee doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if ye doe not forgiue men their trespasses, no more will your father forgiue *you* your trespasses.

16 § Moreouer, when yee fast, looke not sowre as the hypocrites: for they [f] disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, anoint thine head, & wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 ¶ [g] Lay not vp treasures for your selues vpon the earth, where the mothe and canker corrupt, and where theeues dig through and steale.

20 But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither dig through nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ [h] The light of the body is the eye: if then thine [i] eye be single, thy whole body shall be light.

23 But if thine eye be wicked, then all thy body shalbe darke. Wherefore if the light that is in thee, be darknesse, how great is that darknesse?

24 ♣ [k] No man can serue [l] two masters: for either hee shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye cannot serue God and [l] riches.

25 * [m] Therefore I say vnto you, Be not carefull for your life, what ye shall eate, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the soules of the [n] heauen: for they sowe not, neither reape, nor cary into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by [l] taking care is able to adde one cubite vnto his stature?

d That, that is meete for our nature for our dayly foode, or such as may suffice our nature and complexion.

♣ Chap. 13.19.

e From the Deuil, or from all euil sort.

♣ Mar. 11.25.

f They that forgiue wrongs, as the Lorde are forgiuen, but reuenge is prepared for them that reuenge.

§ Against such as hunt after a name of holines by fasting.

f They suffer not their face to be seene, that is to say, they marre the naturall colour of their face, that they may seeme leane and pale faced.

g Their mony labours are shewed to be vaine, which y do not let the shorte transitorie of our fadling life, but feed their liues in heaping together fodder and vaine things.

:: Luke 12.33.

h Luke 11.34.

i Luke 11.34.

k Mat. 22.37.

l Men doe enabrodily and wickedly put out euen the litle light of nature that is in them.

l The instrument of the mind: but in the body is vnderstoode euery member which hath right reason, that is to say, with the grace of God wherewith we are lightened.

♣ Luke 16.13.

m God will be worshipped of the whole man.

l Which be all one together, for if two agree, they are as one.

n That worde in y Syrian worde, and signifieth all things that belong to money.

o Luke 12.22. phil. 4.6. 1. Pet. 5.7. 1. Sam. 9.7. Psal. 55.23.

p The foreward carking carefulnes for things of this life, is corrected in the children of God by an earnest thinking vpon the prouidence of God.

q Of the eyes, or that lies in the eyes for shall signifie also if the word it selfe, is taken for the eye.

r The foolish of care which is ingendred with thoughts of minde, and hath for the most part distrust ioyned with it.

28 And

28 And why care ye for raiment? Learne howe the lilies of the field doe grow: they [m] are not wearied, neither spinne;

29 Yet I say vnto you, that euen Solomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morow is cast into the ouen, shall hee not doe much more vnto you, O ye of litle faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shall be minister vnto you.

34 Care not then for the morowe: for the morow shall care for it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 Nor cast that which is holy, to dogs. 13 The broad and straite way. 15 False prophets. 18 The tree and fruite. 24 The house built on a rocke, 26 and on the sand.

1 IVdge [1] not, that ye be not iudged.

2 For with what [♣] iudgement ye iudge, ye shall be iudged, and with what [♣] measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 Or howe sayest thou to thy brother, Suffer me, to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ [2] Giue ye not that which is holy, to dogges, neither cast ye your [3] pearles before swine, lest they tread them vnder their feete, and turning againe, all to rent you.

7 ¶ [3] Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoeuer asketh, receiueth: and he, that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, howe much more shall your Father which is in heauen, giue good things to them that aske him?

12 ¶ [4] Therefore whatsoeuer ye would that men should doe

m By labour.

1 We ought to finde fault our with sinne, but we must beware we doe it not without cause, or to proue hatred then that it is hated of them.
♣ Luke 6.37,38. rom. 2.1. & 14.4.
♣ Mar. 4.24. Luke 6.38.
† Luke 6.41.
2 The filthy and shamefull enemies of the Gospel are vnworthy to haue it preached vnto them.
3 Apt is hard to vnderstand the Scriptures, for the natural blindnesse that is in vs: and it pleaseth him to exercise vs in great affection among the Latines: for a pearle that Cleopatra had, was valued at two hundred and fifty thousand crowns: and the word is neuer borrowed from that, to signifie the most precious iewell in the world.
‡ Luke 11.9. mark 11.24. Iohn 14.13. and 16.23. 1 Iohn 3.22. 4 Prayer is a sure refuge in all miseries.
§ Luke 6.31. Mat. 22.40.

to you, euen so doe yee to them: for this is the [b] Lawe and the Prophets.

13 ¶ ✤ [f] Enter in at the streight gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat,

14 Because [c] the gate is streight, and the way narow that leadeth vnto life, and fewe there be that finde it.

15 ¶ [g] Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Ye shall knowe them by their fruites. ✤ Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring foorth euill fruite: neither can a corrupt tree bring foorth good fruite.

19 ∵ Euery tree that bringeth not foorth good fruite, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall know them.

21 ¶ [i] Not euery one that saieth vnto me, Lord, Lord, shall enter into the kingdome of heauen, ✻ but he that doeth my Fathers will which is in heauen.

22 ✻ Many will say to me in that day, Lorde, Lorde, haue we not by thy [d] Name prophesied? and by thy Name cast out deuils? and by thy Name done many [e] great workes?

23 And then will I professe to them, [*] [f] I neuer knew you: ✤ depart from me, [g] ye that worke iniquitie.

24 [h] Whosoeuer then heareth of me these words, and doeth the same, I wil liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my wordes, and doeth them not, shall be likened to a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ ∵ And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For he taught them as one hauing authoritie, and not as the Scribes.

b That is to say, the doctrine of the Lawe and Prophets.

✤ Luke 13.24.

5 Examples of life must not be taken from a multitude.

c The way is streight and narow: we must passe through this rough way, and fight, and striue, and be strong, and so enter into life.

d False teachers must be taken heede of and they are knowen by false doctrine and euill liuing.

✤ Luke 6.44.

∵ Chap. 3.10.

7 Euen the best gifts that are, are nothing without godlinesse.

✻ Rom. 2.13.

✻ Iames 1.22.

d By Name here, is meant that mightie working power of God, which euery man inwardly feeleth that calleth vpon him.

e Properly, powers. Here also is meant not vaine wonders, are called Powers, by occasion of the things which they bring to passe, for by them the godly feele, how mightie the power of God is.

[*] Luke 13.27.

f This is not of vengeance, but because he will cast them away.

✤ Psal. 6.8.

g You that are plunged in all kind of wickednesse, and frame to your selues an vse of sinne.

h True godlinesse reteineth euery vpon Christ, and therefore alwayes remaineth inuincible.

✤ Luke 6.47, 48.

∵ Mat. 22.33, 42.

Nowe

NOwe when he was come downe from the mountaine, great multitudes followed him.

2 ✤ [1] And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting foorth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus sayd vnto him, See thou tell no man, but goe, and shewe thy selfe vnto the Priest, and offer the gift that ✤ Moses commanded, for a witnesse to them.

5 ¶ [2] When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And sayd, Master, my seruant lieth sicke at home of the palsie, and is grieuously pained.

7 And Iesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shalbe healed.

9 For I am a man also vnder the authoritie *of an other*, and haue souldiers vnder me: and I say to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard *that*, hee marueiled, and sayd to them that followed *him*, Verely, I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall [a] sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into [b] vtter [x] darknesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ [3] And when Iesus came to Peters house, hee sawe his wiues mother layde downe, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

16 [y] When the euen was come, they brought vnto him many that were possessed with deuils: and hee cast out the spirits with *his* word, and healed [c] all that were sicke,

17 That it might be fulfilled, which was spoken by ✤ Esaias the Prophet, saying, He tooke our infirmities, & bare *our* sicknesses.

18 ¶ ✤ And when Iesus saw great multitudes of people about him, he commaunded them to goe [d] ouer *the water*.

19 ✤ Then came there a certaine Scribe, and sayd vnto him, Master, I will follow thee whithersoeuer thou goest.

20 But Iesus said vnto him, The foxes haue holes, & the birds of the heauen haue [e] nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ [1] And

✤ *Marke 1.40. Luke 5.12.*

1 Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come vnto him, be they neuer so vnclean.

✤ *Leuit. 13.14.*

2 *Luke 7.1.*

a Christ by setting before them the example of the vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together doth warne them of their calling off, and the calling of the Gentiles.

a *A metaphor taken of banquets, for they that sit downe together are friends in the banquet.*

b *Which are without the kingdome: For in the kingdome is light, and without the kingdome darknesse.*

x *Chap. 22.13.*

3 *Marke 1.29. Luke 4.38.*

3 Christ in healing diuers diseases, sheweth that he was sent of his Father, that in him only we should seeke remedie in all our miseries.

✤ *Marke 1.32. Luke 4.40.*

y *Of all sorts.*

✤ *Esai. 53.4. 1. Pet. 2.24.*

✤ *Luke 9.57,58.*

d *For Capernaum was situate vpon the lake of Tiberias.*

✤ The true disciples of Christ must prepare themselues to all kinds of miseries.

c *Words for words, shadow made with boughes.*

21 ¶ 5 And another of his disciples sayd vnto him, Master, suffer me first to goe, and burie my father.

22 But Iesus sayd vnto him, Follow me, and let the dead burie their dead.

23 ¶ ✣ 6 And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was coucred with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he sayd vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men manciled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ ✣ 7 And when hee was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might goe by that way.

29 And beholde, they cryed out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time?

30 Nowe there was ſafarre off from them a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine.

32 And he sayd vnto them, Goe. So they went out and departed into the heard of swine: and beholde, the whole heard of swine ranne headlong into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde, all the citie came out to meete Iesus: and when they saw him, they besought him to ᵍ depart out of their coastes.

5 When God requireth our labour, we must leaue off all duetie to men.

✣ *Matth.* 4.37. *Luke* 8.23.

6 Although Christ seemeth oftentimes to neglect his seruants in most extreme daungers, yet in time conuenient he asswageth all tempests, and bringeth them to the hauen.

✣ *Matth.* 8.28. *Luke* 8.26, 27.

7 Christ came to deliuer men from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.

ſ *On an hill, as Matth. and Luke witnesse: Nowe Gadara, as Iosephus recordeth, lieth 17. miles, 15. furlongs aboue the water of the Gergesens, and therefore no maruell if there were swine there.*

ᵍ *Where men line as swine, there dwelleth not Christ, saye the deuils.*

CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sinnes. 9 Matthewe called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 28 The blind men by faith receiue sight. 32 A dumme man possessed is healed. 37 The harueſt and workemen.

THen he ᵃ entred into a shippe, and passed ouer, and came into his ᵃ owne citie.

1 Sinners are the cause of our afflictions, and Christ onely forgiueth them, if we beleeue.

a *Into Capernaum, for at Nazareth, saith Matth. 4.13. he had left it.*

2 And ᵛ loe, they brought to him a man sicke of the palsie, layd on a bed. And Iesus ᵇ seeing their faith, sayd to ᵗ sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee.

ᵛ Matth. 9.2. Mark 2.3. b Meaning by an outward signe.

3 And

Dathema brought him forth, Nazareth brought him vp, and Capernaum was his dwelling place. ᵗ Matth. 9.3. Mark 2.5.

3 And beholde, certaine of the Scribes said with themselues, This man c blasphemeth.

4 But when Iesus saw their thoughtes, hee sayd, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that yee may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then said he vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ ✣ 2 And as Iesus passed foorth from thence, he sawe a man sitting at the d custome, named Matthew, and sayd to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes and e sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Nowe when Iesus heard it, he sayd vnto them, The whole neede not a Physicion, but they that are sicke.

13 But goe yee and learne what this is, ✣ I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the f sinners to repentance.

14 ¶ ✣ 3 Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayd vnto them, Can the g children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a piece of h newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put newe wine into newe vessels, and so are both preserued.

18 ¶ ✣ 4 While he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For she sayd in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter,

c To blaspheme, signifieth among the sinners, to speake wickedly: and among the more eloquent Grecians, to slander.

✣ Marke 2.14. Luke 5.27.

2 Christ calleth the humble sinners vnto him, but he condemneth the proude hypocrites.

d At the customers table, where is was receiued.

e The customers fellowes which were placed by the Romanes, after that Iudea was brought into the forme of a prouince, to gather the customes, and therefore of the rest of the Iewes, they were called sinners, that is to say, very vile men. ✣ Hose. 6.6. chap. 12.7.

f 1. Tim. 1.15.

✣ Marke 2.18. Luke 5.33.

3 Against naughtie emulation in matters indifferent.

g An Hebrew kinde of speech, for they that are admitted into the marriage chamber, are as the nerest alone the bridegrome.

h Rent, which was newer put to the fuller.

✣ Marke 5.22. Luke 8.41.

4 There is no euill so olde, and incurable, which Christ can not heale by and by, if hee be touched with true faith but lightly as it were with the hande.

Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Nowe when Iesus came into the Rulers house, and sawe the [b] minstrels and the multitude making noise,

24 He saide vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put foorth, he went in, and tooke her by the hand, and the maid arose.

26 And this bruite went throughout all that land.

27 [c] And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleeue ye that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According vnto your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man knowe it.

31 But when they were departed, they spread abroade his fame throughout all that land.

32 ¶ [d] And as they went out, beholde, they brought to him a domme man possessed with a deuill.

33 And when the deuill was cast out, the domme spake: Then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises saide, [e] Hee casteth out deuils, through the prince of deuils.

35 ¶ And [f] Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sickenesse and euery disease among the people.

36 [g] But [h] when hee sawe the multitude, hee had compassion vpon them, because they were dispersed, and scattered abroade, as sheepe hauing no shepheard.

37 Then said he to his disciples, [i] Surely the haruest is great, but the labourers are fewe.

38 Wherefore pray the Lord of the haruest, that hee would [k] send foorth labourers into his haruest.

CHAP. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to preache the Gospel. 13 Peace. 14 Shaking off the dust. 16 Affliction. 22 Continuance vnto the end. 23 Fleeing from persecution. 28 Feare. 29 Two sparrowes. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace and the sworde. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To loose the life. 40 Receiuing a preacher.

AND [a] hee called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and

[b] Mat. 9.23.

[c] Mat. 20.30. Luke 18.35.

[d] Luke 11.14.

[e] Chap. 12.24. Marke 3.22. Luke 11.15.

[f] Mat. 4.23. Luke 13.22.

[g] Although the ordinance is peruerted, yet Christ hath not cast off the care of his Church.

[h] Mat. 6.34.

[i] Luke 10.2. John 4.35.36.

[k] Word for word, call them more fit for the worke, are very scant, is but a worke.

[a] The Apostles sent to preache the Gospel to Israel.

[b] Luke 9.1.2.

to heale euery sickenesse, and euery disease.

2 Nowe the names of the twelue Apostles are these. The a first is Simon, called Peter, and Andrewe his brother: Iames the sonne of Zebedeus, and Iohn his brother.

3 Philip and Bartlemewe: Thomas, and Matthewe that Publicane: Iames the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas b Iscariot, who also betraied him.

5 These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✣ to the lost sheepe of the house of Israel.

7 ✣ c And as ye goe, preach, saying, The kingdome of heauen is at hand.

8 d Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 ✣ Possesse e not golde, nor siluer, nor money in your girdels,

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: for the workeman is worthie of his f meate.

11 g And into ✣ whatsoeuer citie or towne yee shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your h peace come vpon it: but if it be not worthy, let your peace returne to you.

14 i And whosoeuer shall not receiue you, nor heare your wordes, when ye depart out of that house, or that citie, ✣ shake off the dust of your feete.

15 Truely I say vnto you, it shall be easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ ✣ Beholde, I send you as k sheepe in the middes of the wolues: be ye therefore wise as serpents, and l innocent as doues.

17 But beware of m men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye n shall be brought to the gouernours and Kings for my sake, in witnesse to them and to the Gentiles.

19 o But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not yee that speake, but the spirit of your father which speaketh in you.

a *Theophilact saith that Peter and Andrewe are called the first, because they were first called.*

b *A man of Kyriath. Kyriath was in the tribe of Iudah, Iosh. 15.25.*

✣ *Act. 13.46.*

✣ *Luke 10.9, 11.*

c *The summe of the Gospel, or preaching of the Apostles.*

d *Miracles are dependences of the worde.*

e *Marke 6.8.9. Luke 9.3. & 22.35.*

f *The ministers of the worde must cast away all cares that might hinder them the least wise that might be.*

g *For this iourney, to wit, lest that nothing might hinder them, and also that they might feele some fruite of Gods promises: for as they receiue here of the Lord, euen so of them, whether they lacked any thing by the way, Luke 22.35.*

h *1. Tim. 5.18.*

i *God will reuenge you more.*

k *Happie are they that receiue the preaching of the Gospel: & vnhappy are they that refuse it.*

✣ *Luke 10.8.*

l *It is a manner of speach taken from the Serpentines, whereby they meane all kinds of happinesse.*

m *Marke 6.11. Luke 9.5.*

✣ *Mat. 13.41.* ✣ *Luke 10.3.*

n *Christ foreseeth, how the ministers must behaue themselues vnder the crosse.*

o *You shall be in great danger.*

p *You shall not be so much as carefull one whit: and by the mixing of these contrary natures together, he will not haue our wisdome to be malicious, nor our simplicitie mad, but a certaine forme of good nature as it were set forth betweene, as may be.*

q *For in the cause of religion men are wolues one to another.*

r *Mat. 24.9. Luke 12.11.*

21 And

21 And the ✤ brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their parents*, and shall cause them to die.

22 And ye shall be hated of all men for my Name: ✤ but he that endureth to the ende, he shall be saued.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, ye shall not ‡ goe ouer *all* the cities of Israel, till the sonne of man be come.

24 ▽ The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is ynough for the disciple to be as his master ✤, and the seruant as his Lord. ✤ If they haue called the master of the house ✤ Beel-zebub, howe much more them of his houshold?

26 ‖ Feare them not therefore: ✤ for there is nothing couered, that shall not be disclosed, nor hid, that shal not be known.

27 What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye on the ▫ houses.

28 And ✤ feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes sold for a ◦ farthing, and one of them shall not fall on the ground without your Father?

30 ✤ Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, yee are of more value then many sparowes.

32 ? ✤ Whosoeuer therefore shall confesse me before men, him will I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie me before men, him will I also denie before *my* father which is in heauen.

34 ✤ ✤ Thinke not that I am come to send peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe.

36 ▽ And a mans enemies *shall be* they of his owne household.

37 ✤ ? He that loueth father or mother more then me, is not worthie of me. And he that loueth sonne, or daughter more then me, is not worthie of me.

38 ✤ And hee that taketh not his crosse, and followeth after me, is not worthie of me.

39 ✤ He that will ? finde his life, shall lose it: and he that loseth his life for my sake, shall finde it.

40 ✤ He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 ✤ ✤ Hee that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a

✤ Luke 21.16.

✤ Matt. 13.13. ‡ Drawe to an ende, & ye shall not haue gone through all the cities of Israel, and preached in them.

▽ Luke 6.40. iohn 13.16. & 15.20.

✤ Chap. 12.24.

‖ It was the last of the Assemblies, which we call the 30 of Iune. ‡ Trouth shall not alwayes be hid.

✤ Mark 4.22. Luke 8.17. & 12.2. ▫ Openly, & in the highest places. For the lappes of their houses were so many, that they might make open shew. Neh. 13.20. a Though tyrants be neuer so raging and cruell, yet we may not feare them.

◦ The fourth part of an vnce.

✤ 1. Sam. 28.15. 2. Sam. 14.11. Acts 27.34.

? The necessitie and reward of open confessing Christ.

✤ Mark 8.38. Luke 9.26. & 12.8. 2. Tim. 2.12.

✤ Luke 12.51.

✤ Christ discouereth the preaching of the Gospel.

▽ Micah 7.6.

✤ Luke 14.26.

? Nothing without exception may be preferred before and ioyned to God.

✤ Chap. 16.24. Mark 8.34. Luke 9.23. and 14.27.

? John 12.25.

? They are said to finde their life, which delight to liue: and they to lose it, which desire to die.

✤ Luke 10.16. John 13.20.

for after the opinion of the people which thinke them halfe dead, but are now made to liue. 10 God is both Author and reuenger of his holy ministerie. 11 We shall lose nothing that we bestow vpon Christ. ‖ *As a Prophet.*

righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 ✠ And whosoeuer shall giue vnto one of these [r] little ones to drinke a cup of colde water onely, in the name of a disciple, verely I say vnto you, he shall not lose his reward.

✠ Marke 9 41.

r Which is the least of the world are vile and abiect.

CHAP. XI.

1 Iohn sendeth his Disciples to Christ. 7 Christes testimonie of Iohn. 13 The Lawe and the Prophets. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospel reuealed to children. 28 They that are wearie and laden.

1 Christ sheweth by his workes, that he is the promised Messias.

a Of instructing them with precepts.

b The disciples cities, that is to say, in Galile, where many of them were borne, Act. 2. 7.

✠ Luke 7. 18.

AND [1] it came to passe that when Iesus had made an ende of [a] commaunding his twelue disciples, he departed thence to teach and to preach in [b] their cities.

2 ¶ ✠ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn, what things ye heare, and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the Gospel.

6 And blessed is he that shall not be offended in me.

7 [2] And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wildernesse to see? A reede shaken with the winde?

8 But what went yee out to see? A man clothed in soft raiment? Beholde, they that were soft clothing, are in Kings houres?

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, [x] Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the [c] kingdome of heauen, is greater then he.

12 And from [✠] the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe [d] prophecied vnto Iohn.

14 And if ye will receiue it, this is [*] that Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 ✠ [3] But whereunto shall I liken this generation? [*] It is

2 What agreement and what difference is betwixt the ministerie of the Prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.

x Malach. 3. 1. Luke 7. 28.

c In the true state of the Church where the true glorie of God shineth: the persons are not considered in number, but the kinde of doctrine: the preaching of Iohn with the Lawe and the Prophets: and againe, the most cleere preaching of the Gospel with Iohn.

✠ Luke 16. 16.

d They prophecied of things to come, which are manifest, but clearely and plainely spoke.

* Malach. 4. 5.

✠ Luke 7. 31.

3 There are none more stoute and stubborne enemies of the Gospel, then they to whom it ought to be most acceptable. e He blameth the slouthfulnesse of this age, by a parable, to this end, that they could be moued neither with rough, nor gentle dealing.

like

like vnto litle children which sit in the markets, and call vnto their felowes,

17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: † but ‡ wisdome is iustified of her children.

20 ¶ § ✠ Then began hee to vpbraide the cities, wherein most of his great workes were done, because they repented not.

21 Woe *be* to thee, Chorazin: Woe *be* to thee, Bethsaida: for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

22 But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ✠ At that time Iesus answered and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast ‖ opened them vnto babes.

26 It is [b] so, O Father, because thy [i] good pleasure was such.

27 [c] [x] All things are giuen vnto me of my Father: and [y] no man knoweth the Sonne but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueile *him*.

28 Come vnto me all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learne of me that I am meeke and lowly in heart: and ye shall find [z] rest vnto your soules.

30 [a] For my yoke is [k] easie, and my burden light.

† That which the most part refuse, the elect and chosen imbrace.

‡ *Wise men doe acknowledge the wisdome of the Gospell, when they receiue it.*

§ The proud refuse the Gospel offered vnto them, to their great hart and smart, which turneth to the saluation of the simple.

✠ Luke 10.13.

✠ Luke 10.21.

‖ *Through the ministerie of Christ, who onely knoweth the truth of all things pertaining to God.*

[b] *This word sheweth, that he consenteth him selfe to his Fathers counsell.*

[i] *God will is the only rule of righteousnes.*

[c] Iohn 3.35

[x] *There is no true knowledge of God, nor quietnes of mind, but onely in Christ alone.*

[y] Iohn 6.46.

[z] Ier. 6.16.

[a] 1. Iohn 5.3.

[k] *May easily be borne. For his commandements are not grieuous: for all that is borne of God ouercommeth the world* 1. Iohn 5.4.

CHAP. XII.

1 *The disciples plucke the eares of corne.* 6 *Mercy, sacrifice.* 10 *The withered hand is healed.* 12 *We must doe good on the Sabbath.* 22 *The possessed is holpen.* 25 *A kingdome deuided.* 31 *Sinne, blasphemie.* 33 *The good or euill tree.* 34 *Vipers.* 41 *The Ninuites.* 42 *The Queene of Saba.* 48 *The true mother and brethren of Christ.*

AT ✠ that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, & began to plucke the eares of corne and to eate.

2 And when the Pharises saw it, they sayd vnto him, Beholde,

✠ Of the true sanctifying of the Sabbath, and the abrogating of it.

✠ Marke 2.23. Luke 6.1.

hold, thy disciples doe that ✠ which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, ✠ Haue yee not read what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, and did eate the a shew bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests?

5 Or haue ye not read in the Lawe, howe that on the Sabbath dayes the Priests in the Temple b breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, ✠ I will haue mercie, and not sacrifice, ye would not haue condemned the innocents.

8 For the sonne of man is Lord, *euen* of the Sabbath.

9 ✠ c And hee departed thence, and went into their Synagogue:

10 And beholde, there was a man which had *his* hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, that hath a sheepe, and if it fall on a Sabbath day into a pit, doeth not take it and lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said he to the man, Stretch foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 ✠ Then the Pharises went out, and counsired against him, how they might destroy him.

15 But when Iesus knew it, hee departed thence, and great multitudes followed him, and he healed them all,

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 ✠ Beholde my seruant whom I haue chosen, my beloued in whom my soule delieth: I will put my Spirit on him, and hee shall shew d iudgement to the Gentiles.

19 Hee shall not strive nor crie, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, & smoking flaxe shal he not quench, till he ✠ bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ✠ ✠ ✠ Then was brought to him one possessed with a deuill, *and* blind, and dumme, and he healed him, so that he *which* was blind and dumme, both spake and saw.

23 And all the people were amased, and said, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they sayde, v This man casteth the deuils no otherwise out, but through Beelzebub the prince

✠ Deut.23.25.
✠ 1.Sam.21.6.
a *The Hebrewes call it bread of faces, because it stood before the Lord all the weeke vpon the golden table appointed to that seruice, Leuit.24.6.*
✠ Exod.29.32.Leuit.8.31. *and* 24.9.
b Numb.28.9.
✠ *When the Priests doe Gods seruice vpon the Sabbath day, they breake not the Lawe: much lesse doeth the Lord of the Sabbath breake the Sabbath.*
✠ Hosh.6.7.chap.9.13.
c Mar.3.1.Luke 6.6.
d The ceremonies of the Law are not against the loue of our neighbour.
e How farre, and in what respect we may giue place to the vnbridled rage of the wicked.
✠ Esai.42.1.
f *By iudgement is vnderstood a settled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing when seruice is done, the Lord is sayde to reigne and iudge there, that is to say, to gouerne and rule mankinde.*
g *He shall pronounce fruitles and vngodly, maugre the world and Satan, and shewe himself to conquerour ouer all his enemies.*
✠ Luke 11.14.
✠ *A truth, be it neuer so manifest, is subiect to the slaunder of the wicked, notwithstanding it ought to be preached sincerely.*
v Chap.9.34. *mar.* 3.22. *Luke* 11.15.

prince of deuils.

25 ¶ But Iesus knew their thoughts, and ſaide to them, Euery kingdome diuided againſt it ſelfe, is brought to nought: and euery citie or houſe, diuided againſt it ſelfe, ſhall not ſtand.

26 So if Satan caſt out Satan, hee is diuided againſt him ſelfe: how then ſhall his kingdome endure?

27 Alſo if I through Beelzebub caſt out deuils, by whome doe your children caſt them out? Therefore they ſhall be your iudges.

28 But if I caſt out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els howe can a man enter into a ſtrong mans houſe and ſpoyle his goods, except he firſt binde the ſtrong man, and then ſpoyle his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

31 ✠ Wherefore I ſay vnto you, euery ſinne and blaſphemie ſhalbe forgiuen vnto men: but the blaſphemie *againſt* the holy Ghoſt ſhall not be forgiuen vnto men.

32 And whoſoeuer ſhall ſpeake a worde againſt the Sonne of man, it ſhalbe forgiuen him: [d] but whoſoeuer ſhall ſpeake againſt the holy Ghoſt, it ſhall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euill: for the tree is knowen by the fruite.

34 [7] O generations of vipers, howe can you ſpeake good things, when ye are euill? For of the ✠ abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of his heart bringeth forth good things: and an euill man out of an euill treaſure, bringeth foorth euill things.

36 But I ſay vnto you, that of euery [e] idle word that men ſhal ſpeake, they ſhall giue account thereof at the day of iudgement.

37 For by thy wordes thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned.

38 ¶ [f] Then anſwered certaine of the Scribes and of the Phariſes, ſaying, Maiſter, we would ſee a ſigne of thee.

39 But he anſwered and ſayd to them, An euill and [g] adulterous generation ſeeketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue that ſigne of the Prophet Ionas,

40 ✠ For as Ionas was three dayes and three nightes in the Whales belly: ſo ſhall the Sonne of man be three dayes & three nightes in the heart of the earth.

41 [9] The men of Nineue ſhall riſe in iudgement with this generation, and condemne it: for they ✠ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

42 [h] The Queene of the [i] South ſhall riſe in iudgement with this generation, and ſhall condemne it: for ſhee came from the [k] vtmoſt partes of the earth to heare the wiſdome of Solomon: and

7 The kingdome of Chriſt and the kingdome of the deuill cannot conſiſt together.

✠ *Matth.* 3.28,29. *Luke* 12.10. 1. *Ioh.* 5.16.

d Of blaſphemie againſt the holy Ghoſt.

7 Hypocrites at the length bewray them ſelues euen by their owne mouth.

✠ *Luke* 6.45.

e Vaine and vngodly talke, which the moſt part of men ſpend their time in.

f Againſt frowarde deniers of miracles.

g *Chap.* 16.1. *Luke* 11. 29. 1. *Cor.* 1.22.

h *Ballard*, which fell from Abrahams ſeede, or forſooke the true worſhip of God.

i *Ionas* 3.5.

k Chriſt teacheth by the ſorrowfull example of the Iewes, that there are none more miſerable then they which put out the light of the Goſpel, which was kindled in them.

✠ *Ionas* 3.5.

l *1. King.* 10.1.2. *Chron.* 9.1.

Here remarke the Queene of Saba whole country is South in reſpect of the land of Iſrael, 1. King. 10.

k For Saba ſtoode in the vtmoſt coaſt of Aſſyria. Of this vpon the 10. of the 1. Chron.

and behold, a greater then Salomon is here.

✠ Luke 11.24. 43 ¶ ✠ Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then he saith, I wil returne into mine house from whence I came: and when he is come, hee findeth it emptie, swept and garnished.

✠ Heb. 6.4,5. and 10.26. 2. pet. 2.20. 45 ¶ Then he goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: ✠ and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

10 Christ teacheth by his owne example, howe that all things ought to be set apart, in respect of Gods glory. ✠ Marke 3.31. Luke 8.20. 46 ¶ 10 ✠ While he spake to the multitude, behold, his mother, & his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But hee answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 11 And hee stretched forth his hand toward his disciples, and sayd, Behold my mother and my brethren.

11 We are more neere vnto vs, then they that are of the houshold of faith. 50 For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The parable of the Sower. 11 and 34 Why Christ spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the Pearle. 47 Of the drawe net cast into the sea. 53 Christ is not receiued of his country men the Nazarites.

✠ Marke 4.1. Luke 8.4. THe same day went Iesus out of the house, and sate by the sea side.

2 1 And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stoode on the shore.

2 Christ sheweth in putting forth this parable of the sower, that the seede of life which is sowen in the world commeth not on so well in one as in another, and the reason is, for that men for the most part, either doe not receiue it, or suffer it not to ripen.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as he sowed, some fell by the way side, and the foules came, and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprong vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprong vp, and choked them.

8 Some againe fell in good ground, and brought forth fruit, one *centum* an hundred folde, some sixtie folde, and another thirtie folde.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 1 And

12 [z] And hee answered, and sayd vnto them, Because it is giuen vnto you, to know the secrets of the kingdome of heauen, but to them it is not giuen.

[z] The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God. ✣ Chap. 25.29.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of Esaias, which *prophesie* saith, ✣ By hearing yee shall heare, and shall not vnderstand, and seeing, ye shall see, and shall not perceiue.

✣ Esa. 6.9. mar. 4.12. Iohn 8.10. Iohn 12.40. alls 28.26. rom. 11.8.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 [a] But blessed *are* your eyes, for they see: and your eares, for they heare.

[a] The condition of the Church vnder the face Christ is better then it was in the time of the fathers vnder the Law. ✣ Luke 10.24.

17 ✣ For verely I say vnto you, that many Prophets, & righteous men haue desired to see those things which yee see, and haue not seene *them*, and to heare those things which yee heare, and haue not heard *them*.

18 ¶ [x] Heare ye therefore the parable of the sower.

[x] Marke 4.13. Luke 8.11.

19 Whensoeuer any man heareth the worde of that kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sowen in his [b] heart: and this is he which hath receiued the seede by the way side.

[b] Though there bee corruption made of the heart, yet this saying is reserued to bearing without doubt standing. For whether the seede be receiued in the heart or no, yet beg that soweth, soweth in the heart.

20 And he that receiued seed in the stony ground, is he which heareth the word, and incontinently with ioy receiueth it,

21 Yet hath hee no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiued the seede among thornes, is hee that heareth the word, but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the seede in the good ground, is hee that heareth the word, and vnderstandeth it, which also beareth fruite, and bringeth foorth, some an hundreth folde, some sixtie folde, and some thirtie folde.

24 ¶ [y] Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his fielde.

[y] Christ sheweth in another parable of the euil seede mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and manners, vntil the day appointed for the restoring of all things do come: & therefore the faithfull haue to arme themselues with patience and constancie.

25 But while men slept, there came his enemie, and sowed tares among the wheat, and went his way.

26 And when the blade was sprong vp, and brought foorth fruite, then appeared the tares also.

27 Then came the seruants of the housholder, and saide vnto him, Master, sowedst not thou good seede in thy fielde? from whence then hath it tares?

28 And he said to them, Some enuious man hath done this.

Then

Then the ſeruants ſaid vnto him, Wilt thou then that we go and gather them vp?

29 But he ſaid, Nay, leſt while ye go about to gather the tares, ye plucke vp alſo with them the wheat.

30 Let both grow together vntil the harueſt, and in time of harueſt I will ſay to the reapers, Gather yee firſt the tares, and bind them in ſheaues to burne them: but gather the wheate into my barne.

♣ Mar.4.30. Luke 13.19.

§ God beginneth his kingdome with very ſmall beginnings, to the end that by the growing on of it beſide the expectation and hope of all men, his mighty power and working may be the more ſet forth.

31 ¶ ♣§ Another parable he put foorth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtard ſeede, which a man taketh and ſoweth in his field:

32 Which in deede is the leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes, and it is a tree, ſo that the birds of heauen come and build in the branches thereof.

♣ Luke 13.21.

33 ¶ ♣ Another parable ſpake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peeks of meale, till all be leauened.

¶ Mark.4.33,34.

34 ¶ ¶ All theſe things ſpake Ieſus vnto the multitude in parables, and without parables ſpake he not to them,

35 That it might be fulfilled, which was ſpoken by the Prophet, ſaying, ‖ I will open my mouth in parables, and will vtter the things which haue bene kept ſecret from the foundation of the world.

‖ Pſal.78.2.

36 Then ſent Ieſus the multitude away, and went into the houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of that field.

37 ♣ Then anſwered he, and ſayd to them, He that ſoweth the good ſeede, is the Sonne of man,

♣ He expoundeth the former parable of the good and euill ſeede.

38 And the fielde is the worlde, and the good ſeede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemie that ſoweth them, is the deuil, ♣ and the harueſt is the ende of the worlde, and the reapers bee the Angels.

♣ Ioel 3.13. comm.14.15.

40 As then the tares are gathered and burned in the fire, ſo ſhall it be in the ende of this world.

41 The Sonne of man ſhall ſend foorth his Angels, and they ſhall gather out of his kingdome all things that offend, and them which doe iniquitie,

42 And ſhall caſt them into a furnace of fire. There ſhall be wailing and gnaſhing of teeth.

43 ♣ Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

♣ Dan.12.3.

44 ¶ ? Againe, the kingdome of heauen is like vnto a treaſure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth and ſelleth all that he hath, & buyeth that field.

? Few men vnderſtand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goods.

45 ¶ Againe, the kingdome of heauen is like vnto a marchant man, that ſeeketh good pearles,

46 Who

46 Who hauing found a pearle of great price, went and solde all that he had, and bought it.

47 ¶ [g] Againe, the kingdome of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the ende of the worlde. The Angels shall go foorth, and seuer the bad from among the iust,

50 And shall cast them into a fornace of fire: there shall be wailing and gnashing of teeth.

51 ¶ [h] Iesus sayd vnto them, Vnderstand ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd he vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth foorth out of his treasure things both newe and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ✤ [i] And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisdome and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, ✤ and his brethren Iames and Ioses and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath hee all these things?

57 And they were offended with him. Then Iesus saide to them, ∴ A Prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

g They are many in the Church, which notwithstanding are not of the Church, and therefore at length shalbe cast out: but the full and perfect cleansing of them is deferred to the last day.

h They ought to be diligent, which haue not care onely to be wise for themselues, but to dispute of the wisedome of God to others.

✤ *Marke 6.2. Luke 4.16.*

i Men do not onely sinne of ignorance, but also wittingly and willingly lay stumbling blocks in their owne wayes, then when God calleth them, they may not obey, and so most plainely destroy and cast away themselues.

✤ *Iohn 6.42.*

∴ *Marke 6.4. Luke 4.24. Iohn 4.44.*

CHAP. XIIII.

1 Herodes iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the fiue loaues, &c. 23 Christ prayeth. 24 The Apostles tossed with the waues. 27 Faith. 30 Peter in ieopardie. 36 The hemme of Christes garment.

AT [1] that time Herode the Tetrarch heard of the fame of Iesus,

2 And said vnto his seruants, This is that Iohn Baptist, hee is risen againe from the dead, and therefore great [2] workes are wrought by him.

3 ✤ For Herod had taken Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn saide vnto him, It is not [*] lawfull for thee to haue her.

1 *Mark 6.14. Luke 9.7*

2 Here is in Iohn, an example of an incredible courage, which all faithfull ministers of Gods word ought to follow in. Herod an example of tyrannous vanitie, pride, and crueltie, and to be short, of a cowrdly conscience, and of their miserable slauerie, which haue once giuen themselues ouer to pleasures: in Herodias and her daughter, an example of whoreishe wantonnesse, and wemanly crueltie. a By parties, he meaneth those foes and power, whereby worke are wrought, and not the workes, as in some of before. ✤ *Marke 6.17. Luke 3.19.* [*] *Leuiticus 18.16. and 20.21.*

5 And

5 And when he would haue put him to death, he feared the multitude, because they counted him as a ✣ Prophet.

✣ Chap. 21. 26.

6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased [b] Herod.

b There were three Herodes: the first of them was Antipaters sonne, who is also called Ascalonita, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mother name was Malthaca or Marsara, and she was called Pterocth, by reason of ruling in Samaria, where Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew, by Aristobulus, and he it was that slew Iames.

7 Wherefore he promised with an othe, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, said, Giue me here Johns Baptists head in a platter.

9 And the King was sory: neuertheless because of the oth, and them that sate with him at the table, hee commaunded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayde, and she brought it vnto her mother.

12 And his disciples came and tooke vp the body, and buried it, and went, and told Iesus.

13 ✣ And when Iesus heard it, he departed thence by shippe into a desart place apart. And when the multitude had heard it, they followed him on foote out of the cities.

✣ Marke 6. 32. Iohn 6. 10.

14 [a] And Iesus went foorth and saw a great multitude, and was mooued with compassion towarde them, and hee healed their sicke.

a Christ refresheth a great multitude with fiue loaues and two litle fishes, shewing thereby that they shall want nothing, which lay all things aside and seeke the kingdome of heauen.

15 ¶ And when euen was come, [v] his disciples came to him, saying, This is a desart place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.

v Marke 6. 35. Iohn 9. 12. Iohn 6. 5.

16 But Iesus sayd to them, They haue no neede to goe away: giue ye them to eate.

17 Then sayd they vnto him, We haue here but fiue loaues, and two fishes.

18 And he said, Bring them hither to me.

19 And he commaunded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and litle children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, hee went vp into a mountaine alone to pray: and [x] when the euening was come, he was there alone.

x Matt. 14. 13, 14, 15. Iohn 6. 16, 17, 18.

24 [y] And the shippe was nowe in the middes of the sea, and was tossed with waues; for it was a contrary wind.

y We must saile euen through mightie tempests, and Christ will neuer forsake vs, so that we goe whither he hath commanded vs.

25 And in the [z] fourth watch of the night, Iesus went vnto them, walking on the sea.

z By the fourth watch is meant the time were to day breaking: for olde time they deuided the night into foure watches in which they feasted,

26 And when his disciples sawe him walking on the sea,

they were troubled, saying, It is a d spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort, It is I: be not afraide.

28 ❧ Then Peter answered him, and said, Master, if it be thou, bid me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mightie winde, he was afraide: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched foorth his hand, and caught him, and said to him, O thou of litle faith, wherefore diddest thou doubt?

32 And assoone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ ❧ And when they were come ouer, they came into the land of e Gennezaret.

35 ¶ And when the men of that place knewe him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touche the hemme of his garment onely: and as many as touched it, were made whole.

d *A spirit, a thing that is not, a thing which a man imagineth to himself, or conceiueth in his mind, per somnium, dreame, or otherwise, that doth not, nor can do any thing, and signifieth nothing.*

4 *By faith we tread vnder our feete euen the tempests themselues, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.* ❧ *Mark 6. 54.*

e *This Gennezaret was a lake nigh to Capernaum, which is also called the sea of Galile and Tiberias, for that the country by it is sometime to be called by that name.*

5 *In that that Christ healeth the sicke, we are giuen to vnderstand, that we must seeke remedie for spirituall diseases of him: and that we are bound not onely to saue our selues, but also to bring others to him.*

CHAP. XV.

3 The commandements and traditions of men. 12 Offence. 23 The plant which is rooted vp. 24 Blind leading the blinde. 18 The heart. 22 The woman of Chanaan. 36 The childrens bread: whelpes. 28 Faith. 32 4000. men fed. 36 Thanksgiuing.

THen 1 came to Iesus the Scribes and Pharises, which were of Hierusalem, saying,

1 *Many commonly are most bold contemners of God their Lord, whom God appointed keepers of his lawe.* ❧ *Mark 7. 1.*

2 ❧ Why doe thy disciples transgresse the tradition of the Elders? for they a wash not their hands when they eate bread.

a *Which they vsed, both of their owne superstition from hand to hand, as their Elders allowed, which were the gouernours of the Church.*

3 ❧ But he answered and saide vnto them, Why doe ye also transgresse the commandement of God by your tradition?

4 ❧ For God hath commanded saying, b Honour thy father and thy mother: x and he that curseth father or mother, let him die the death.

b *Their wicked boldnesse in corrupting the commandements of God, and that vpon*

5 But ye say, c Whosoeuer shall say to father or mother, By the gift that is *offred* by me, thou mayest haue profite,

6 Though he honour not his father or his mother, *shall be free*: thus haue ye made the commandement of God of no d authoritie by your tradition.

pretence of godlinesse, and vsurping authoritie to make lawes, is here reproued. x *Exod. 20. 12. deut. 5. 16. prou. 20. 20.* b *By honour is meant all kinde of duetie which children owe to their parents.* x *Exod. 21. 17. Deut. 27. 16. prou. 20. 20.* c *The meaning is this: whatsoeuer I bestowe vpon the temple, is to thy profite, for it is good and I geue it thee, for (as the Pharises of our time say) it shall be vnrepentance for thee, for vnder this colour of religion, they raked all to themselues, as though that he that had giuen any thing to the temple, had done the duetie of a childe.* d *You make it of no power and authoritie to vnloose or lay in you: for although the commandements of God stand fast in the Church of God, in despite of the world and Satan,*

† The Iewes were condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things.

‡ Esai. 29. 13.

a Christ teacheth vs that hypocrisie of false teachers which deceiueth our soules, is not to be borne with, all go not in indifferent matter, and there is no reason why those ordinarie vocation should blinde our eyes, otherwise we are like to perish with them.

† Mark 7. 6.
* 1 Iohn 1 5.
2 Luke 6. 39.
‡ Mark 3. 23.

† Gen. 16. 9. and 21. marke 7. 25.
‡ Marke 7. 24. 25.
a Coastes which were next to Tyre and Sidon, that is, in that quarter where Palestine bordeth toward Phenice, and the sea of Tyre.
b Of the stocke of the Canaanites, which dwelled in Phenicia.
c In that that Christ doubt some times as it were sharpe his eares against the prayers of his saints, he doeth it for his glory, and our profite.
‡ Chap. 10. 6.
d Of the people of Israel, which people was diuided into twelue, but all their tribes came of one house.
e Christ ceaseth not to be beneficiall euen there where he is contemned, and in the middest of wolues he gathereth together and feedeth his flocke.
* Marke 5. 31.
2 Esai 35. 6.

7 † O hypocrites, Esaias prophecied well of you, saying,
8 ‡ This people draweth neere vnto me with their mouth, and honoureth me with † lips, but the heart is farre off from me.
9 But in vaine they worshippe me, teaching for doctrines mens precepts.
10 ‡ Then he called the multitude vnto him, & said to them, Heare and vnderstand.
11 ‡ That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.
12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?
13 But he answered and said, * Euery plant which mine heauenly Father hath not planted, shall be rooted vp.
14 Let them alone, they be the ‡ blind leaders of the blinde: and if the blind leade the blind, both shall fall into the diche.
15 ¶ ‡ Then answered Peter, and said to him, Declare vnto vs this parable.
16 Then said Iesus, Are ye yet without vnderstanding?
17 Perceiue yee not yet, that whatsoeuer entreth into the mouth, goeth into the bellie, and is cast out into the draught?
18 But those things which proceede out of the mouth, come from the heart, and they defile the man.
19 For out of the heart * come euill thoughes, murders, adulteries, fornications, thefts, false testimonies, slaunders.
20 These are the things, which defile the man: but to eate with vnwashen hands, defileth not the man.
21 ‡ And Iesus went thence, and departed into the a coastes of Tyrus and Sidon.
22 And beholde, a woman † of b Canaanite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lorde, the sonne of Dauid: my daughter is miserably vexed with a deuill.
23 ‡ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after vs.
24 But he answered, and said, I am not sent, but vnto the ‡ lost sheepe of the d house of Israel.
25 Yet she came, and worshipped him, saying, Lord, helpe me.
26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelps.
27 But she said, Trueth, Lord: yet in deede the whelpes eate of the crommes, which fall from their masters table.
28 Then Iesus answered and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.
29 ¶ e So Iesus ‡ went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine, and sate downe there.
30 And great multitudes came vnto him, hauing with them

halt,

halt, blinde, dumbe, [h] maymed, and many other, and cast them downe at Iesus feete, and he healed them.

31 In so much that the multitude wondered, to see [i] dumbe speake, the maimed whole, the halt to goe, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue [k] continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude?

34 And Iesus said vnto them, How many loaues haue ye? And they said, Seuen, and a fewe litle fishes.

35 Then he commaunded the multitude to [l] sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thankes, and brake *them*, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed: and they tooke vp of the fragments that remained, seuen [l] baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then *Iesus* sent away the multitude, and tooke ship, and came into the partes of Magdala.

CHAP. XVI.

4 The signe of Jonas. 6 The leauen of the Pharises. 12 For their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

THen [1] ✠ came the Pharises and Sadduces, and did [a] tempt *him*, desiring him to shewe them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, Faire weather: for the skie is red.

3 ¶ And in the morning *ye say*, To day *shall be* a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the [b] face of the skie, and can ye not *discerne* the signes of the times?

4 ¶ The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but [c] that signe of the Prophet [2] Ionas: so he left them, and departed.

5 ¶ [3] And when his disciples were come to the other side, they had [d] forgotten to take bread *with them*.

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises and Sadduces.

7 And they reasoned among themselues, saying, *It is* because we haue brought no bread.

[h] *Whose members are wrenched with the palse, or by nature, or otherwise: for it is sensible, heeded them. None Christ was wont to heale in this wise, that such members as were nothing, or vnfound to be able, and yet he could easily of the bad world, I am giuen them hands, and feete, and other members which wanted them.*

[i] *Marke 8.1.*

[k] *By doing again this miracle, Christ sheweth that he will neuer be wearie to them that follow him, no not in the wildernesse.*

[l] *Gr. out from my face.*

[l] *Ward for wardes, he drawes backewards, as euery day when in rowing they drawe their oares as from.*

[1] *A kind of basket wrought with twigs.*

[1] ✠ *The wicked neighbor that will not be do-ctrine, nor miracles, spare well neyther against Christ, but doe what they can, Christ beareth away the victorie, and triumpheth ouer them.*

[a] *Chap. 22. 18. marke 8.11.*

[b] *To this scholler he could doe what whilst they disputed, they purpose was naught, for they thought to finde some thing in him by their owne, whereupon they might haue had occasion to*

reproue him: or els distrust and mistrust moued them so to doe, for by such meanes after God spake he stopped, that is to say, prouoked to anger, as though men would striue with him. [c] *Luke 12.54.* [d] *The wicked shewed the outside and countenance of a seruice.* [e] *Chap. 12. 39.* [f] *The wicked shewed the outside and vsurpe of the truth.* [g] *Ionas 2.17.* [2] *Felix teacheth and bids vs take heede of.* [3] *Marke 8.14. Luke 12.1.*

[3] But

8 But Iesus [d] knowing it, saide vnto them, O ye of litle faith, why reason you *that* among your selues, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember [e] the fiue loaues, when there were [f] fiue thousand *men*, and howe many baskets tooke ye vp?

10 Neither the seuen loaues when there were [g] foure thousand *men*, and howe many baskets tooke ye vp?

11 Why [h] perceiue ye not that I [i] said not vnto you concerning bread, that ye should beware of the leauen of the Pharises, and Sadduces?

12 Then vnderstoode they that he had not saide that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ [k] Now when Iesus came into the coastes of [l] Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I the sonne of man am?

14 And they said, Some *say*, [m] Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He said vnto them, But whom say ye that I am?

16 Then Simon Peter answered, and saide, [n] Thou art that Christ, the Sonne of the liuing God.

17 ¶ And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of Ionas: for [o] flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 ¶ And I say also vnto thee, that thou art [p] Peter, and vpon this rocke I will builde my Church: and the [q] gates of hell shall not ouercome it.

19 [r] And I [s] will giue vnto thee the [t] keyes of the kingdome of heauen, and whatsoeuer thou shalt [u] binde vpon earth, shall be bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

20 [x] Then hee charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ [y] From that time foorth Iesus began to shewe vnto his disciples, that he must goe vnto Hierusalem, & suffer many things

d Why by whom, but by vertue of his almightie.

e That fiue thousand men were filled with so many loaues?

f (Chap. 14.17. Iob. 6.9.

g Chap. 15.34.

h Admonish or question my mind with admiration.

i Said, for commanded.

k Marke 8.27. Luke 9.18.

l There are diuers iudgements and opinions of Christ, notwithstanding he is knowen of his elect.

m There were two Cesareas, the one called Stratons vpon the sea Mediterranie, which Herod built verie sumptuously in the honour of Augustus, Ioseph. lib. 15. the other was Cesarea Philippi, which Herod the great the Tetrarche sonne builded in the honour of Tiberius at the foote of Libanus, Ioseph. lib. 15.

n As Herod thought.

o Iohn 6.69.

p Faith is of grace, not of nature.

q By this kinde of speach he meant most mightie power vpon the earth, the greatest but being despised which was made but deformed through sinne. So then by the ouercoming he meaneth not the ouercoming of man that God sheweth it selfe from heauen. *r* That is true faith, which confesseth Christ, the verie wisedome inuincible. *s* Iohn 5.41. *t* Christ spake in the Syrian tongue, and therefore vsed not this difference betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cephadon his mind was that wrote in Greeke, by the diuers termination to make a difference betwixt Peter which is a piece of the brittle rocke, & the rocke Peter, that is the rocke & foundation, or (to be gone his name Peter) himself of the confession of his faith, which is the Churches as well as his, as the olde fathers write, for faith it selfe. That confession which is their foundation of the Hebrewes, as Tertullian calleth it. *u* Binde and loose, are words of the Church are compared to a strong kingdome, and therefore by Christ, are named castles which are made strong with rampell and fortresses, and also the meaning, what sinne I doe or forgiue, or binde or loose, is done by Christ, as Peter doth Paul, 2. Cor. 10. 4. the castles are strong holdes. 6 The authoritie of the Church is from God. *x* Iohn 20.21. *y* Mat. 16. 21. Mar. 8. 31. Luke 9. 22. *z* Men must first learne, and then preache. 8 The minds of men are in time to be prepared and made ready against the stumbling blocke of persecution.

of the ? Elders, and of the hie Priests, and Scribes, and be slaine, and be raised againe the third day.

22 Then Peter ? tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 ? Then hee turned backe, and sayde vnto Peter, Get thee behinde me ? Satan: thou art an offence vnto me, because thou ? vnderstandest not the things that are of God, but the things that are of men.

24 ? Iesus then said to his disciples, ✠ If any man will follow mee, let him forsake himselfe, and take vp his crosse, and followe me.

25 For ✠ whosoeuer will saue his life, shall loose it: and whosoeuer shall loose his life for my sake, shall ? finde it.

26 ? For what shall it profite a man though hee should winne the whole world, if he loose his owne soule? or what shall a man giue for recompence of his soule?

27 For the Sonne of man shall come ? in the glory of his Father with his Angels, and ? then shall hee giue to euery man according to his deedes.

28 ✠ Verely I say vnto you, there bee some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his ? kingdome.

? Or with a name of dignitie and not of age: and it shall for the most part be such as they were that vsurped which the Hebrewes called Sanhedrim.

? Took him by the hand, and led him aside, as they vse to do, when they meane to talke familiarly with one.

? Against a preposterous zeale.

? The Hebrewes call him Satan that is to say, an aduersarie, whom the Grecians call Diabolus, that is to say, slanderer or trespasser: but it is spoken of them, that either of malice or enuie, seeke to ouerthrow or resist the will of God.

? By this word we are taught that Peter sawe Christ through a false perswasion of himself.

30 No men do worse prouide for themselues, then they that loue themselues more then God. ✠ Chap. 10.38. mar. 8.34. luk. 9.23. & 14.27. ✠ Cha. 10.39. mar. 8.35. luk. 9.24. 25.26. & 17.33. 1 Shall gaine himselfe: And this is the meaning, they that desire Christ to saue themselues, do not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is, themselues, which loss is the greatest of all loss: for there that death was to die for Christ, is farre better then to liue for sinne. ? Iob. 12.25. ? Luke 9. King. 20. Chap. 6.29. ? Psal. 62.12. Prou. 24.12. ✠ Mat. 9.1. luke 9.27. ? By his kingdome is vnderstand the glory of his ascension, and what followeth thereof, Ephes. 4.10. & the preaching of the Gospel, Mat. 9.1.

CHAP. XVII.

1 *The transfiguration of Christ.* 5 *Christ ought to be heard.* 11 *Elias.* 13 *Iohn Baptist.* 17 *The vnbelief of the Apostles.* 20 *The power of faith.* 21 *Prayer and fasting.* 22 *Christ foretelleth his Passion.* 24 *He payeth tribute.*

AND ? ? after sixe dayes, Iesus tooke Peter, and Iames and Iohn his brother, and brought them vp into an hie mountaine apart,

2 And was ? transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While hee yet spake, beholde, a bright cloud shadowed them: and beholde, there came a voyce out of the cloud, saying, ✠ This is ? that my beloued Sonne, in whom I am well pleased: heare him.

? Mark 9.2. luke 9.28.

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.

a Luke vseth much after the Greeke manner, comprehending in that number the first and the last, and therefore meaneth that sixe whole dayes were past.

b Changed into an other forme.

✠ 2 Pet. 1.17.

2 Pet. 1.17. ? The winde or the wind. That separateth Christ from the children of sinne, we by adoption, therefore be reputed the first begotten among the brethren, because that although he be of light the cleere sunne, yet is he cloyst among men. In that he is the fruite of the wombe of the virgin.

d Fell downe flat on their faces, and worshipped him, as Chap. 2. 11.

e Which they saw, vnderstand the word vsed in this place, is properly taken of that which is seene in a dreame.

f Marke 9. 11, 12.
g Mala. 4. 5. chap. 11. 14.
h Marke 9. 14. Luke 9. 38.

i Men are vnworthie of Christ his goodnesse, yet notwithstanding he regardeth them.

k Or men that make supplication vnto him.

l They that at certaine times of the moone are troubled with the falling sickenes, or any other kinde of disease: but in this place, we must so take it, that besides the naturall disease, he had a deuilish possession.

m Incredulitie and distrust, hinder and hamble the course of Gods benefites.
n Luke 17. 6.
o The remedie against distrust.
p To giue vs to vnderstand the watchfulnesse and diligence of earnest prayer, which cannot be without sobrietie.
q Our minde must be prepared more and more against the offences of the crosse.
r Chap. 20. 19. Marke 9. 31. Luke 9. 44. and 18. 32.
s In that that Christ doeth willingly obey Cesars edict, he sheweth that ciuill policie is not taken away by the Gospel.
t He doeth not, but he asketh.
u Ought her not to pay? v They that were from twentie yeeres of age to fifty, payed halfe a Sicle of the Sanctuarie, Exod. 30. 13. This was an Attick coine where the Romanes stamped after they had subdued Iudea,

6 And when the disciples heard that, they d fell on their faces, and were sore afraide.

7 Then Iesus came and touched them, and saide, Arise, and be not afraide.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the e vision to no man, vntill the Sonne of man rise againe from the dead.

10 ✠ And his disciples asked him, saying, Why then say the Scribes that ✠ Elias must first come?

11 And Iesus answered, and said vnto them, Certainely Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that hee spoke vnto them of Iohn Baptist.

14 ¶ h And when they were come to the multitude, there came to him a certaine man, and i fell downe at his feete,

15 And said, Master, haue pitie on my sonne: for he is k lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they coulde not heale him.

17 Then Iesus answered, and saide, O generation faithlesse, and crooked, howe long nowe shall I be with you? howe long nowe shall I suffer you? bring him hither to me.

18 And Iesus rebuked the deuill, and hee went out of him: and the childe was healed at that houre.

19 l Then came the disciples to Iesus apart, and saide, Why coulde not we cast him out?

20 And Iesus said vnto them, Because of your vnbeliefe: for ✠ verely I say vnto you, if yee haue faith *as much* as is a graine of mustard seede, yee shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto you.

21 m Howbeit this kinde goeth not out, but by n prayer and fasting.

22 ¶ o And they p being in Galile, Iesus said vnto them, The Sonne of man shall be deliuered into the hands of men,

23 And they shall kill him, but the third day shall hee rise againe: and they were very sorie.

24 ¶ q And when they were come to Capernaum, they that receiued polle money, came to Peter, and saide, Doeth r not your Master s pay t polle money?

25 He said, Yes. And when hee was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom

doe the Kings of the earth take tribute, or polle money? of their m children, or of strangers?

26 Peter sayde vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheleſſe, leſt we ſhould offend them: goe to the ſea, and caſt in an angle, and take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt finde a [n] piece of twentie pence: that take, and giue it vnto them for mee and thee.

m *By children we muſt not vnderſtand vnder the name of children, but ſtrangers.*

n *The word here vſed is a Siluer, which is in value ſixtie pence after our account.*

CHAP. XVIII.

1 The greateſt in the kingdome of God. 5 To receiue a little child. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The loſt ſheepe. 15 The telling of one his fault. 17 Excommunication. 21 We muſt alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his ſeruants.

THe ✠ ſame time the diſciples came vnto Ieſus, ſaying, Who is the greateſt in the kingdome of heauen?

2 [1] And Ieſus called a [a] litle childe vnto him, and ſet him in the mids of them,

3 And ſayde, Verily I ſay vnto you, except yee bee ✠ [b] conuerted, and become as litle children, yee ſhall not enter into the kingdome of heauen.

4 Whoſoeuer therefore ſhall humble himſelfe as this litle childe, the ſame is the greateſt in the kingdome of heauen.

5 And whoſoeuer ſhall receiue one ſuch litle childe in my name, receiueth me.

6 [2] [a] But whoſoeuer ſhall offende one of theſe litle ones which beleeue in me, it were better for him, that a milſtone were hanged about his necke, and that he were drowned in the depth of the ſea.

7 [1] Woe *be* vnto the worlde becauſe of offences: for it muſt needes be that [c] offences ſhall come, but wo *bee* to that man by whom the offence commeth.

8 [2] Wherfore, if thy hand or thy foote cauſe thee to [d] offend, cut them off, and caſt *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be caſt into euerlaſting fire.

9 And if thine eye cauſe thee to offende, plucke it out, and caſt it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be caſt into hell fire.

10 ✠ See that yee deſpiſe not one of theſe litle ones: for I ſay vnto you, that in heauen their ✠ Angels alwayes behold the face of my Father which is in heauen.

11 For [*] the Sonne of man is come to ſaue that which was loſt.

12 Howe thinke yee? ✠ If a man haue an hundreth ſheepe, and one of them be gone aſtray, doeth he not leaue ninetie and nine, and goe into the mountaines, and ſeeke that which is gone aſtray?

✠ *Mat. 3. 34. Iob 22. 29.*

1 *Humbleneſſe of mind is the right way to promotion.*

a *A child in yeares.*

✠ *Chap. 18. 19. 1. Cor. 14. 20.*

b *A kinde of ſpeech taken from the Hebrewes, and is as much as repent.*

✠ *Mat. 9. 12. Mar. 2. 17.*

2 *We ought to haue great regard to our brethren as he they were ſet to haue and beare that dwell at home in ſhelter ſharply reſiſted.*

3 *A good man can not but goe through the mids of offences, yet he muſt eſcape all occaſion of offence.*

c *Lets and hinderances which ſtay the courſe of good workes. The Lawes were ordained that euill things, which are ſhould be.*

✠ *Chap. 5. 29, 30. marke 9. 43.*

d *Looke after, chap. 5. 29.*

4 *The greater that a man is, the greater care we ought to haue of his behauiour, as God vſeth to do by his owne example.*

✠ *Pſal. 34. 8.*

✠ *Luke 19. 10.*

✠ *Luke 15. 4.*

13 And if so be that he finde it, verily I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the wil of your Father which is in heauen, that one of these litle ones should perish.

15 ¶ ◆ § Moreouer, if thy brother trespasse against * thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the ♣ ‖ mouth of two or three witnesses euery worde may be ‡ confirmed.

17 ♂ And if he ♭ refuse to heare them, tell it vnto the ‖ Church: and if he refuse to heare the Church also, let him bee vnto thee as an ♭ heathen man, and a Publicane.

18 Verily I say vnto you, * Whatsoeuer yee bind on earth, shall be bound in heauen: and * whatsoeuer yee loose on earth, shalbe loosed in heauen.

19 Againe, verily I say vnto you, that if two of you shall ‖ agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 ? Then came Peter to him, and said, Master, howe oft shall my brother sinne against mee, and I shall forgiue him? ♃ vnto seuen times?

22 Iesus sayde vnto him, I say not to thee, Vnto seuen times, but, vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him ten thousand talents.

25 And because he had nothing to pay, his lorde commaunded him to be solde, and his wife, and *his* children, and all that he had, and *the dette* to be payde.

26 The seruant therefore fell downe, and ♂ worshipped him, saying, Iorde, * refraine thine anger toward me, and I will pay thee all.

27 Then the seruants lord had compassion, and losed him, and forgaue him the dette.

28 But when the seruant was departed, hee found one of his fellowe seruants, which ought him an hundred pence, and he layde handes on him, and thratled him, saying, Pay mee that thou owest.

◆ *Luke, 19.7. Iohn 17.4. Iames 5.19.*

§ *We must labour for concord, not to reuenge iniuries.*

o *If he offende be such, that thou only inwardly sh. brothers offence.*

♣ *Deut. 19.15. Iohn 8.17.2.cor. 13.1. Iohn.10.28.*

‖ *That is, by the word and witnes, for mouth is sometime taken for the word or speech, Num. 3.16. and also for a still water, Iob xxi. where the master ponders of a fish, as beneath, chap. 22.10.*

‡ *Sure and certain.*

♂ *Not that contemneth the iudgement of the Church, but contemneth God.*

♭ *Word for word, doe not vouchsafe to heare, or vnder as though he did not heare.*

§ *He speaketh not of any kind of publicke, but ecclesiasticall assemblie, for he speaketh afterward of the power of binding and loosing, which belonged to the Church, and hath regard to the order vsed in olde dayes, as what time the Elders had the iudgement of Church matters in their hands Iohn 9.22. and 12.42. & 16.2. and vsed casting out of the Synagogue for a punishment, as we do now excommunication.*

♭ *Profane, and voyd of religion: such were the Iewes called Gentiles: whose company they shunned, as they did the Publicans.* * *1.Cor. 5.4.2.thes 3.14.* ♃ *Iob 22.23.* ‖ *The words is translated from the body to the minde, for it belongeth properly to song.* ? *They shall finde God fauora and not to be pleased, which do not forgiue their brethren although they haue bene diuersly & grieuously iniuried by them.* ♃ *Luk. 17.4.* ♂ *Here is set downe a very great summe of three score hundred thousand crownes, and a small summe of ten crownes, that the difference may be the greater, for there is no proportion betweene them.* * *The was a ciuill reuerence vsed where it was very vsuall in the East.* * *Psalm not vse words to shew anger against men for it is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the flowing of his wrath, Psal. 85. 5. gentle and of great mercie.*

29 Then

29 Then his fellow seruant fell downe at his feete, and besought him, saying, Refraine thine anger towards me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the dette.

31 And when his *other* fellow seruants sawe what was done, they were very sory, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and sayd to him, O euill seruant, I forgaue thee all that dette, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellowe seruant, euen as I had pitie on thee?

34 So his lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except ye forgiue from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

1 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God only good. The commaundements must be kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and follow Christ.

AND ✤ it came to passe, that when Iesus had finished these sayings, he [a] departed from Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and hee healed them there.

3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to [b] put away his wife vpon euery occasion?

4 And he answered and sayd vnto them, Haue yee not read, [c] that he which made *them* at the beginning, made them male and female,

5 And sayd, [c] For this cause shall a man leaue father and mother, and [c] cleaue vnto his wife, and they which were [d] two, shall be one flesh.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath [e] coupled together.

7 [2] They sayd to him, Why did then [g] Moses commaund to giue a bill of diuorcement, and to put her away?

8 He sayd vnto them, Moses, [f] because of the hardnesse of your heart, [g] suffered you to put away your wiues: but from the beginning it was not so.

✤ *Marke 10.1.*

[a] *Passed ouer the water of Galile into the borders of Iudea.*

[1] *The band of mariage ought not to be broken, vnlesse it be for whoredom.*

[b] *To send her a bill of diuorcement, after chap. 5. 19.*

[c] *Gene. 1. 27.*

[c] *Gene. 2. 24. 1. cor. 6. 16. ephes. 5. 31.*

[d] *The Greeke words importeth to be ioyned vnto, vehemently a signification that strongly binds, which is between man & wife, as though they were glued together.*

[d] *They which were two, become as it were one: and the words here, is by a figure taken for the whole man, as the body after the manner of the Hebrewes.*

[e] *Hath made them ioyne*

[2] *Because of his hardnesse of heart.*

[g] *Deut. 24. 1.*

[f] *Being occasioned by reason of the hardnes of your heart.*

[g] *By a politike law, not by the morall law: for this law is a perpetuall law of God in Christ, the other lasteth and standeth as the scripture saith.*

9 I say therefore vnto you, ♣ that whosoeuer shall put away his wife, except it be [b] for whoredome, and marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then sayde his disciples to him, If the [i] matter be so betweene man and wife, it is not good to marry.

11 ♣ But hee sayd vnto them, All men cannot [k] receiue this thing, saue they to whom it is giuen.

12 For there are some [l] eunuches, which were so borne of their mothers belly: and there be some eunuches, which be gelged by men: and there be some eunuches, which haue [m] gelded themselues for the kingdome of heauen. He that is able to receiue it, let him receiue it.

13 ¶ ♣ Then were brought to him litle children, that hee should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus sayd, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his hands vpon them, he departed thence.

16 ¶ ♣ And behold, one came & said vnto him, Good Master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He sayd to him, Which? And Iesus saide, [n] These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 The yong man sayd vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If [o] thou wilt be perfite, go, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the yong man heard that saying, he went away sorowfull: for he had great possessions.

23 [p] Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is [q] easier for a [r] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus beheld them, and sayd vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ ♣ Then answered Peter, & said to him, Behold, we haue forsaken

♣ Chap. 5. 32. mar. 10. 11. luke 16. 18. 1 cor. 7. 11.

b Therefore in these dayes the lawes that were made against adulterers, were not regarded: for they should haue needed no diuorcement, if marriage had bene cut asunder with punishment by death.

i If the matter stand so betweene man and wife, or in marriage.

k The gift of continencie is peculiar, & therefore no man can set a lawe to himselfe of a perpetuall continencie.

l Eunuche and abide, as by translation we say, this a streight and narrow place, is not able to receiue many things.

l The word Eunuch is a generall worde, and hath diuers kindes vnder it, as you shall here out of the text.

m Which all liue from marriage, & liue continually through the gift of God.

n Infants and litle children are contained in the free couenant of God.

o Mark. 10. 23. luke 18. 23 chap. 16. 1.

q They neither know themselues nor the Law, that seke to be iustified by the Law. Leuit. 19. 17. deut. 27. 26. Rom. 2. 19. deut. 5. 32. rom. 13. 9.

o The yong man did not answere truely in saying that he had kept all the commandements: and therefore he layeth out an example of true charite before him, to shewe the disease that lay lurking in his paine.

q Rich men haue needs of a singular gift of God, to escape out of the snares of Satan. p Here for meat, it is of the Greke worde, but Cambrius although out of the Thalmudike phrase in a prouerbe, & the word Camel, signifieth the beast. q Mar. 10. 28. luke 18. 28.

forsaken all, and followed thee: what therefore shall we haue?

28 7 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the [q] regeneration, ✠ shall sit also vpon twelue thrones and iudge the twelue tribes of Israel.

29 And whosoeuer shal forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shall inherite euerlasting life.

30 8 ✠ But many that are first, shalbe last, & the last *shalbe* first.

7 It is euer left, that is neglected for Gods sake.

q The regeneration is taken for that day, wherein the dead shall begin to liue a new life: that is to say, when they shal enioy the heauenly inheritance, both in body and soule. ✠ Luke 22.29.

8 To haue begun well, and not to continue vnto the end, doeth not only not profite, but also hinderth very much. ✠ Chap. 20.16. marke 10.31. luke 13.30.

CHAP. XX.

1 *Labourers hired into the vineyarde.* 15 *The euill eye.* 17 *He foretelleth his passion.* 20 *Zebedeus sonnes.* 22 *The cup.* 28 *Christ is our minister.* 30 *Two blinde men.*

FOr the kingdome of heauen is like vnto a certaine [1] householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [2] agreed with the labourers for a peny a day, and sent them into his vineyard.

3 And hee went out about the third houre, and saw other standing idle in the market place,

4 And sayd vnto them, Goe yee also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did likewise.

6 And he went about the [b] eleuenth houre, and found other standing idle, and sayd vnto them, Why stand yee here all the day idle?

7 They said vnto him, Because no man hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard sayd vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till *thou come* to the first.

9 And they *which were hired* about the eleuenth houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heate of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: diddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawful for me to doe as I wil with mine owne? Is

1 God is bound to no man, and therefore he calleth whomsoeuer and whensoeuer he listeth. This surely euery man ought to take heede of, and hereupon before his whole endeuour, than he goe forwards and come to the midst without all stopping or staggering, and not curiously to examine other mens doings as the iudgements of God.

a Words for words, fit to time: it is a kinde of speach taken from seruice.

b The last houre for the day was twelue houres long, and the first houre began at the same rising.

thine eye c euill, because I am good?

16 ✠ So the last shalbe first, and the first last: for many are called, but few chosen.

17 ✠ 2 And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and said vnto them,

18 1 Beholde, wee goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priestes, and Scribes, and they shall condemne him to death,

19 4 And v shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie *him*, but the third day hee shall rise againe.

20 ✠ 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye know not what ye aske. Are ye able to d drinke of the cup that I shall drinke of, and to be baptized with the e baptisme that I shall bee baptized with? They said to him, We are able.

23 And he said vnto them, Yee shall drinke in deede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to giue: but *it shalbe giuen* to them for whom it is prepared of my Father.

24 ✠ And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayde, Wee knowe that the lordes of the Gentiles haue g dominion ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant.

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ 6 ✠ And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cryed the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stood still, and h called them, and said, What

c Naught, that is to say, such thou canst in no wise deserue at my goodnes towards thee: for the Hebrues by an euil eye, vnderstande enuie, because such like passions appeare chiefly in the eyes, as about chap. 6. 23. It is fit to answere the worde, single, and it is taken there, for corrupt: for whereas he sayd there a-fore, verse 22. If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the words being the same in that place, as it is here.

d Chap. 20. 20. and 22. 14. Mar. 10. 38. Luke 18. 30.

e Marke 10. 38. Luke 12. 50.

f Christ goeth to the crosse necessarily, but yet willingly.

g They that least ought, are the greatest professours of Christ.

h The ignominie of the crosse is the sure way vnto the glory of euerlasting life.

i Iohn 18. 32.

k Marke 10. 33.

l The maner of the heauenly kingdome is quite contrary to the earthly kingdom.

a This is spoken by a figure taking the cup, for that which is conteined in the cup. And so we, the Hebrues vnderstand by this word Cup, sometime the measure of punishments which is rendred to some, as Psal. 11. 6 to the wicked, that is giuen to the faithfull, as Psal. 23. 5. and sometime a lot or condition, as Psal. 16. 5.

o This is applied to a faithfull man, as Dauid commonly doth. p The slaughter of Christ his humanitie is not shut out by this, but is set forth the debasing of him selfe by taking mans nature vpon him. ✠ Mar. 10. 41. Luke 22. 25. q Somewhat sharply & roughly. * Phil. 2. 7. 6 Christ by healing these blinde men with an easie touch, shewes that he is the only light of the world. ✠ Mar. 10. 46. Luke 18. 35. h Himself, not by other mens mouth.

will

will ye that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus mooued with compassion, touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Hierusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered figtree. 25 Iohns Baptisme. 28 Who doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.

AND ✣ [1] when they drewe neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway [a] he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ ✣ Tell ye the [b] daughter of Sion, Behold, thy King commeth vnto thee, meeke and sitting vpon an asse, and a colte, the foale of an asse vsed to the yoke.

6 So the disciples went, & did as Iesus had commanded them,

7 And brought the asse and the colte, and put on them their [c] clothes, and set him [d] thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cried, saying, [e] Hosanna to the Sonne of Dauid, [f] Blessed *be* he that commeth in the Name of the Lord, Hosanna *thou which art* in the highest *heauens*.

10 ∴ And when he was come into Hierusalem, [g] all the citie was mooued, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them [h] that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues,

13 And said to them, It is written, ✣ My house shalbe called the house of prayer: but [i] ye haue made it a denne of theeues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 [k] But when the chiefe Priestes and Scribes saw the marueiles that hee did, and the children crying in the Temple, and

✣ Matth. 21.1. Luke 19.29.

1 Christ by his humilitie triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.

a Yet shall say any thing to you, shall let them go, to yeld the asse and the colte.

✣ Esai. 62.11. zach. 9.9. Iohn 12.15.

b The citie of Sion. An Hebrew phrase of speach, common in the lamentations of Ieremie.

c Their apparrell of warre.

d Vpon their garments put vpon the asse and the colte.

e This was an ordinary kinde of crying, which they vsed in the feast of Tabernacles, when they carried boughs according to Gods commandement, Leuit. 23.40. And the word is corruptly made of two, for Iosue should say, Hoshiaanna, which is as much to say, as Saue I pray thee.

f Well he is to him that commeth in the name of the Lord, that is to say, whom the Lord hath sent for our King.

g Matth. 16.14. Iohn 12.19. Iohn 2.13.

h That is, all the men of Hierusalem were mooued.

i Such as should haue ministers of godlinesse, are they that doe mock vnto the glory of Christ: but in vaine.

✣ Deuter. 16.16. ✣ Esai. 56.6. [k] Ierem. 7.11. marke 11.17. luke 19.46.

saying,

saying, Hosanna to the Sonne of Dauid, they disdained,

16 And said vnto him, Heerest thou what these say? And Iesus said vnto them, Yea: read ye neuer, ♣ By the mouth of babes and sucklings thou hast [b] made perfite the praise?

17 ¶ 1 So he left them, and went out of the citie vnto Bethania, and lodged there.

18 ♠ And ♣ in the morning, as he returned into the citie, hee was hungry,

19 And seeing a fig tree in the way, he came to it, and found nothing thereon, but leaues onely, and said to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his disciples saw it, they marueiled, saying, How soone is the figge tree withered!

21 ♠ And Iesus answered and sayd vnto them, 7 Verely I say vnto you, if ye haue faith, and 1 doubt not, ye shall not onely doe that, *which I haue done* to the figge tree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 ♣ And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ ♣ ♠ And when he was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as hee was teaching, and said, By what [k] authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and said vnto them, I also will aske of you [l] a certaine thing, which if yee tell me, I likewise will tell you by what authoritie I doe these things.

25 The [m] baptisme of Iohn, whence was it? from [n] heauen, or of men? Then they [o] reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did yee not then beleeue him?

26 And if we say, Of men, wee feare the multitude, * for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ 7 But what thinke ye? A *certaine* man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyarde.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Syr: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verely I say vnto you, that the Publicanes and the harlots ? goe before you into

♣ Psalme 8.

b Thou hast made mouthes perfite. We reade in Dauid, Thou hast established or grounded, and if the worke be considered well, it is all one: but the Euangelist seyth, for that is plaine and sure, which is most perfite.

8 Christ doeth so forbidde the wicked, that yet he hath a consideration and regard of his Church.

4 Hypocrites shal at length haue their mouthes discouered, and their visards pinched from their faces.

♣ Marke 11.12.

9 How great the force of faith is.

7 Chap. 17.20.

1 The Greeke words signifieth a flacking or wauering of minde, so that we cannot tell which way to take.

♠ Chap. 7.7. Iohn 15.7. 1. Iohn 3.14.

♣ Marke 11.27, 28. Luke 20.1.2.

4 Against them which ouerskipping the doctrine, hinder the calling and vocation to an ordinary succession going about by that false posterne, to stoppe Christes mouth.

k Or, by what power, l One word, that is to say, I will aske you one word.

m Iohn his preaching is called by a figure, Baptisme, because hee preached the baptisme of repentance, &c. Marke 1.4. Luke 20.4.

n From God, and so it is plainely seene, how they are at one a-gainst another.

o Beate their heads a-gainst it, and muzled, or layed their heads together.

p Chap. 14.5. marke 11.32. 7 It is no new thing to see these to be the worst of all men, which ought to shew the way of godlinesse to others. ? They make hast to the kingdome of God, and you flatter: so that at least wise you should haue followed their example. Marke here that this word, go before, is improperly taken in this place, whereas we must followe.

the

the kingdome of God.

32 For Iohn came vnto you in the q way of righteousnes, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye sawe it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ [s] Heare another parable, There was a certaine householder, [t] which planted a vineyard, and hedged it round about, and made a winepresse therein, and [u] built a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruite drew neere, hee sent his seruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his seruants and beate one, and killed another, and stoned another.

36 Againe he sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they saide among themselues, [x] This is the heire: come, let vs kill him, and let vs [y] take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the lord of the vineyard shall come, what will he doe to those husbandmen?

41 They said vnto him, He will [z] cruelly destroy those wicked men, and will let out his vineyarde vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read ye neuer in [§] Scriptures, [7] The stone which the [a] builders refused, the same is [a] made the [7] head of the corner? [a] This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, The kingdome of God shall be taken from you, and shalbe giuen to a nation, which shall bring foorth the [a] fruites thereof.

44 [x] And whosoeuer shall fall on this stone, he shall be broken: but on whomsoeuer it shall fall, it will [b] dash him a pieces.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 [§] And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

q *Liuing vprightly by being of a good and honest conuersation.* For the Hebrewes vse this word, *Way*, for life and manners.

s Those men whom Christ examines are the cruellest enemies of the Church, to whose fidelitie it is committed: But the vocation of God, is neither tied to time, place, nor person.

t *Esaie 5. Ierem. 2. 12. Mat. 9. 1. Iohn 10. 9.*

u *Made the place strong: For a tower is the strongest place of a wall.*

x *Chap. 12. 3. 4. and 17. 1. Iohn 11. 53.*

y *Worke for word, to vs hold is fast.*

z *A kind of prouerbe, shewing what euer the wicked are worthy of.*

§ *Psal. 118. 22. Act. 4. 11. Rom. 9. 33.*

a *Maker builders, which are chiefe Leaders of the house, that is, of the Church.*

b *Began to be.*

7 *The chiefest stone in the corner is called the head of the corner, which knitteth vp the couplings or ioynts of the walls together.*

This matter is, that the stone which was cast away is made the head of the Lords building, which we beholde and greatly marueile at.

x *They bring forth the fruites of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh, Gal. 5. Esai. 8. 14.* b *As chaffe vseth to be scattered with the wind, for so vseth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroad.* § *The wicked can doe nothing, but what God will.*

CHAP. XXII.

2 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garment, saith. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commandement. 37 To loue God.

39 To

39 To loue our neighbour. 42 Iesus reasoneth with the Phari-
sees touching the Messias.

THen ✠ Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe hee sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 [1] But when the king heard it, he was wroth, and sent forth his warriers, & destroied those murtherers, & burnt vp their city.

8 Then said he to his seruants, Truely the [b] wedding is prepared: but they which were bidden, were not worthy.

9 [2] Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the mariage.

10 So those seruants went out into the hie wayes, and gathered together all that euer they found, both good and [c] bad: so the wedding was furnished with ghestes.

11 ✠ Then the King came in, to see the ghestes, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was [d] speechlesse.

13 Then said the King to the [e] seruants, Binde him hand and foote: take him away, and cast him into vtter darknesse: [f] there shall be weeping and gnashing of teeth.

14 [v] For many are called, but few chosen.

15 ¶ [x] Then went the Pharises and tooke counsell how they might [g] tangle him in talke.

16 And they sent vnto him their disciples with the [h] Herodians, saying: Master, wee know that thou art true, and teachest the way of God [k] truely, neither carest for any man: for thou considerest not the [l] person of men.

17 [3] Tell vs therefore, how thinkest thou? Is it lawfull to giue [k] tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

✠ Luk. 14. 16. &c. 19. 9. Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whome the world despiseth.

a The word here vsed is commonly vsed in sacrifices, and is by translation vsed for other feasts also: For feasts and banquets were made like vnto sacrifices.

1 A dreadfull destruction of them that contemne Christ.

b The mariage feast.

2 God doeth first call vs, when we thinke nothing of it.

c The generall calling offereth the Gospell to all men: but their life is examined that enter in.

d To the small number which come at the calling, there are some callawayes which doe not confirme their faith with newnesse of life.

e Word for word, doublers, that is to say, he hath his pease, as though he had had a bridle or an halter about his neck.

f To shew that feruent the ghestes. ✠ Chap. 8. 12. & 13. 42. & 25. 30. v Chap. 20. 16. x Mar. 12. 13. Luk. 20. 20.

g Some haue no hatred or talke. For Greeke word is the word of hearts which hunters lay. h They which vnder Herod made a new religion, patched together of the heathenish and of the Iewish religion. k Truely and sincerely. l Thou art not moued with any appearance & outward shew. 3 The Christians must obey their magistrates although they be wicked and extortioners, but so farre foorth as the authoritie that God hath ouer vs may remaine safe vnto him & his honour be not diminished. k The word that is vsed here, signifieth an allowing or casting of money, and doeth in the proportion whereof euery person is set in those provinces, which were subiect to tribute, add vnto how much for the witnes of his

19 Shew

19 Shew me the tribute money. And they brought him a penie.
20 And he said vnto them, Whose is this image & superscription?
21 They saide vnto him, Cesars. Then saide he vnto them, ✠ Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.
22 And when they heard it, they marueiled, and left him, and went their way.
23 ¶ ✠ The same day the Sadducees came to him (which say that there is no resurrection) and asked him,
24 Saying, Master, Moses sayde, If a man die, hauing no children, his brother shall marie his wife by the right of alliance, and raise vp seede vnto his brother.
25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none issue, left his wife vnto his brother.
26 Likewise also the second, and the third, vnto the seuenth.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose wife shall she bee of the seuen? for all had her.
29 Then Iesus answered, and said vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.
30 For in the resurrectiō they neither marie wiues, nor wiues are bestowed in mariage, but are as ✠ Angels of God in heauen.
31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,
32 ✠ I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not ✠ God of the dead, but of ✠ liuing.
33 And when the multitude heard it, they were astonied at his doctrine.
34 ¶ ✠ But when the Pharises had heard, that he had put the Sadducees to silence, they assembled together.
35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying,
36 Master, which is the great commaundement in the Lawe?
37 Iesus said to him, ✠ Thou shalt loue the Lord thy God with all thine heart, with all thy ? soule, and with all thy minde.
38 This is the first and the great commandement.
39 And the second is like vnto this, ✠ Thou shalt loue thy ? neighbour as thy selfe.
40 On these two commandements hangeth the whole Lawe, and the Prophets.
41 ¶ ✠ While the Pharises were gathered together, Iesus asked them,
42 Saying, What thinke yee of Christ? ? whose sonne is he? They said vnto him, Dauids.

a Deut. Chap. 17. 24. there is mention made of a distribution, and tenth of a penie, whereas a distribution is more by the fourth part then a penie: so that there seme to be a error in these places: but they may easily be accorded thus: The penie was payde to the Romane for tribute, according to the proportion they were rated at: the distribution was payed of euery one to the temple, which also the Romanes tooke to themselues when they had subdued Iudea.
✠ Marke 12. 17. Luke 20. 25. 1. Tim. 6. 7.
b Christ vttereth the resurrection of the flesh against the Sadducees.
✠ Marke 12. 18. Luke 20. 27. Acts 23. 8.
? Deut. 25. 5.
c Some which would so dangerously entangle Christ, had sent vnto him, as preaching the simple truth and name of a man, hoping he shou'd dangerously offend: but their hope was lesse then if they had left no children at all, for they were not reserued in the simple life, by the name of children or seede.
d He saith not that they shall neuer haue children, for then they should not be more nor more, but they shall be as Angels, for they shall neither marie nor be maried.
✠ Exod. 3. 6. Marke 12. 27.
✠ Marke 12. 28.
? The Gospel doth not abolish the precepts of the Lawe, but doth rather confirme them.
a A Scribe, saith Marke 12. 28. more what a Scribe is, looke Chap. 5. 2.
b Deut. 6. 5. ? The Hebrewes read it thrise, Deut. 6. 5. with their heart, soule, and strength: and in Marke 12. 30. & Luke 10. 27. we reade, with soule, heart, strength, and mynde.
✠ Marke 12. 31. Rom. 13. 9. Galat. 5. 14. Iames 2. 8.
? Another more.
g Christ proueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.
✠ Marke 12. 35. Luke 20. 41.
? Of whose seede or progenie: for the Hebrewes call a mans posteritie sonne.

43 He said vnto them, Howe then doeth Dauid in spirit call him Lord, saying,

✤ Psal.110.1. 44 ✤ The Lord said to my Lorde, Sit at my right hand, till I make thine enemies thy footestoole?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answere him a worde, neither durst any from that day forth aske him any moe questions.

CHAP. XXIII.

2 How the Scribes teaching the people the Lawes of Moses, behaue themselues. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The seruant. 13 To shut the kingdome of heauen. 14 To deuoure widowes houses. 15 A Proselyte. 16 To sweare by the Temple. 23 To tythe mynt. 25 To cleanse the outside of the cup. 27 Painted sepulchers. 33 Serpents, Vipers. 37 The Hennes.

THen spake Iesus to the multitude, and to his disciples,

2 Saying, The ✤ Scribes and the Pharises [a] sit in Moses seate.

2 We ought to heare whatsoeuer any wicked teachers teach vs purely out of the word of God, yet so that we eschewe their euill maners. ✤ Neh.8.4.

a Because God appointed the order, therefore the Lord would haue his worde to be heard euen from the mouth of hypocrites and hirelings.

3 [b] All therefore whatsoeuer they bid you obserue, that obserue and doe: but after their workes doe not: for they say, and doe not.

b Prouided alwayes, that they deliuer Moses his doctrine which they professe, which thing the Metaphore of the seate sheweth, which they occupied as teachers of Moses his learning.

4 [c] For they binde heauie burdens, and grieuous to bee borne, and lay them on mens shoulders, but they themselues will not mooue them with *one* of their fingers.

5 [d] All their workes they doe for to bee seene of men: for they make their [e] phylacteries broad, & make long [f] the tassels of their garments,

6 ✤ And loue the chiefe place at feasts, & to haue the chiefe seates in the [g] assemblies.

7 And greetings in the markets, and to be called of men, Rabbi, [h] Rabbi.

8 [i] ✤ But be not ye called, Rabbi: for [k] one is your doctour, *to wit*, Christ, and all ye are brethren.

9 And ✤ call no man your [l] father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called [k] doctors: for one is your doctor, *euen* Christ.

c Hypocrites for the most part are most seuere exactors of those things, which they themselues chiefly neglect. d Hypocrites are ambitious. e It was a thread, or rib and of siluer silke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a phylactery, as ye would say, a keeper. Num.15.38. deu.6.8. which order the Iewes afterward abused, as they doe now a dayes, which hang Saint Iohns Gospels about their wrists: a thing condemned many yeares agoe in the Councell of Antioch. f Words for words, Twisted tassels of thread which hanged at the vttermost hemmes of their garments. ✤ Num.15.38. deut.22.12. mark 6.56. ✤ Luke 11.43. and 20.46. g When assemblies and companies are gathered together. h This worde Rabbi, signifieth one that is aboue his fellowes, and is as good as a number of them: and we may see by the repeating of it, howe proude a title it was. Howe they were called Rabbi, which by laying on of hands were ordered and declared to the world to be such men. i Isaiah 3.1. k Modestie is a singular ornament of Gods ministers. l Seeke not ambitiously after it: for our Lorde doeth haue forbid vs to giue the Magistrate and our Master the honour that is due to them. Augustinus de seruanda verba Domini ex Matth. cap.12. b He meaneth by it allusion to a place of Esai. chap.54.13. and Ier.31.34. ✤ Malac.1.6. l He speaketh at a fashion which the Iewes vsed, for they called the Rabbins our fathers. k It seemeth that the Scribes did very greedily hunt after such titles, whom verse 12. he calleth blinde guides.

11 But

11 But he that is greatest among you, let him be your seruant.

12 ✠ For whosoeuer [1] will exalt himselfe, shalbe brought low: and whosoeuer will humble himselfe, shalbe exalted.

13 ¶ [2] Wo therefore *be* vnto you Scribes and Pharises, [m] hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues goe not in, neither suffer yee them that would [n] enter, to come in.

14 ✠ [d] Wo *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen [o] vnder a colour of long prayers: wherefore ye shall receiue the greater damnation.

15 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and [p] land to make one of your profession: & when he is made, ye make him two folde more the childe of hell, then you your selues.

16 Woe *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he [q] offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that [r] sanctifieth the golde?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering *that is* vpon it, offendeth.

19 Ye fooles and blind, whether is greater the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 [s] And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 [t] And he that sweareth by heauen, sweareth by the [u] throne of God, and by him that sitteth thereon.

23 ¶ [3] ✠ Wo *be* to you, Scribes and Pharises, hypocrites: for ye tithe mynt, and annyse, and cummyn, and leaue the [v] weightier matters of the law, as iudgement, and mercy, and [x] fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ [4] Wo *be* to you, * Scribes and Pharises, hypocrites: for ye make cleane the vtter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Wo *be* to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are ye also: for outward yee appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ [5] Wo *be* vnto you, Scribes & Pharises, hypocrites: for ye

✠ Luke 14.11. and 18.14.

1 He setteth it aloft in the name of the Rabbins, for Rab signifieth one that is aloft.

2 Hypocrites endeauour to be better then themselues.

m Christ when he reproueth any sinne sharpely, vseth this word, to giue vs to vnderstand that there is a working more dangerous than hypocrisie and softened with a glose.

n Which are sent as the diuel,

✠ Marke 12.40. Luke 20.47.

o It is a common thing amongst hypocrites, to shade the peruerse of vices to countenance and extinction.

o Word for word, vnder a colour of long praying. And this word, vnder, seemeth a double metaphore of them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlinesse.

p The dry part: meaning that part of the earth is vnder sea, which the Lord hath gaue vs, to dwell vpon.

q It is a doter. Items are called in the Syrian tongue, Debire, and so it seemeth that Christ spake in the Syrian tongue.

r Counteth the gold to be coloured holy, which is dedicate to an holy vse.

s 1. Kin. 8.13. 2. chro. 6.2.

t Esay. 6.1.

u If heauen be Gods throne, then is he no small God.

dealt alone of this world. 7 Hypocrites are carefull in trifles, & neglect the greatest things of our profession. ✠ Luke 11.42. 1 Pastfulnesse in keeping of promise. 8 Hypocrites are too much carefull of outward things, and the inward they vtterly contemne. * Luke 11.39. 9 Hypocrites when they goe about to couer their wickednesse, then doe they by the iust iudgement of God shame themselues.

build

build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If wee had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that ye are the children of them that murthered the Prophets.

32 [u] Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation [x] of hell?

34 [10] Wherefore behold, I send vnto you Prophets, and wise men, and Scribes, and of them yee shall kill and crucifie: and of them shall yee scourge in your Synagogues, and persecute from citie to citie,

35 [11] That vpon you may come all the righteous blood that was shed vpon the earth, ♣ from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of [y] Barachias, ♣ whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 [12] [z] Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often woulde I haue [a] gathered thy children together, as the henne gathereth her chickins vnder her wings, and ye would not!

38 Beholde, your habitation shalbe left vnto you desolate,

39 For I say vnto you, yee shall not see mee hencefoorth, till that ye say, Blessed *is* he that commeth in the Name of the Lord.

[u] *A prouerbe vsed of the Iewes, which hath this meaning, Go ye on also, and fulfill your ancestors, that at length your wickednes may come to the full.*
[x] *Luke Chap. 3. verse 22.*
10 Hypocrites be cruell.
11 The ende of them which persecute the Gospel, vnder the pretence of zeale.
♣ *Gen. 4. 8.*
[y] *Of Ieuda, who was also called Ioiada. 2. King. 12. 20. & 2. Chron. 24. 22.*
12 Where the mercie of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharp iudgements of God.
[z] *Luke 13. 34.*
[a] *He speaketh of the outward ministerie, and also was promised for the saning of the people, & was but also carefull for it, euen from the time that the promise was made to Abraham.*

CHAP. XXIIII.

2 The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie. 23 False Christes. 29 The signes of the ende of the world. 31 The Angels. 32 The fig tree. 37 The dayes of Noe. 42 We must watch. 45 The seruant.

AND [x] Iesus went out, & departed from the Temple, & his disciples came to him, to shew him the building of the Temple.

2 [1] And Iesus said vnto them, See yee not all these things? Verely I say vnto you, [2] there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Olues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe *shalbe* of thy comming, and of the end of the world.

4 [3] And Iesus answered, and said vnto them, [*] Take heede that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 And yee shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the [a] end is not yet.

[x] *Mark 13. 1. Luke 21. 5. 6.*
1 The destruction of the citie and especially of the Temple is foretold.
2 *Luke 19. 44.*
3 The Church shall haue a continuall conflict with infinite miseries and offences, and that more it, with false prophets, vntill the day of victory and triumph commeth.
* *Ephes. 5. 6. 2. Thes. 2. 3.*
[a] *That is, when these things are fulfilled, yet the end shall not come.*

7 For

7 For nation shall rise against nation, and realme against realme, and there shalbe famine, and pestilence, and earthquakes in [b] diuers places.

8 All these are but the beginning of [c] sorowes.

9 ✤ Then shall they deliuer you vp to bee afflicted, and shall kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many bee offended, and shall betray one another, and shall hate one another.

11 And many false prophets shal arise, and shal deceiue many.

12 And because iniquitie shalbe increased, the loue of many shalbe colde.

13 ✤ [f] But he that endureth to the ende, he shalbe saued.

14 And this [d] Gospel of the kingdome shall bee preached through the whole [e] world for a witnesse vnto all nations, and then shall the ende come.

15 ¶ ✤ When yee therefore shall see the [f] abomination of desolation spoken of by [g] Daniel the Prophet, set in the holy place (let him that readeth consider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And hee that is in the fielde, let not him returne backe to fetch his [g] clothes.

19 And woe *shalbe* to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight bee not in the winter, neither on the [h] Sabbath *day*.

21 For then shall bee great tribulation, such as was not from the beginning of the world to this time, nor shalbe.

22 And except [i] those dayes should bee shortened, there should no [k] flesh bee saued: but for the elects sake those dayes shalbe shortened.

23 ✤ Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue tolde you before.

26 Wherefore if they shall say vnto you, Beholde, hee is in the desart, goe not foorth: Beholde, he is in the secret places, beleeue it not.

27 For as the lightning commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 ✤ [l] For whersoeuer a dead [m] carkeis is, thither will the

[b] Euery where.
[c] Word for word, of great sorowes like vnto women in trauaile.
✤ Chap. 10.17. Iohn 15.20. and 16.2.
✤ 2. Thess. 3.13.
[f] The Gospell shalbe spread abroade, ere the world and the dreadful newes be much and they which doe constantly beleeue, shalbe saued.
[d] Joyfull tidings of the kingdome of heauen.
[e] Through all that part that is habitable.
[g] The kingdome of Christ shall not be abolished when the citie of Hierusalem is vtterly destroyed, but shalbe stretched out euen to the end of the world.
[g] Marke 13.14. Luke 21.20.
[f] The abomination of desolation, that is to say, which all men do well and cannot chuse, by reason of the filthy and shameful Idolatrie of it: and by the hand of the Idoles that were set vp in the Temple, or in other places, he meaneth the marring of the doctrine in the Church.
[g] Dan. 9.27.
[g] This betokeneth the great fury that shalbe
✤ Acts 1.12.
[h] It was not lawfull to take a iourney on the Sabbath day, Exod. 16.29. Luke 23.
[i] Those things which befell the people of Iewry in the 39. yeere,

when the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord. [k] The whole nation should vtterly be destroyed: and the word flesh, is by a figure taken for men, as the Hebrewes vse to speake. [l] Mark. 13.21. Luke 17.23. [l] Shall openly by fourth great signes for men to behold. ✤ Luk. 17.37.
[m] The onely remedie against the furious rage of the world, is to bee gathered and ioyned to Christ.
[n] Christ, who will come with speed, & his profect will be with a maiestie, so that all shall come in sight.

Egles be gathered together.

✠ *Marke 13.24.Iob. 21.33.esai.13.10.eyek. 32.9.ioel 2.31. & 3.15.*

29 ✠ [o] And immediatly after the tribulations of those dayes, shall the sunne bee darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

o *Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly.*

30 And then shall appeare the [n] signe of the Sonne of man in heauen: and then shall all the [o] kinreds of the earth [p] mourne, ✠ and they shall see the Sonne of man [q] come in the cloudes of heauen with power and great glory.

n *The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lord of heauen and earth drawen neere to iudge the world.*

o *All nations, and be ashamed to the confusion which we reade of Gen.10. and 11.vers 10 the diuision of the people of Israel.*

p *They shall be in such sorow, that they shall strike themselues: and it is transferred to the mourning.*

✠ *Reue.1.7.dan.7.13.*

q *Sitting vpon the cloudes, as he was taken vp into heauen.*

1.Cor.15.52. 1.thes.4.16.

31 [r] And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the [s] foure windes, *and* from the one ende of the heauens vnto the other.

r *From the foure quarters of the world.*

32 [t] Nowe learne the parable of the figge tree: when her bough is yet [u] tender, and it putteth foorth leaues, ye knowe that summer is neere.

t *If God hath prescribed a certaine order to nature, much more hath he done so to his eternall iudgements, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, and waite for it.*

u *When his tenderest sprouts shoot that the sap which is the life of the tree, is come from the roote into the barke.*

33 So likewise yee, when yee see all these things, knowe that *the kingdome of God* is neere, *euen* at the doores.

34 Verely I say vnto you, this [x] generation shall not passe, till all these things be done.

x *The age: this word Generation or Age being vsed for the men of the age.* ✠ *Marke 13.31.*

35 [y] [z] Heauen and earth shall passe away: but my words shall not passe away.

y *The Lord doth now begin the iudgement, which hee will make an end of in the latter day.* z *It is sufficient for vs to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from vs all, for our profit, that we may be so much the more watchfull, that we be not taken, as they were in olde time in the flood.* ✠ *Luke 17.26. 2.pet.3.10.* a *The word which she knoweth best vnto, expresseth the matter more fully, then euer doth: for it is the word which is proper to braue braues: and so meaning it, that in those dayes men shall be giuen to their bellies, like vnto braue beasts: for otherwise it is no shame to eate and drinke.*

36 [a] But of that day and houre knoweth no man, no not the Angels of heauen, but my father only.

37 But as the dayes of Noe *were*, so likewise shall the comming of the Sonne of man be.

38 ✠ For as in the dayes *before* the flood, they did [b] eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

b *Against them that perswade themselues that God will be mercifull to all men, and do by that meanes giue ouer themselues to sinne, thinking they may in the meane while liue in pleasure voyd of all care.* ✠ *Luke.17.26.* c *The Greeke women and the Barbarians did mourne and bate. Plut. Sooke Problē.*

39 And knewe nothing, till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be.

40 [c] [d] Then two shall bee in the fieldes, the one shalbe receiued, and the other shalbe refused.

41 [e] Two women shalbe grinding at the mill: the one shalbe receiued, and the other shalbe refused.

d *Not by the power of the flesh, but by the power of God.*

42 [f] ✠ Watch therefore: for ye know not what houre your master will come.

e *Not by the power of the flesh, but by the power of God.*

43 ✠ Of this be sure, that if the good man of the house knew at what watch the thiefe would come, hee would surely watch, and not suffer his house to be digged through.

f *A rare example of the horrible carelessenesse of men in these things whereof they ought to be most carefull.* ✠ *Marke 13.35. & Luke 12.39. 1.thes.5.2. reue.16.15.*

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 ✠ Who then is a faithfull seruant and wise, whome his master hath made ruler ouer his houshold, to giue them meate in season? ✠ Luke 12.42.

46 Blessed *is* the seruant, whome his master when hee commeth, shall finde so doing.

47 Verely I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eate, and to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will *y* cut him off, and giue him his portion with hypocrites: ✠ there shalbe weeping, and gnashing of teeth.

y To wit, from the rest, or will cut him in two peces, which was a most cruell kinde of punishment: wherewith as Iustine Martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kinde of punishment was vsed of, 1. Samuel 15.33. and Dan. 3.29. ✠ Chap. 13.42. and 25.30.

CHAP. XXV.

1 The virgins looking for the Bridegroome. 13 We must watch. 14 The talents deliuered vnto the seruants. 24 The euil seruant. 30 After what sort the last iudgement shalbe. 41 The cursed.

THen [1] the kingdome of heauen shalbe likened vnto tenne virgins, which tooke their lampes, and [a] went foorth to meete the bridegrome.

1 We must desire strength at Gods hand, which may serue vs as a torch while we walke through this darke world, to bring vs to our desired end: otherwise if we become slouthfull and negligent as touching our paines and trauell, we shall be shut out of the doores.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Nowe while the bridegrome taried long, all [b] slumbred and slept.

a The pompe of bridales was wont for the most part to be kept in the night season, and that by daunsing.

6 And at midnight there was a crie made, Beholde, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish sayd to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Not so, lest there will not be ynough for vs and you: but goe yee rather to them that sell, and buy for your selues.

b Their eyes being heauy with sleepe.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verily I say vnto you, I knowe you not.

13 ✠ Watch therefore: for ye know neither the day, nor the houre, when the sonne of man will come. ✠ Chap. 24.42. mar. 13.35.

24 ✠ [2] For *the kingdome of heauen is* as a man that going into a ſtrange countrey, called his ſeruants, and deliuered to them his goods.

25 And vnto one hee gaue fiue talents, and to another two, and to another one, to euery man after his owne [c] habilitie, and ſtraightway went from home.

26 Then hee that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

27 Likewiſe alſo, he that *receiued* two, he alſo gained other two.

28 But he that receiued that one, went and digged it in the earth, and hid his maſters money.

29 But after a long ſeaſon, the maſter of thoſe ſeruants came, and reckoned with them.

30 Then came he that had receiued fiue talents, and brought other fiue talents, ſaying, Maſter, thou deliueredſt vnto mee fiue talents: behold, I haue gained with them other fiue talents.

31 Then his maſter ſaid vnto him, It is well done good ſeruant and faithfull: thou haſt bene faithfull in litle, I will make thee ruler ouer much: [d] enter into thy maſters ioy.

32 Alſo he that had receiued two talents, came, and ſaid, Maſter, thou deliueredſt vnto me two talents: beholde, I haue gained two other talents more.

33 His maſter ſaide vnto him, It is well done good ſeruant, and faithfull: thou haſt bene faithfull in litle, I will make thee ruler ouer much: enter into thy maſters ioy.

34 Then hee which had receiued the one talent, came, and ſaid, Maſter, I knew that thou waſt an hard man, which reapeſt where thou ſowedſt not, & gathereſt where thou ſtrawedſt not:

35 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou haſt thine owne.

36 And his maſter anſwered, & ſaid vnto him, Thou euil ſeruant, and ſlouthfull, thou kneweſt that I reape where I ſowed not, and gather where I ſtrawed not.

37 Thou oughteſt therefore to haue put my money to the [e] exchangers, & then at my comming ſhoulde I haue receiued mine owne with vantage.

38 Take therefore the talent from him, and giue it vnto him which hath tenne talents.

39 ✠ For vnto euery man that hath, it ſhall be giuen, and hee ſhall haue aboundance, and from him that hath not, euen that he hath, ſhalbe taken away.

40 Caſt therfore that vnprofitable ſeruant into vtter [f] darkneſſe: there ſhalbe weeping and gnaſhing of teeth.

41 ¶ [g] And when the Sonne of man commeth in his glory, and all the holy Angels with him, then ſhall he ſit vpon the throne of his glory,

42 And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepheard ſeparateth the ſheepe from the goates,

43 And

✠ *Luke* 19.12.13.
2 Chriſt witneſſeth that there ſhall be a long time betweene his departure to his father, and his coming againe to vs, but yet notwithſtanding that he will at that day take an account not only of the rebellious and obſtinate, how they haue beſtowed that which they receiued of him, but alſo of his houſhold ſeruants, which haue not through ſlouthfulnes employed thoſe gifts which he beſtowed vpon them.

c *According to the wiſedome and ſkil in dealing, which was giuen them.*

d *Come and receiue the fruite of my goodnes: now the Lords ioy is doubled, Iohn 15.11. that my ioy may remaine in you, & your ioy be fulfilled.*

e *Vnto vſurers which haue their ſhoppe bankes or tables for exchaunge, where they let out money to vſurie.*

✠ *Chap.13.12. Marke 4.25. Luke 8.18. and 19.26.*

f *Chap 8.12. and 22.13.*

g *A liuely ſetting forth of the euerlaſting iudgement which is to come.*

33 And hee shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the King say to them on his right hand, Come ye † blessed of my Father: take the inheritance of the kingdome prepared for you from the foundation of the world.

35 ✤ For I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke mee in vnto you:

36 *I was* naked, and ye clothed me: I was ✤ sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when saw wee thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when saw we thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the King shall answere, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, ‡ Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and yee gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye tooke me not in vnto you: *I was* naked, and ye clothed me not: sicke, and in prison, and yee visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, yee did it not to me.

46 ✻ And these shal go into euerlasting paine, and the righteous into life eternall.

† *Blessed and happie, whom whome my Father hath made & inaugurately bestowed his kingdom.*

✤ *Esai. 58.7. ezech. 18.7.*

‡ *Ezech. 7.35.*

‡ *Psal. 22. chap. 7.23. Iohn 15.23.*

✻ *Dan. 12.2. Iohn 5.29.*

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feete are anointed. 15 Iudas selleth him. 26 The institution of the supper, 34 and 69 Peters denyall. 38 Christ is heauie. 47 Hee is betrayed with a kisse. 56 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spet at him.

AND ✻ it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,

2 † Ye know that after two dayes is the Passeouer, and the Sonne of man shalbe deliuered to be crucified.

3 * Then assembled together the chiefe Priestes and the Scribes, and the Elders of the people into the hall of the high

✻ *Marke 14.1. Iohn 11.1.*

† *Christ witnesseth by his voluntarie going to death that he will make full satisfaction for the sinne of Adam, by his obedience.*

‡ *God limiteth and not man, appointed the time that Christ should be crucified in.*

* *Iohn 11.47.*

Priest called Caiaphas:

4 And consulted together that they might take Iesus by subtiltie, and kill him.

5 But they sayd, Not on the [a] feast *day*, least any vprore be among the people.

6 ¶ ✣ [1] And when Iesus was in Bethania, in the house of Simon the leper,

7 [b] There came vnto him a woman, which had a [c] boxe of very costly oyntment, and powred it on his head, as hee sate at the table.

8 And when his [d] disciples sawe it, they had indignation, saying, What needed this [e] waste?

9 For this oyntment might haue bene solde for much, and bene giuen to the poore.

10 ✣ And Iesus knowing it, sayde vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon me.

11 ✣ [1] For ye haue the poore alwayes with you, but mee shal yee not haue alwayes.

12 For [f] in that she powred this oyntment on my body, shee did it to burie me.

13 Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout all the world, there shall also this that shee hath done, be spoken of for a memoriall of her.

14 ¶ ✣ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And sayd, What will yee giue mee, and I will deliuer him vnto you? and they appointed vnto him thirtie *pieces* of siluer.

16 And from that time, hee sought opportunitie to betray him.

17 ¶ ✣ [g] Nowe [2] on the first *day* of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

18 And hee sayd, Goe yee into the citie to such a man, and say to him, The Master sayth, My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passeouer.

a *By this worde Feast, is meant the whole feast of vnleauened bread. the first and eight day whereof were so holy, that they might doe no manner of worke therein, though the whole conspoure of the Sanhedrin determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffered at that time, to the ende that all the people of Israel might be witnesses of his euerlasting sacrifice.*

✣ *Marke 14.1. Iohn 11.2.*

1 *By this sudden worke of a simple woman Christ giueth the ghostes to vnderstande of his death, and burial which was nigh: the sauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.*

b *For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two histories.*

c *These boxes were of alabaster, which in olde time men vsed*

to set to put in oyntmentes: for some write, that alabaster keepeth oyntment without corruption, Plinie, booke 13. chap. 1. d *Whom a figure called Synecdoche: for it is sayde but of Iudas this fact was mocked thereat, Iohn 12.4.* e *Unprofitable spending.* f *Men ought not rashly to condemne that, which is not orderly done.* ✣ *Deut. 15.11.* g *Christ who was once annointed in his owne person, must alwayes be annointed in the poore.* f *In that shee powred this oyntment vpon my body, shee did it to burie mee.* ? *Marke 14.10.* ✣ *Marke 14.12. Luke 22.7.* a *Christ vtterly purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Lawe, fulfilleth the Lawe, neglecting the contrary tradition and custome of the Iewes: and therewithall sheweth that all things shall so come to passe by the ministerie of men, that the secret counsell of God shall gouerne them.* 2 *This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue bene the fifteenth, but because this day is cursed (which after the manner of the Romanes was reckoned to the day before) and being by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread.*

20 ✠ So when the euen was come, hee [b] sate downe with the twelue.

21 And as they did eate, he sayde, ✠ Verely I say vnto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered and sayd, ▽ Hee that [i] dippeth his hand with me in the dish, he shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe *be* to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bin borne.

25 Then Iudas [k] which betrayed him, answered and sayd, Is it I, Master? He said vnto him, Thou hast said it.

26 ¶ ✠ And as they did eate, Iesus tooke the bread, and when he had [l] blessed, hee brake it, and gaue it to the disciples, and said, Take, eate: [m] this is my body.

27 Also he tooke the cup, and when hee had giuen thankes, he gaue it them, saying, Drinke ye [n] all of it.

28 [o] For this is my blood of the [p] New Testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke henceforth of this fruite of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung [q] a Psalme, they went out into the mount of Oliues.

31 ¶ [r] ✠ Then said Iesus vnto them, All ye shall be offended by me this night: for it is written, I [s] will smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But ✠ after I am risen again, I wil go before you into Galile.

33 But Peter answered, and sayd vnto him, Though that all men should be offended by thee, yet will *I* neuer be offended.

34 ✠ Iesus sayd vnto him, Verely I say vnto thee, that this night, before the Cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, I will in no case denie thee. Likewise also said all the disciples.

36 ¶ ▽ Then went Iesus with them into a place which is

✠ *Luke 22.14.*

b Because the Lord appointed them to lie flat, and beare their feete to their handes, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer, but stoode, for otherwise when they went to wash they put off their shoes: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was ended by custome.

✠ *Mar. 14. 18. Ioh. 13.21.*

▽ *Psal. 41. 9.*

i That is to say, whom I vouchsafed to come to my table, allowing to the place, Psal. 41. 10. when he is not yet to be vnderstood, as though as the self same is found that Lord spake these words, Iudas had laid his hand in the dish (for that had bene an vndoubted token) but it is meant of his taking and eating with him.

k Whilst hee was about nothing els but to betray him.

l Christ minding for both to fulfill the promise of the olde couenant, inditeth a new couenant with new figure.

✠ *1. Cor. 11. 24. l Marke saith, Had giuen thankes: and therefore he saw is not a consecrating, vnlesse it containe vnder it the wordes and force of wordes: and yet the bread and the wine are changed, not in nature but in qualitie, for they become vnchaunged reliques of the body and blood of Christ, not of their owne nature or force of wordes, but by Christ his institution, which must be receiued and looke fourth, that faith may finde what to lay holde on, both in the wordes and in the elements.* m *This is a figurative speach, which is called Metonymie: that is to say, the putting of one name for another: so calling the bread his body, which is the figne and sacrament of his body: and yet notwithstanding, it is in a figurative and changed kinde of speach, that the faithfull doe receiue Christ in deede with all his gifts (though by a liuely meane) and become one with him.* n *Therefore they which take away the cuppe from the people, did against the will his institution.* o *To wit, this cup or wine, is my blood sacramentally, as Luke 22.20.* p *Or, (according) that is to say, whereby the new league and couenant is made, for in making of leagues they vsed powring of wine, and shedding of blood.* q *When they had made an ende of their solemne singing, which some thinke were five Psalmes, beginning at the 113. to the 117.* r *Christ being more careful of his disciples, then of himselfe, sorowneth them of their slight, and promiseth them in better comfort.* ✠ *Mat. 24. 27. & 16. 32. and 28. 8.* s *Zach. 13. 7.* ✠ *Mar. 14. 8. and 16. 7.* ✠ *Iohn 13. 38. Mat. 14. 30.* ▽ *Luke 22. 39.* t *Christ hauing regard to the weakenesse of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.*

called Gethsemane, and said vnto his disciples, Sit ye here, while I goe, and pray yonder.

37 And hee tooke vnto him Peter, and the two sonnes of Zebedeus, and beganne to waxe sorowfull, and [t] grieuously troubled.

38 [10] Then sayd Iesus vnto them, My soule is very heauie, euen vnto the death: tary ye here, and watch with me.

39 So he went a litle further and fell on his face, and prayed, saying, O my Father, if it bee possible, [l] let this [t] cup passe from me: neuertheless, not as I will, but as thou wilt.

40 [11] After, hee came vnto the disciples, and found them asleepe, and sayd to Peter, What? could ye not watch with mee one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in deede is ready, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cup can not passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe, for their eyes were heauie.

44 So hee left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 [12] Rise, let vs goe: beholde, hee is at hand that betrayeth mee.

47 ✤ And while hee yet spake, loe Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, [q] from the hie Priests and Elders of the people.

48 Now hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him.

50 [13] Then Iesus saide vnto him, [z] Friend, wherefore art thou come? Then came they, and laide handes on Iesus, and tooke him.

51 And beholde, one of them, which were with Iesus, stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smote off his eare.

52 [14] Then sayde Iesus vnto him, Put vp thy sword into his place: ✤ for all that [y] take the sworde, shall perish with the sworde.

53 [15] Either thinkest thou, that I can not now pray to my Father, and he will giue me moe then twelue legions of Angels?

[t] The worde which he vseth, signifieth great sorow, and marueilous and deadly griefe: which thing, as it becometh the frayltie of mans nature, which shunned death as a thing that repined to equall nature, so it sheweth that though Christ were voide of sinne, yet he suffered the horrible punishment, because he bare the wrath of God kindled against vs for sinne, which he must needs haue punished in his person.

[10] Christ a true man, going about to suffer the paines that we had deserued vnto vs for forsaking of God, is ouertaken of his owne: he hath a terrible conflict with the horrour and feare of the curse of God, out of which he escaping as conqueror, ouercometh vs not to be any more afraid of death.

[l] Let it passe me, and not touch me.

[11] That is, which is at hand, and is offered and prepared for vs: a kinde of speach which the Hebrewes vse, for the wrath of God, and the punishment for death: about, Chap. 20.22.

[12] An example of the carelessenesse of man.

[13] Christ offereth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilfull fall of man.

✤ Marke 14.43. Luke 22.47. Iohn 18.3.

[q] Sent from the high Priests. [13] Christ is taken that we might be deliuered. [z] Christ reproueth Iudas taunting, and rebuketh him sharply, for his horrible wickednesse, for which cause he came.

[14] Our vocation must be the rule of our zeale. ✤ Gene. 9.6. verse. 11.30. [y] They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword of warre not called to it. [15] Christ vnderstandeth, because he was willing to be taken.

54 [z] How

54 ‖ How then should the ✠ Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayd Iesus to the multitude, Ye be come out as it were against a thiefe, with swordes and staues to take me: I sate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ✠ Then all the disciples forsooke him, and fled.

57 ¶ ✠ 16 And they tooke Iesus, and ledde him to a Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off vnto the hie Priestes b hall, and went in, and sate with the seruants to see the ende.

59 Now ✠ the chiefe Priestes and the Elders, and all the whole councill sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And sayd, This man sayd, ✠ I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayd to him, Answerest thou nothing? c What is the matter that these men witnesse against thee?

63 But Iesus helde his peace. Then the chiefe Priest answered, and sayd to him, I charge thee sweare vnto vs by the liuing God, to tell vs, if thou bee that Christ the Sonne of God, or no.

64 ✠ Iesus sayd to him, Thou hast sayde it: nutwithstanding I say vnto you, d Hereafter shall yee see the Sonne of man, sitting e at the right hand of the power of God, and come in the f clouds of the heauen.

65 Then the hie Priest g rent his clothes, saying, He hath blasphemed, what haue wee any more needs of witnesses? behold, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 ✠ Then spet they in his face, and buffeted him, and other h smote him with rods,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ ✠ 17 Peter b sate without in the hall, and a mayde came to him, saying, Thou also wast with Iesus of Galile:

‖ By this question he conferreth a false accusation, for they might haue conuicted him, why he did not in this his great extremitie of danger, all to his Father for ayde: but to vse the answere by a question.

✠ Isai. 53. 12.
✠ Verse 31.
✠ Matth. 14. 53. Luke 22. 54. John 18. 14.
16 Christ being innocent is condemned of the hie Priest for that which doeth set herof were no guiltie.
a From Annas to Caiaphas, before whom the multitude was assembled, Iohn 18. 13.
b The word here vsed doeth signifie the great gate or open entry (couered before as hath ben sayd in Kings palaces and noble mens houses) or: we call it a court, for it is open to the aire and by it are commodiously taken for the house it selfe.
c Matth. 19. 35.
✠ John 2. 19.
d Now answereth he to passe that these men witnesse against thee?
e Psal. 96. 12. Dan. 7. 13. 1. Thess. 4. 16.
d This words distinguisheth his glorie from the humiliation.
e Sitting with God in his andequalitie, neuer at the right hand of his power, that is, in greatest power for euer.
f Clouds of heauen. Looke afore, chap. 24. 30.
g The high Priest rent his clothes, when they heard any blasphemie against God, and it was a tradition of these Talmudists in the books of the Magistrates, in the title, of the sacred iudges of death.
h Matth. 5. 6. Mark 14. 65. Luke 22. 63. John 18. 22.
17 Peter by the wonderfull prouidence of God, appeared to be a witnesse of all these things, is prepared to the example of sinfull men, by the experience of his owne incredulitie.
b That is, without the place where the Iudges sate and heard the cause for afterward he went from thence into the court.

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another *maide* saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe hee denied with an othe, saying, I knowe not the man.

73 So after a while, came vnto him they that stoode by, and sayd vnto Peter, Surely thou art also one of them: for even thy speach bewrayeth thee.

i He sweare, and cursed himself.

74 Then began he to i curse *himself*, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Iesus, which had said vnto him, Before the cocke crow thou shalt denie me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himself. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thorne. 34 He is crucified, 40 Reuiled. 50 He giueth vp the ghost. 57 He is buried. 62 The souldiers watch him.

♣ *Marke 15.1. Luke 22.66. Iohn 18.28.*

WHen ♣ the morning was come, all the chiefe Priests, and the elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

1 An example of the horrible iudgements of God to wel-nigh them which kill Christ, as against them which buy Christ.

3 ¶ 1 Then when Iudas which betrayed him, saw that hee was condemned, hee repented himselfe, and brought againe the thirtie *pieces* of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they sayd, What is that to vs? see thou to it.

a One of more sighte. ♣ Acts 1.18. b The treasure of the temple. c Of the soul and bloud. d Strangers and gentiles, whom the Iewes could not abide to be ioyned vnto, no not after they were dead. e Acts 1.19.

5 And when he had cast downe the siluer *pieces* in the Temple, he a departed, and went, ♣ and hanged himselfe.

6 And the chiefe Priests tooke the siluer *pieces* and sayd, It is not lawfull for vs to put them into the b treasure, because it is the price c of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of d strangers.

8 Wherefore that field is called, e The field of blood, vntil this day.

e Seeing this prophecie is read in Zach. 11.12. it cannot be denied but Ieremies name crept into the text, either through the Printers fault, or by some other ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being ier, the other zac, which are not much vnlike: But in the Syrian text the Prophets name is not set downe at all. ¶ Zach. 11.12. f The Euangelist doth not follow the Prophets words, but his meaning, which he foreth to be fulfilled.

9 (Then was fulfilled that which was spoken by e Ieremias the Prophet, saying, 11 f And they tooke thirtie siluer *pieces*, the price of him that was valued, whom *they* of the children of Israel valued:

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ 2 ♣ And

11 ¶ And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou that King of the Iewes? Iesus sayd vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priestes, and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the gouernour marueiled greatly.

15 ‖ Now at the feast, the gouernour was wont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate sayd vnto them, Whether wil ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For hee knewe well, that for enuie they had deliuered him.

19 Also when hee was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 ✠ But the chiefe Priestes and the Elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and sayd vnto them, Whether of the twaine will yee that I let loose vnto you? And they sayd, Barabbas.

22 Pilate sayd vnto them, What shall I doe then with Iesus, which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 ✠ When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and [g] washed his hands before the multitude, saying, I am innocent of the [h] blood of this iust man: looke you to it.

25 Then answered all the people, and sayd, [i] His blood *be* on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ ∴ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band,

28 ‖ And they stripped him, and [k] put about him a [l] skarlet robe,

29 And platted a crowne of thorns, & put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

1 Christ holdeth his peace when he is accused, that we may not be terrified: acknowledging our guiltines, and therewithall his owne innocencie.

✠ *Marke* 15.1. *Iohn* 18.28.

2 Christ is first quited of the same Iudge, before he be condemned, that we might see how the iust died for the vniust.

✠ *Marke* 15.11. *Iohn* 18.40. *Act.* 3.14.

3 Christ being quit by the testimonie of the Iudge himselfe, is notwithstanding condemned by the same to quit vs before God.

g It was a maner in old time, when any man was murthered and no other knowledge, to wash their hands in water to declare themselues guiltles.

h Of this murder, an Hebrew kind of speech.

i If there be any offence committed in saying him, he vs and our posteritie answer for it.

k *Marke* 15.16. *Iohn* 19.2.

5 Christ suffereth that reproch which was due to our sinnes, notwithstanding in the meane time by the secret prouidence of God, he is inaugurated King by them which did him that reproch.

l They call a skarlet hoast him, and wrapped

it about him, for it looked scarlet. l *Iohn and Marke make mention of a purple robe, which is all one they please vs. But first prophane and malapert souldiers clad Iesus in this array, to make him mockable, who was indeed a true King.*

30 And

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 ✠ And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to beare his crosse.

33 ✠ [6] And when they came vnto the place called Golgotha, (that is to say, the place of *dead mens* skuls)

34 [7] They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

35 ¶ [8] And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, [v] They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate, and watched him there.

37 ¶ [9] They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 ¶ [10] And there were two theeues crucified with him, one on the right hand, and another on the left.

39 [11] And they that passed by, reuiled him, wagging their heads,

40 And saying, [n] Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes and Elders, and Pharises, sayd,

42 He saued others, *but* he cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, and we will beleeue in him.

43 [x] He trusted in God, let him deliuer him now, if he will haue him: for he sayd, I am the Sonne of God.

44 The selfe same thing also the [o] theeues which were crucified with him, cast in his teeth.

45 [12] Now from the sixt houre was there darkenesse ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, * Eli, Eli, lamasabachthani? that is, My God, my God, why hast thou [o] forsaken me?

47 And some of them that stoode there, when they heard it, sayd, This man calleth [p] Elias.

48 And straightway one of them ran, and tooke ✠ a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let be: let vs see, if Elias wil come & saue him.

✠ *Mar.* 15. 21. *Luke* 23. 26.

m *They compelled Simon to beare his crosse, that is, by whose approch that Iesus was so sore handled before, that he fainted by the way, and was not able to beare his crosse straight for John writeth that he did beare the crosse alone, at the beginning.*

✠ *Mark* 15. 22. *Iohn* 19. 17.

6 He is led out of the citie, that we may be brought into the heauenly kingdome

7 Christ found no comfort any where, that in him we might be filled with all comfort.

8 He is made a curse, that in him we may be blessed: he is spoyled of his garments, that we might be enriched by his nakednesse.

v *Psal.* 22. 18. *Iohn* 19. 24.

9 He is pronounced the true Messias, euen of their of whom he is reiected.

10 Christ began then to iudge the world, when after his iudgement he hong betwixt two theeues.

11 To make full satisfaction for vs, Christ suffereth and ouercommeth, not onely the torments of the body, but also the most horrible torments of the mind. *Iohn* 2. 19.

✠ *Psal.* 22. 2.

n *This is spoken by the figure Synecdoche, for there was but one of them that did reuile him.* 12 Heauen it selfe is darkened for very horror, & Iesus crieth not from the depth of hell, and in the meane while he is mocked. x *Psal.* 22. 1. o To wit, in this miserie. *And this crying out is proper to his humanitie, which notwithstanding was ouyde of sinne, but yet it felt the wrath of God, which is due to our sinnes.* p *They allude to Elias name, not for want of vnderstanding the tongue, but of a prophane impudencie and scoffing, and he repeates these words to the end that the better keeping vpon the same, might be vnderstood.* ✠ *Psal.* 69. 22.

50 [13] Then

50 [13] Then Iesus cried againe with a loude voice, and yeelded vp the ghost.

51 [14] And behold, ϕ the [q] vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were cloven,

52 And the [r] graues did open themselues, and many bodies of the Saintes, which slept, arose,

53 And came out of the graues after his resurrection, & went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre off, which had folowed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedeus sonnes.

57 ¶ [15] And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ [16] Nowe the next day that folowed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Syr, we remember that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shal the last errour be worse then the first.

65 Then Pilate saide vnto them, Ye haue a [s] watch: goe, and make it sure as ye knowe.

66 And they went, & made the sepulchre sure with the watch and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 9 The women see Christ. 18 He sendeth his Apostles to preach.

NOw [t] in [1] the [a] end of the Sabbath, when the first *day* of the weeke [b] began to dawne, Marie Magdalene, and the other

[13] Christ after he had ouercome other enemies at length prouoketh and setteth vpon death it selfe.

[14] Christ when he is dead, sheweth him selfe to be God almightie euen his enemies confessing the same.

ϕ 2. Chro. 3. 14.

[q] Which deuided the holie of all.

[r] That is to say, the stones cloue in sunder, and the graues did open themselues to shew by the token, that death was ouercome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

[15] Christ is buried, not priuily or by stealth, but by the Gouernours consent by a famous man, and place not farre distant, in a newe sepulchre, so that it cannot be doubted of his death.

ϕ Marke 15. 42. Luke 23. 50. Iohn 19. 38.

[16] The keeping of the sepulchre is committed to Christs owne murderers, that there might be no doubt of his resurrection.

[s] The souldiers of the garison which were appointed to keepe the Temple.

[t] Marke 16. 9. Iohn 20. 11.

[1] Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.

[a] At the ende, out of the sing. to the vers. saue rising: and not as the Hebrewes, which count from euening to euening.

[b] When the morning of the first day after the Sabbath began to dawne: and that first day is the same, which we now call Sunday, or the Lords day.

Marie

Marie came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his [c] countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and saide to the women, Feare [d] yee not: for I knowe that yee seeke Iesus which was crucified.

6 He is not here, for hee is risen, as he saide: come, see the place where the Lord was laid,

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galile: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples worde.

9 [e] And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraide. Goe, *and* tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ [f] Nowe when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie Priestes all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter [g] come before the gouernour to bee heard, we will perswade him, and so vse the matter that you shall not neede to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ [h] Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, ✠ All power is giuen vnto me, in heauen, and in earth.

19 [i] Goe therefore, and teach all nations, baptizing them [k] in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and loe, [l] I am with you [m] alway, vntil the end of the world, Amen.

THE

c The brightnes of his eyes, and by the figure Synecdoche, for the countenance.

d The words (Ye) is spoken with force to confirme the women, bycause that the feminine were afraide.

e Christ appeareth himselfe after his resurrection, & sending the women to his disciples, sheweth that he hath not forgotten them.

f The more the sonne shineth, the more are the wicked blinded.

g For it was to be foreseene that it would be brought to the Gouernours eare.

h Christ appeareth also to his disciples, whom he maketh Apostles.

✠ *Heb. 2. 3. chap. 12. 27. Iohn 17. 2.*

✠ *Marke 16. 15.*

i The learne of the Apostleship is the publishing of the doctrine reuealed of Christ throughout all the world, and the ministring of the Sacraments: the efficacie of which things, hangeth not of the ministers, but of the Lord.

k Calling vpon the name of the Father, the Sonne, and the holy Ghost.

l Iohn 14. 16.

m For euer: and this place is meant of the manner of the presence of his spirit, by meanes whereof he maketh vs partakers both of him selfe, and of all his benefites, though in abstract from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

1 Iohn baptizeth. 6 His apparel and meate. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 21 and 39 He teacheth in the Synagogues. 23 He healeth one that had a diuel. 29 Peters mother in lawe. 32 Many diseased persons. 40 The Leper.

THE beginning of the Gospel of Iesus Christ, the Sonne of God:

2 [1] As it is written in the [a] Prophets, ✠ Behold, [b] I send my messenger [c] before thy face, which shall prepare thy way before thee.

3 ✠ The voice of him that crieth in the wilderneſſe [d], Prepare the way of the Lord: make his paths straight.

4 [2] [e] Iohn did baptize in the wilderneſſe, and preach the [f] baptiſme of amendement of life, for remiſſion of ſinnes.

5 And all the countrey of Iudea, and they of Hieruſalem went out vnto him, and were all baptized of him in the riuer Iordan, confeſſing their ſinnes.

6 [g] Now Iohn was clothed with camels haire, and with a girdle of a ſkinne about his loynes: and hee did eate ✠ Locuſts and wilde hony,

7 [h] [3] And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not worthy to [i] ſtoupe downe, and vnlooſe.

8 Trueth it is, I haue [k] baptized you with water: but he will baptize you with the holy Ghoſt.

9 ¶ ✠ [4] And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth, *a citie* of Galile, and was baptized of Iohn in Iordan.

10 [l] And aſſoone as [5] he was come out of the water, *Iohn* ſaw the heauens clouen in twaine, and the holy Ghoſt deſcending vpon him like a doue.

11 Then there was a voice from heauen, *ſaying*, Thou art my beloued ſonne, in whom I am [m] well pleaſed.

12 ✠ [6] And immediatly the Spirit [n] driueth him into the wilderneſſe.

13 And he was there in the wilderneſſe fourtie dayes, and was tempted of Satan: he was alſo with the wilde beaſtes, and the Angels miniſtred vnto him.

1 Iohn goeth before Chriſt as it was foreſpoken by the Prophets.

a *This is the figure Metonymia, whereby is meant the bookes of the Prophets, Malachie and Eſay.*

✠ *Mal. 3. 1.*

b *The Prophet vſeth the preſent tenſe, when he ſpeaketh of a thing to come, being as ſure of it, as if he ſaw it.*

c *A Metaphor taken from the vſage of Kings, which vſe to haue officers go before them.*

✠ *Iſa. 40. 3. Luke 3. 4. Iohn 1. 23.*

2 The ſumme of Iohns doctrine, or rather Chriſts, is remiſſion of ſinnes and amendment of life. *Matth. 3. 2.*

d *The Iewes vſed many kindes of waſhings: but here is ſpoken of a peculiar kinde of waſhing, which hath all the parts of true baptiſme, amendment of life, and forgiuenes of ſinnes.*

e *Matth. 3. 4.*

✠ *Leuit. 11. 22.*

f *Matth. 3. 11.*

Luke 3. 16.

Iohn 1. 28. after 1. 3. and 1. 4. and 11. 18. and 19. 4. 3 Iohn and all miniſters call their eyes vpon Chriſt the Lord. 4 *The Euangeliſt in mentioning was to expreſſe the condition of the baptiſt ſermons.* 5 *He ſheweth that all the force of Baptiſme proceedeth from Chriſt, who baptizeth within.* ✠ *Matth. 3. 13. Luk. 3. 21. Iohn 1. 32.* 6 Chriſt doeth conſecrate our baptiſme in himſelfe. 7 The vocation of Chriſt from heauen, as head of the Church. 8 *Iohn that went downe into the water with Chriſt.* b *Luke Matth. 3. 17.* ✠ *Mat. 4. 1. Iohn 4. 1. Iohn 1. 28.* 9 Chriſt being tempted ouercommeth. 1 *Here is no vnbeleef and ſenſible drawing out mingled: but the diuine power chaſteth Chriſt (who had layd vnto this time as a priuate man) into a new perſon, and prepareth him to the combate that was at hand, and to his miniſtrie.*

14 ¶ ✠ [7] Now

† *Mat.4.12.Luke 4. 14.Iohn 4.43.*
7 After that Iohn is taken, Christ sheweth himselfe fully.

† *Mat.4.18. Luke 5.2.*
8 The calling of Simon and Andrew.

14 ¶ † 7 Now after that Iohn was committed *to prison*, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ † 8 And as he walked by the sea of Galile, he saw Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I wil make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

9 The calling of Iames and Iohn.
v *Mat.4.13. Luke 4.31.*
& *from the citie Nazareth.*
x *Mat.7.28. Luke 4.32.*
10 He preacheth that doctrine, by which alone Satan is driuen out of the world, which also he confirmeth by a miracle.
l *Word for word, a man in an vncleane spirit, that is to say, possessed with an vncleane spirit.*
m *He was borne in Bethleem, but through the enuie of the people he was called a Nazarean, because he was brought vp in Nazareth.*
n *Hee alludeth to that name that was written in the golden plate which the high Priest wore, Exod.28.36.*
o *Looke beneath, chap.9.20.*
p *All were amazed.*
q *By his owne authoritie, or as a Lord.*
r *Nazareth into Galil, but also into the confines bordering vpon it.*

19 ¶ 9 And when he had gone a little further thence, hee sawe Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So † they entred into k Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, x for hee taught them as one that had authoritie, and not as the Scribes.

23 ¶ 10 And there was in their Synagogue a man l in whome was an vncleane spirit, and he cried out,

24 Saying, Ah, what haue we to doe with thee, O m Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, *euen* that n holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirit o tare him, and cried with a loud voyce, and came out of him.

27 And they were all amased, so that they demaunded p one of another, saying, What thing is this? what new doctrine is this? for he q commandeth euen the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all the region r bordering on Galile.

29 ¶ † 11 And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what time the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he

† *Mat.8.14. Luke 4.38.*
11 By healing of diuers diseases, he sheweth that he hath brought true life into the world.

he cast out many deuils, and ſ suffered not the deuils to say that they knew him.

ſ For it belonged not to the deuils to preach the Goſpel. Act. 16.18.

35 And in the morning very early before day, *Iesus* arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs go into the t next townes, that I may preach there also: for I came out for that purpose.

t Villages which were at hand.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ ✠ 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

✠ Mat. 8.2. Luke 5.12. 12 By healing the leprous, he sheweth that he came for this cause, to wipe out the filthes of the world with his touching.

41 And Iesus had compassion, and put foorth his hand, and touched him, and sayd to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a streight commandement, he sent him away forthwith,

44 13 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to the u ✠ priest, and offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them.

13 He witnesseth that hee was not moued with ambition, but with the onely desire of his Fathers glory, and loue towards poore sinners.

u All the priestes of Aaron might iudge of a Leper.
✠ Leuit. 14.4.

45 But when he was departed, v he began to tel many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desart places: and they came to him from euery quarter.

v Luke 5.15.

CHAP. II.

3 and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthewe is called. 19 Fastings and sacrifices are foretold. 23 The disciples pluck the eares of corne. 26 The shewbread.

AFter x a few dayes, hee entred into Capernaum againe, and it was noysed that he was in the a house.

x Mat. 9.1. Luke 5.18.

2 And anon, many gathered together, in so much that the b places about the doore could not receiue any more: and hee preached the word vnto them.

a Christ sheweth by healing this sick which was lame of the palsie, that men receiue it into their soule through faith only, al their strength which they haue left.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

a In the house where he vsed to remaine: for he had (as we haue said) no house to dwell in, and liu'd by Nazareth.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where he was: and when they had broken it open, they c let downe the d bed, wherein the sicke of the palsie lay.

b Neither the house nor the court was able to hold them.

c They brake vp the vpper part of the house, which was plaine, and let downe the mat that was sicke of the palsie into the lower part where Christ preached, for they could not other wise come vnto his sight. d The word signifieth the worst sort of bedsteds: such men vse to lay downe themselues as accustomed, or such as her times serueth the poore: we call it a couch.

5 Nowe when Iesus sawe their faith, hee said to the sicke of the palsie, Sonne, thy sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there, and
e reasoning in their hearts,

7 Why doeth this man speake such blasphemies? ✠ who can
forgiue sinnes, but God onely?

8 And immediatly when Iesus perceiued in his spirite, that
thus they reasoned with themselues, hee sayde vnto them, Why
reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy
sinnes are forgiuen thee, or to say, Arise, and take vp thy beddle,
and walke?

10 But that yee may know that the Sonne of man hath au-
thoritie in earth to forgiue sinnes, (he sayd vnto the sicke of the
palsie)

11 I say vnto thee, Arise and take vp thy bed, and get thee
hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went
foorth before them all, in so much that they were all f amased,
and glorified God, saying, We never saw such a thing.

13 ¶ g Then hee went foorth againe toward the sea, and all
the people resorted vnto him, and he taught them.

14 ✠ And as Iesus passed by, hee sawe h Leui *the sonne* of Al-
pheus sit at the receit of custome, and said vnto him, Follow me.
And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house,
many Publicanes and sinners sate at table also with Iesus, and his
disciples: for there were many that followed him.

16 And when the Scribes and Pharises sawe him eate with
the Publicanes and sinners, they said vnto his disciples, How is it,
that he eateth and drinketh with Publicanes and sinners?

17 Nowe when Iesus heard it, hee sayde vnto them, The
whole haue no neede of the Physicion, but the sicke. ✠ I came
not to call the righteous, but sinners to repentance.

18 ¤ ‡ And the disciples of Iohn, and the Pharises did fast,
and came and said vnto him, Why doe the disciples of Iohn, and
of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the mar-
riage chamber fast, whiles the bridegrome is with them? as long as
they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe ta-
ken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of newe cloth in an olde gar-
ment: for els the newe piece that filled it vp, taketh away *some-
what* from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els
the new wine breaketh the vessels, and the wine runneth out, and
the vessels are lost: but new wine must be put into new vessels.

23 ¶ ✠ ¶ And it came to passe as hee went through the
corne on the k Sabbath day, that his disciples, as they went on
their way, began to pluckе the eares of corne.

d Their minds disputing vpon that matter, as both feare. ✠ Iob 14.4. & 15.15.

f Word for word, past themselues, or out of their wittes.

g The Gospel offendeth the proud, and humbleth the humble. ✠ Mat. 9.9. Luke 5.27.

h Matthewes other name.

i 2. Tim. 1.15. ✠ Mat. 9.14. Luke 5.33.

‡ The superstitious and hypocrites doe rashly put the summe of godlines in things indifferent, and see here for three causes reprehended. First, for that not considering what every mans strength is able to beare, they rashly make all manner of lawes concerning such things, without all discretion. ✠ Mat. 12.1. Luke 6.1. ¶ Secondarily, for that they make no difference betweene the lawes which God made concerning the same things, & lawes, which are made of things which are vtterly vnlawfull.

k Word for word, on the Sabbaths, that is, on the holy dayes.

24 And

24 And the Pharises saide vnto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he saide to them, Haue ye neuer read what ✠ Dauid did when he had neede, and was an hungred, hee and they that were with him?

26 How hee went into the house of God, in the dayes of Abiathar the hie Priest, and did eat the shewe bread, which were not lawfull to eate, but for the † Priestes, and gaue also to them which were with him?

27 And hee sayde to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lorde, euen of the ‖ Sabbath.

✠ 1. Sam. 21. 1. ‖ It is called Archimerch and in some Alphabets, but by conference of other places it is plaine, that both of them had two names, Leeke 1. Chr. 24. 6. 2. Sam. 8. 17. & 15. 35. 1. King. 2. 26. 1. King. 4. 2. † Exod. 29. 33. Leu. 8. 31. and 24. 9.

‖ Hath the Sabbath day in his power, and may rule it as him listeth.

CHAP. III.

1 The withered hand is healed. 6 The Pharises consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 24 The kingdome deuided against it selfe. 29 Blasphemie against the holy Ghost. 31 Christes parents.

AND ᵛ he entred againe into the Synagogue, and there was a man which had ᵃ withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise: *and stoode* in the middes.

4 And hee saide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the ᵇ life, or to kil? But they helde their peace.

5 Then he looked round about on them ᶜ angerly, mourning also for the ᵈ hardnesse of their hearts, and sayd to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ ᵉ And the Pharises departed, and straightway gathered a councill with the ᵉ Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and ᶠ beyonde Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And hee commaunded his disciples, that a litle shippe should ᵍ wait for him, because of the multitude, lest they should throng him.

10 For he had healed many, in so much that they preassed vpon him to touch him, as many as had ʰ plagues.

ᵛ Mat. 12. 9. Mar. 3. 1.

a That is, withered and dead.

b A Hebraisme fetched of the figure Synecdoche. For this kinde of saying, To saue the life, is as much as to saue the man.

c Men, when they haue wrong done vnto them, are angrie, but he without sinne was angrie without sinne, when a he sory for the b hardnesse that he found in his owne person, as for their vnbeliefe and therefore he had pitie vpon them, and for that cause he saide he hated them.

d As though their heart had been so closed vp, and growen together, that whatsoeuer diuine could preuaile to moue with them. e The more the truth is kept vnder, the more it commeth out. f Which telleth or talketh farre of vnder. g Should alwayes be ready for him. h Diuers wherewith God scourgeth men as it were with whippes.

g In their names they had mistical signes by the figure called Metonymia, for those which were vexed with the vncleane spirits.

♣ Chap. 6.7. mat. 10.1. luke 9.1.

h The twelue Apostles were set apart to be trained vp to the office of the Apostleship.

i Christ ordeined but twelue to be familiar and conuersant with him.

k Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.

l The disciples whom Christ had taken to be of the twelue and to liue with him euer more in his house, to be with him alwayes after.

m Note we worke enemies of the Gospel, when they that be of vs ought to be our friends for worde, they that were of him, that is, his disciples: for they that were shal were brought to their kinsmen.

♣ Mat. 9.34. ♣ 12. 24. luke 11.15.

n Satan vsurpeth the deuils.

o Mat. 12.31. luke 12. 10. 1 ioh. 5.16.

p They onely are without hope of saluation, which do maliciously oppugne Christ, whom they know.

q These are the words of the Enuyers.

r Matth. 12.46. luke 8.19.

s Vnder this name Brother, the Hebrues vnderstand all that are of the same stocke and kinred.

22 And when the [g] vncleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

23 And he sharpely rebuked them, to the ende they shoulde not vtter him.

13 ¶ ♣ Then he went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 And hee [h] appoynted twelue that they shoulde bee with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then Iames *the sonne* of Zebedeus, and Iohn Iames brother (& surnamed them Boanerges, which is, the sonnes of thunder,)

18 And Andrew, and Philip, and Bartlemew, and Matthewe, and Thomas, and Iames, *the sonne* of Alphæus, and [l] Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came [m] home.

20 And the multitude assembled againe, so that they coulde not so much as eate bread.

21 ♣ And when his [n] kinsfolkes heard of it, they went out to lay hold on him: for they said that he was beside himselfe.

22 ¶ ♣ And the Scribes which came downe from Hierusalem, said, He hath Beelzebub, and through the prince of the deuils he casteth out deuils.

23 But he called them vnto him, and spake vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided against it selfe, that kingdome cannot stand.

25 Or if a house be deuided against it selfe, that house cannot continue.

26 So if [o] Satan make insurrection against himselfe, and bee deuided, he cannot endure, but is at an ende.

27 No man can enter into a strong mans house, and take away his goods, except he first binde that strong man, and then spoyle his house.

28 ¶ ♣ Verily I say vnto you, all sinnes shalbe forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation.

30 [p] Because they said, He had an vncleane spirit.

31 ¶ ♣ Then came his [q] brethren and mother, and stoode without, and sent vnto him, and called him.

32 And the people sate about him, and they sayde vnto him, Beholde, thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 [r] And

34 e And hee looked round about on them, which sate in compasse about him, and sayde, Beholde my mother and my brethren.

35 For whosoeuer doeth the will of God, he is my brother, and my sister, and my mother.

e The disciples learned it farre otherwise to be accounted of, then the carnall of daily.

CHAP. IIII.

4 The parable of the Sower, 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that sowed, and then slept. 31 The graine of mustard seede. 38 Christ sleepeth in the ship

AND f he began againe to teach by the a sea side, and there gathered vnto him a great multitude, so that he entred into a ship, and sate b in the sea, and all the people was by the sea side on the land.

f Mat. 13. 1. Luke 8. 4.
a The side of Tiberias.
b In a ship which was launched into the sea.

2 And he taught them many things in parables, and said vnto them in his doctrine,

3 c Hearken: Beholde, there went out a sower to sowe.

c The first sowing of the Gospel is sowen every where, but it hath not like successe in deede through the fault of man, but yet by the iust iudgement of God.

4 And it came to passe as hee sowed, that some fell by the way side, and the foules of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by & by sprang vp, because it had not depth of earth.

6 But assoone as the Sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruite.

8 Some againe fell in good ground, and did yeelde fruit that sprong vp, and grewe, and it brought foorth, some thirtie folde, some sixtie folde, and some an hundreth folde.

9 Then he sayd vnto them, He that hath eares to heare, let him heare.

10 And when hee was d alone, they that were e about him with the twelue, asked him of the parable.

d Words for words, solitarie.
e They that followed him as his hostes.

11 And hee sayd vnto them, To you it is giuen to knowe the mysterie of the kingdom of God: but vnto them that are f without, all things be done in parables,

f That is to say, as strangers, and such as are vnmeet of ours.

12 g That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinnes should be forgiuen them.

g Esai. 6. 9. Matt. 13. 14. Iohn 12. 40. Iohn 12. 40. Actes 28. 26. Rom. 11. 8.

13 Againe he sayd vnto them, Perceiue yee not this parable? how then should ye vnderstand all *other* parables?

14 The sower soweth the worde.

15 And these are they that *receiue the seede* by the wayes side, in whome the worde is sowen: but when they haue heard it, Satan cometh immediatly, and taketh away the worde that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselues, and endure but a time: for when trouble and persecution ariseth for the worde, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the worde:

19 But the cares [f] of this world, and the ✤ deceitfulnesse of riches, and the lustes of other things entring in, choke the worde, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring forth fruite: one *earne* thirtie, another sixtie, and some an hundreth.

21 ¶ [g] Also hee sayd vnto them, ✤ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 [v] For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 [i] And hee sayd vnto them, Take heede what yee heare. [k] With what measure ye mete, it shalbe measured vnto you: and vnto you that heare, shall more be giuen.

25 ✤ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ [l] Also he sayd, So is the kingdome of God, as if a man should cast seede in the ground,

27 And [m] should sleepe, and rise vp night and day, and the seede should spring and grow vp, [n] he not knowing how.

28 For the earth bringeth forth fruite [o] of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harueſt is come.

30 ¶ [p] He sayd moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall wee compare it?

31 *It is* like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of heauen may build vnder the shadow of it.

33 And ✤ with many such parables hee preached the worde vnto them, [q] as they were able to heare it.

34 And without parables spake he nothing vnto them: but [r] he expounded all things to his disciples apart.

35 ¶ ✤ Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship, and there were also with him other little ships.

37 [s] And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillowe: and they

f Which pertaine vnto this life.
✤ 1. Tim. 6. 17.
g Although the light of the Gospel be reiected of the world, yet it ought to bee lighted, if it were for no other cause then this, that the wickednesse of the worlde might be made manifest.
✤ Matth. 5. 15. Luke 8. 16. and 11. 33.
v Matth. 10. 26. Luke 8. 17. and 12. 2.
i The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.
k Matth. 7. 2. Luke 6. 38.
l Matth. 13. 12. and 25. 29. Luke 8. 18. and 19. 26.
m The Lord soweth and reapeth after a manner vnknowen to men.
n That is, when the earth doth dayly spring, should passe the time both day and night, giuing ouer but that the seede would spring, which groweth both by day and night.
o It is the part of the ministers, to labour the ground with all diligence, and commend the increase to God: for that neither watering profiteth the seede committed to them, or care, is secret, and is onely knowen by the fruite.
p By a certaine power which moueth it selfe.
q Matth. 13. 31. Luke 13. 19.
r God saue otherwise then men vse, beginneth with the least, and endeth with the greatest. ✤ Matth. 13. 34. s According to the reporte of the hearers. t Words for worse. Looke, as you would say, read them the hard readers. ✤ Matth. 8. 23. Luke 8. 22. u They that saile with Christ, although they seeme to sleepe soure so soundly when they are in danger, yet they are perceiued of him in time conuenient, being awaked.

awoke him, and said to him, Master, carest thou not that we perish?

39 And he rose vp, and rebuked the winde, and said vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, [m] Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayde one to another, Who is this, that both the winde and sea obey him?

m *Now consider is to passe that you haue no faith?*

CHAP. V.

2 One possessed is healed. 7 The deuill acknowledgeth Christ. 9 A legion of deuils 13 entreth into swine. 22 Iairus daughter. 25 A woman is healed of a bloody issue. 36 Thy sinnes. 34 Faith. 39 Sleepe.

AND ✠ [1] they came ouer to the other side of the sea into the countrey of the [a] Gadarens.

✠ *Matth. 8. 28. Luke 8. 26.*

1 *Many haue the vertue of Christ in admiration, and yet they will not rule and it with the losse of the least thing they haue.*

2 And when he was come out of the shippe, there met him incontinently out of the graues, a man [b] which had an vncleane spirite:

a *Luke 7. 11.*

b *Words for words, in an vncleane spirite: now they are sayd to be in the spirite, because the spirite holdeth them fast locked vp, and as it were bound.*

3 Who had his abiding among the graues, and no man could binde him, no not with chaines:

4 Because that when hee was often bound with fetters and chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night & day he cried in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus afarre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most High God? I [c] will that thou sweare to me by God, that thou torment me not.

c *That is, assure me by an oth, that thou wilt not vexe me.*

8 (For he sayd vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name *is* Legion: for we are many.

10 And he [d] prayed him instantly, that hee would not sende them away out of the countrey.

d *That deuill that played the ouerseer for his fellowes.*

11 Now there was there in the [e] mountaines a great herde of swine, feeding.

e *This whole countrey is for the greater part of it very hilly, for the conueniency of Galand vnder standing it.*

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirites went out, and entred into the swine, and the herde ranne headlong from the high banke into the [f] sea, (and there were about two thousande swine) and they were choked vp in the sea.

f *Strabo lib. 16. reporteth hereof such like in Gadara: there is a standing pond of very naughty water, which if trauiters taste of they shunne their home, and die for hunger and hatred.*

14 And the swincherds fled, and tolde it in the citie, and in the countrey, & they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuil, and had the legion, sit both clothed, and in his right minde: and they were afraide.

16 And they that saw it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coastes.

18 And when he was come into the shippe, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and *how* he hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was neere vnto the sea.

22 ✣ And ‖ beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, hee fell downe at his feete,

23 And besought him instantly, saying, My litle daughter lyeth at point of death: *I pray thee* that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 (¶ And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffred many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touch his clothes, I shalbe whole.

29 And straightway the course of her blood was dried vp, and she felt in her body, that she was healed of that plague.

30 And immediatly when Iesus did knowe in himselfe the vertue that went out of him, he turned him round about in the preasse, and sayd, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and tolde him the whole trueth.

34 And hee said to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

35 While he yet spake, there came from the *same* ruler of the Synagogues house, *certaine* which sayd, Thy daughter is dead: why diseasest thou the Master any further?

36 ‖ Assoone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he suffered no man to folow him saue Peter & Iames, and

✣ *Matth. 9. 18. Luke 8. 41.*

‖ *The whole company of Israel had not desire so hastily, but in euery Synagogue there were certaine men which gouerned the people.*

¶ *Iesus being touched with true faith, although it be but weake, doeth heale vs by his vertue.*

‖ *Fathers apprehend by faith the promise of life, euen for their children.*

and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wayled greatly.

39 And he went in, and sayd vnto them, Why make ye this trouble, and weepe? the childe is not dead, but sleepeth.

40 ¶ And they laught him to scorne: but he put them all out, and tooke the father, and the mother of the child, & them [b] that were with him, and entred in where the child lay,

41 And tooke the childe by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked: for shee was of the age of twelue yeeres, and they were astonied out of measure.

43 And he charged them straitly that no man should knowe of it, and commanded to giue her meate.

[4] Such as meeke and feares Christ, are vnworthy to be witnesses of his goodnesse.
[b] The three disciples.

CHAP. VI.

2 Christ preaching in his country, his owne contemne him. 6 The vnbelefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoynt the sicke with oyle. 14 Herods opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded. 29 buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desert. 37 He feedeth the people with fiue loaues. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

AND [a] he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and sayde, From whence hath this man these things? and what wisdome is this that is giuen vnto him, that euen such [a] great workes are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his [b] sisters here with vs? And they were offended in him.

4 Then Iesus sayd vnto them, A [c] Prophet is not without [c] honour, but in his owne country, and among his owne kinred, and in his owne house.

5 And he [d] could there doe no great works, saue that he laid his hands vpon a few sicke folke, and healed *them*.

6 And he marueiled at their vnbeliefe, [e] and went about by the townes on euery side, teaching.

7 ¶ [g] And he called vnto him the twelue, and began to send them foorth two and two, and gaue them power ouer vncleane spirits,

[a] Matt. 13.53. Luke 4.16.
[1] The faithlesse world doeth not abide at all diminish the vertue of Christ but wittingly and willingly depriueth it selfe of the effects of it, being offered vnto them.
[a] The word signifieth power or vertue, whereby are meant those wonderfull works that (Christ did, which declared and set forth the vertue and power of his Godhead to all the world, Mat. 7.22.
[b] After the maner of the Hebrewes, who by brothers and sisters, vnderstand all their kinsfolkes.
[c] Matth. 13.57. Luke 4.24. Iohn 4.44. [c] Not only that hath that honour which of right is due to him, neither from him but is alwayes rightly spoken of and esteemed. [d] That is, for vnworthinesse of the people. [e] Mat. 4.23. Luke 13.22. [g] Chap. 3.14. Mat. 10.1. Luke 9.1. [g] The disciples are prepared to that generall Apostleship, by a speciall sending forth.

8 † And commanded them that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with ♣ * sandals, and that they should not put on ‖ two coates.

10 And he sayd vnto them, Whersoeuer ye shall enter into an house, ‡ there abide till ye depart thence.

11 ♣ ¶ And whosoeuer shall not receiue you, nor heare you, when yee depart thence, * shake off the dust that is vnder your feete, for a witnesse vnto them. Verely I say vnto you, It shall be easier for Sodome, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they ‖ ‖ ♣ anoynted many that were sicke, with oyle, and healed them.

14 ¶ ✱ * Then King Herod heard of him (for his name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great ‖ workes are wrought by him.

15 Other said, It is Elias, and some said, It is a Prophet, or as one of ‖ those Prophets.

16 * So when Herod heard it, he said, It is Iohn whom ‖ I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, ♣ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias ¤ layd waite against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him ‡ gladly.

21 But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter ° of the same Herodias came in, ‡ and daunced, and pleased Herod, and them that sate at table together, the King said vnto the mayde, Aske of me what thou wilt, and I will giue it thee.

23 And hee ‡ sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, ‡ euen vnto the halfe of my kingdome.

24 ♣ So † she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then shee came in straightway with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

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† Faithfull Pastours ought not to haue their minds set, nor dote on things that are needfull for this life, if they may be no hinderance vnto them, be it neuer so little.
♣ Acts 13.2.
* The word signifieth properly wooden shoes.
‖ That is, they should take no change of garments with them, that they might be lighter for the iourney, and make more speede.
‡ That is, change not your Inne in the short iourney.
♣ Mat.10.14. Luke 9.5.
* The Lord is a most sweete reuenger of his seruants.
Acts 13.51. and 18.6.
† Iam.4.14.
† That with me is taken and a figure of the mortall estate and time, that the gift of healing is vnto a good while giuen, the effect whereof is yet reserued of God, to his purpose.
✱ Matth.14.1. Luke 9.7.
† The Gospel confirmeth the godly, and vexeth the wicked.
* The word signifieth Powers, whereby he meant the power of working miracles.
‡ Of the olde Prophets.
* Luke 3.19.
‖ Commanded it to be beheaded.
♣ Leuit.18.16. and 20.21.
¤ Example of mennes cruelne here.
‡ The great men were well content to heare sharpe pronounced against him, but the stroke fell vpon simple shoulders.
° Which she name Herodias had not by Herodes Antipas, but by Philip, and Iosephus calleth her Salome. ♣ Mat.14.8. ‡ For mirth whilest he sate at table with men.

26 Then the King was very sory: yet for his othes sake, and for their sakes which sate at table with him, hee would not refuse her.

27 And immediately the King sent the q hangman, and gaue charge that his head should be brought in. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the mayd, and the mayd gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ ✣ And the Apostles gathered themselues together to Iesus, and told him all things, both what they had done, and what they had taught.

31 r And he sayd vnto them, Come ye apart into the wildernes, and rest a while: for there were many comming and going, that they had not leasure to eate.

32 ✣ So they went by shippe out of the way into a desart place.

33 But the people sawe them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 ? Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: s and hee began to teach them many things.

35 ✣ And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desart place, and nowe the day is farre passed.

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they haue nothing to eate.

37 But he answered, and sayd vnto them, Giue yee them to eate. And they said vnto him, t Shall we goe, and buy u two hundreth pens worth of bread, and giue them to eate?

38 x Then he sayd vnto them, How many loaues haue yee? goe and looke. And when they knew it, they sayd, Fiue, and two fishes.

39 So he commaunded them to make them all sit downe by y companies vpon the greene grasse.

40 Then they sate downe by z rowes, by hundreds, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ ? And

q The word signifieth one that beareth a dart, and the King's word was so called, because they did beare darts.

✣ Luke 9.10.

r Such as followe Christ shall want nothing, no not in the wildernesse, but shall haue abundance. And how wicked a thing is it, not to looke for the aduentures | of his hands who giueth euerlasting life?

✣ Matt. 14.13. Luke 9.10.

? Matt. 9.36. & 14.14.

s Luke 9.11.

✣ Matt. 14.15.

t This is a kind of the vnwilled and vnmeete reply, not without a priuie enuie, which vseth commonly to spie out a fault, thereby to make it seeme a thing.

u Which is about twentie crownes, which is fifteene pound.

x Matth. 14.17. Iohn 6.9.

y Word for word, by companies, after the manner of the Hebrewes, who haue no distinction, as Chapter 6.7. Nowe he calleth the orders of the fiuers, tables.

z The word signifieth, the beds or garden squared in a meete fashion, by lines & lists, meaning thereby that they sate downe in order by companies, as beds in a garden

7 The faithfull seruants of God after their little labour, are subiect to a great temptation, which Christ doeth so moderate, being present in power although absent in body, that hee bringeth them so to passe this time and by such meanes, as they looked not for: A liuely image of the Church called to suffer in this world.
x His disciples.
◆ Matth. 14.23. Luke 6.12.

45 ¶ 7 And straightway he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as he had sent x them away, hee departed into a mountaine to pray.

47 ◆ And when euen was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all saw him, and were sore afrayd: but anone he talked with them, and sayd vnto them, Be ye of good comfort: it is I, be not afrayd.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were 7 much more amased in themselues, and marueiled.

52 For they had not z considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ ◆ And they came ouer, and went into the land of Gennesaret, and arriued.

54 ◆ So when they were come out of the ship, straightway they knew him,

55 And ran about throughout all that region round about, and began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoeuer he entred into townes, or cities, or villages, they laid their sicke in the streets, and praied him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

7 They were so farre from beeing to be amased, when they knew that it was he, that they were much more astonished then euen they were before, when they sawe the winde and the sea obey his commaundement.
z Vnder they perceiued not, or had not well considered that miracle of the fiue loaues, in so much that their hearts of Christ was no lesse brought to them, then if they had not bene present at that miracle which was done but a little before. ◆ Matth. 14.34. a Christ being minded to be away couertly, and arriuing vpon a sudden amongst them of whom he was not looked for, is strained to their great prayer. a Or the hemme of the garment.

CHAP. VII.

2 The Apostles are found fault with, for eating with vnwashen handes. 4 The Pharises traditions about washings. Hypocrisie. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe in deede defile a man. 25 The woman of Chanaan. 32 The deafe dumme man is healed.

7 Matth. 15.2.
1 None doe more resist the wilfulnesse of God then they that should be wisest, and that vpon a vaine of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worshipp of God fondly deuised of themselues. a Washt for handes, and feete: a kind of speech which the Hebrewes vse, taking bread for all kind of foode.

1 Then 7 gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

2 And when they sawe some of his disciples a eate meate

with

with [b] common handes, (that is to say, vnwashen) they complained.

3 (For the Pharises, and al the Iewes, except they wash their handes oft, eate not, [c] holding the tradition of the Elders.

4 And *when they come* from the [d] market, except they wash, they eate not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and [e] pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why [f] walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen handes?

6 [g] Then he answered and said vnto them, Surely [h] Esay hath prophecied well of you, hypocrites, as it is written, This people honoureth me with lips, but their heart is farre away from me.

7 [i] But they worship me in vaine, teaching *for* doctrines the commandements of men.

8 [k] For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 [l] And he said vnto them, Well yee reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, [m] Honour thy father and thy mother and [n] Whosoeuer shall speake euill of father or mother, let him [o] die the death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by me, thou mayest haue profite, *he shall be free.*

12 So ye suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: & ye do many such like things.

14 [p] Then he called the whole multitude vnto him, and saide vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house, *away* from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thing from without entreth into a man cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the [q] purging of all meates?

20 Then he said, That which commeth out of man, that defileth man.

21 [r] For from within, *euen* out of the heart of men, pro-

[b] For the Pharisies would not eate their meate with vnwashen handes, for they thought that their hands were defiled with common handling of things, Matth. 15.11,12.

[c] Obseruing diligently.

[d] That is to say, from ciuil offices and worldly play, for vse to vtter, out of, they wash themselues first.

[e] By these words are vnderstande all kindes of vessels which are appointed for our daily vse.

[f] Why but they vse a kind of speech taken from the Scriptures, for among them, the way is called a rule of life.

[g] Matth. 15.7.

[h] Esay. 29.13.

[i] The more earnest the superstitious are, the more they are mad in preaching their inuentions Gods seruice by their doctrine.

[k] The deuises of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

[l] True religion, which is cleane contrary to superstition, consisteth in spirituall worships and all ceremonies of true religion, although they seeme to haue taken deepe roote, shall be plucked vp.

[m] Exod. 20.12. deut. 5.16. ephes. 6.2.

[n] Exod. 21.17. Matth. 15.4. prouerb. 20.

[o] Without hope of

pardon, he shall be put to death. [p] Matth. 15.10. [q] For that they goeth into the draught, purgeth all meates. [r] Gen. 6.5. and 8.21.

b All kinds of wickednesse whereby men prouke themselues by euil meanes.

i Contrary maner.

♣ Matth. 15.21.

c That which the prouide do reiect, which is offered vnto them, that some doe the more feast and humble themselues so it were violently wring out.

l Into the vttermost coastes of Palestine, which were next to Tyrus and Sidon.

m By professing Iewishnesse.

n Neighbour or next to Damascus.

o He vseth this word Whelpes earlier than the word Dogs, that he might seeme to speake more courteously.

p As if she said, It is an vnseemely speech Lorde for a woman to call whelpes, if they can but gather vp the crommes that are vnder the table: therefore I crave the crommes, and not the children's bread.

q As the Father restored vs to this life in the beginning in his onely Sonne, so doth he also in him alone restore vs vnto eternall life.

r It was a hilly countrey, and so called of many cities, which the Scripture names: but betweene and compasse. Plinie, booke 5. Chap. 5.

♣ Gene. 2. 32. Matth. 9. 32.

eeede euill thoughes, adulteries, fornications, murthers,

22 Theftes, l couetousnesse, wickednesse, deceite, vnchastnesse, m wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ ♣ n And from thence he rose, and went into the l borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a m Greeke, a n Syrophenissian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let the children first be satisfied: for it is not good to take the childrens bread, and to cast it vnto o whelpes.

28 Then she answered, and said vnto him, p Trueth, Lorde: yet in deede the whelpes eate vnder the table of the childrens crommes.

29 Then he said vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 ¶ ♣ q And he departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of r Decapolis.

32 And they brought vnto him one that was deafe and stambered in his speach, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and sayd vnto him Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they should tell no man: but how much soeuer hee forbad them, the more a great deale they published it,

37 And were beyond measure astonied, saying, ♣ Hee hath done all things well: he maketh both the deafe to heare, and the dumme to speake.

CHAP. VIII.

1 The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharisees. 22 A blinde man healed. 27 The peoples sundrie opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To bee ashamed of Christ.

IN ♥ those daies, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

♥ Matth. 15. 32.

2 I haue compassion on the multitude, because they haue now continued with me three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wildernesse?

5 And he asked them, How many loaues haue ye? And they said, Seuen.

6 Then hee commanded the multitude to sit downe on the ground: and he tooke the seuen loaues, and gaue thankes, brake *them*, and gaue to his disciples to set before *them*, and they did set *them* before the people.

7 They had also a fewe small fishes: and when he had giuen thankes, he commanded them also to be set before *them*.

8 So they did eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deepely in his spirit, and said, Why doeth this generation seeke a signe? Verily I say vnto you, a signe shal not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 And he charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they reasoned among themselues, saying, *It is*, because we haue no bread.

17 And when Iesus knew it, he said vnto them, Why reason you *thus*, because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke ye vp? They sayd vnto him, Twelue.

20 And when *I brake* seuen among foure thousand, howe many baskets of the leauing of broken meate tooke ye vp? And they said, Seuen.

21 Then he said vnto them, How *is it* that yee vnderstand not?

22 ¶ And he came to Bethsaida, and they brought a blinde

a Wind for ward, ship will fall in some, or be cast aland, for when men fall in a storme, their powers fail and faint amaine.

b Matth. 15. 38.

c Matth. 16. 1.

d The stubborne rebellion of the doctrine of the Gospel, giuing no credite to the miracles already done, requires newes: but Christ being angrie with them, doeth vtterly forbid them.

e A common kinde of speech, which the Hebrewes vse, whereby is meant that the Pharises were from their hearts of purpose, an euil minde and hate.

f Their fathers came euen from his heart roote, for the Lord was very much mooued with their euil and great wickednes.

g Word for word, *If a signe be giuen*: It is a common kinde of speech very common among the Hebrewes: whereby in some such words as these must be vnderstood. Let not be taken for a boy, or some such like. And when they speake not the plaine they say, the Lord doe thus and thus to me. c Matth. 16. 5.

h We must especially take heede of them which corrupt the word of God, whether degree soeuer they be of, either in the Church, or in ciuill policie.

i They that bend their minds and cares on earthly things, are vtterly blinde in heauenly things, although they be neuer so plainely set foorth vnto them. k Iohn 6. 11. l How commeth it to passe, that you can not vnderstand these things which are so plaine and euident? m A true image of our regeneration, which Christ, opening vs from the world, worketh and accomplisheth by little and little in vs.

man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and spat in his eyes, and put his handes vpon him, and asked him, if he saw ought.

24 And hee looked vp, and sayd, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him to looke againe. And he was restored to his sight, and saw euery man afarre off cleerely.

26 § And he sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ ♣ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, *Some say*, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he said vnto them, But whom say ye that I am? Then Peter answered, and said vnto him, Thou art that Christ.

30 § And he straitely charged them, that concerning him they should tell no man.

31 § Then hee began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 § And he spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou ♣ vnderstandest not the things that are of God, but the things that are of men.

34 ¶ ♣ And he called the people vnto him with his disciples, and sayd vnto them, ♣ Whosoeuer will followe me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will ♥ saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shal saue it.

36 ♣ For what shall it profite a man, though hee should winne the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 ♣ For whosoeuer shalbe ashamed of me, and of my words among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when he commeth in the glorie of his Father with the holy Angels.

§ He perceiued some meaning of men, when he could not discerne their bodies.

¶ He commanded them againe, to trie if they could see better.

§ Christ will not haue his miracles to be spoyled from his doctrine.

♣ Matth. 16. 13. Luke 9. 18.

§ Many praise Christ, which yet notwithstanding speake him of his pride.

§ Christ hath appointed his time to the preaching of the Gospel: and therefore here deferreth it to a more conuenient time. Satan suddenly hasteth, and would rather hinder then further the mystery of his comming.

§ Christ suffered all that he suffered for vs, not vnwillingly, neither vnknowing it, but foreknowing it, and willingly.

§ Most are more mad when they that are wise beside the word of God.

♣ This is the godly, but worldly reason.

♣ The disciples of Christ must beare shame, what hard entertainment the Lord hath vpon them, and forbidden the affections of the flesh.

♣ Matt. 10. 38. and 16. 24. Luke 9. 23. & 14. 27.

♥ Matt. 10. 39. and 16. 25. Luke 9. 24. and 17. 33.

♣ They are the most foolish of all men, which purchase the enioying of this life, with the losse of euerlasting blisse.

♣ Matt. 10. 33. Luke 9. 26. and 12. 9.

CHAP. IX.

3 Christes transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

AND

AND ✠ he said vnto them, Verely I say vnto you, that there be some of them † stand here, which shall not taste of death till they haue seene the a kingdome of God come with power.

2 ✠ ‡ And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, and his shape was changed before them.

3 And his raiment did b shine, and was very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet he knewe not what he said: for they were c afraide.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, ‡ This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 ✠ And as they came downe from the mountaine, hee charged them, that they should tel no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they d kept that matter to themselues, and e demanded one of another, what † rising frō the dead: gaine should meane?

11 ‡ Also they asked him, saying, Why say the Scribes, that ✠ Elias must first come?

12 And he answered, and saide vnto them, Elias verely shall first come, and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ ✠ ‡ And when he came to *his* disciples, he sawe a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and saide, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 ‡ And whersoeuer he taketh him, he f teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and saide, O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit ‡ sawe him, he tare him, and he fell downe on the ground wallowing and foming.

✠ Mat. 16. 28. Luk. 9. 27. a When he shall begin his kingdome through the preaching of the Gospel, that is to say, after the resurrection.

✠ Mat. 17. 1. Luk. 9. 28.

‡ The heauenly glorie of Christ, which should within a short space be shewed vpon the crosse, is vnderstood by visible figures, by the presence and talke of Elias & Moses, and by the voyce of the Father himself, before three of his disciples, which are witnesses against whom lieth no exception.

b And perfect as it were.

c They were halfe ouercome for feare, ‡ Mat. 3. 17. and 17. 5. chap. 1. 11.

‡ The Lord hath appointed his time for the publishing of the Gospel.

✠ Mal. 17. 9.

* Euen very lately as it were.

d They questioned not together touching the generall resurrection which shalbe in the latter day, but they wondered, what he meant by that which he spake of his owne particular resurrection.

† The foolish opinion of the Rabbines to haue reuealed touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body.

✠ Malach. 4. 5.

* Esa. 53. 3.

✠ Mat. 16. 21. Luk. 9. 22.

‡ Christ sheweth by a miracle euen to the vnworthy, that he is

came to be the sign of Iuda. ‡ Drawe him inwardly, as the cattle vse to do. ‡ So soone as Iesus had healed vncleane spirit by that man brought vnto him, the deuil began to rage after his maner.

21 Then he asked his father, Howe long time is it since hee hath bene thus? And he said, Of a childe.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compasion vpon vs.

23 And Iesus sayde vnto him, If thou canst beleeue it, [b] all things are posible to him that beleeueth.

24 And straightway the father of the childe crying with teares, said, Lord, I beleeue: helpe my vnbeliefe.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou dumme and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 § Then *the spirit* cried, and rent him sore, and came out, and he was as one dead, in so much that many said, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 [c] And when hee was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come foorth, but by prayer and fasting.

30 § ✣ And they departed thence, [d] and I went together through Galile, & he would not that any should haue knowen it.

31 [e] For he taught his disciples, & said vnto them, The Sonne of man shalbe deliuered into the handes of men, & they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstoode not that saying, and were afraid to aske him.

33 ✣ [f] After, hee came to Capernaum: and when hee was in the [g] house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who *should be* the chiefest.

35 And he sate downe, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and sayd vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth me: and whosoeuer receiueth me, receiueth not [h] me, but him that sent me.

38 § [i] Then Iohn answered him, saying, Master, wee sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ✣ But Iesus sayde, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not against vs, is on our part.

41 ✣ And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 ✣ [m] And

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b There is nothing but Christ can and will doe it, for them that beleeue in him.

c The nearer that the vertue of Christ is, the more outrageously doeth Satan rage.

d We haue needs of faith, and therefore of prayer and fasting, to cast Satan out of his olde possession.

✣ Matth. 17. 22. Luke 9. 22.

e He and his disciples together.

f Christ forewarneth vs with great diligence, to the end we should not be oppressed with sodein calamities, but the slouthfulnesse of man is wonderfull.

✣ Matth. 18. 1. Luke 9. 46.

g Onely humilitie doeth exalt.

h Where he wer wont to make his abode.

i We doe not only receiue me, but also him that sent me.

✣ Luke 9. 49.

k God, who is the author of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effect.

✣ 1. Cor. 12. 3.

✣ Matth. 10. 42.

42 ✠ [t] And whosoeuer shall offend one of these litle ones, that beleeue in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea.

43 ✠ Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, then hauing two hands to goe into hell, into the fire that neuer shalbe quenched,

44 v Where their [m] worme dyeth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shalbe quenched,

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dyeth not, and the fire neuer goeth out.

49 [n] For euery man shalbe [n] salted with fire: and [o] euery sacrifice shalbe salted with salt.

50 ✠ Salt is good: but if the salt be vnsauerie, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

[t] Matth. 18.6. Luke 17.1.

[t] God is the reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.

✠ Mat. 5.29. and 18.8.

v Esai 66.24.

[m] Their worme which shalbe cast into the fire.

[n] We must be seasoned and powdred by God, both that we may be acceptable sacrifice vnto him, and also that we being knit together, may season one another.

[o] That is, shalbe consecrate to God, being seasoned with the incorruptible word.

✠ Leuit. 2.13.

✠ Mat. 5.13. Luk. 14.34

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Litle children are brought to Christ. 17 A rich man asketh Iesus, how he may possesse eternall life. 28 The Apostles forsake all things for Christes sake. 33 Christ foresheweth his death. 35 Zebedees sonnes request. 46 Blinde Bartiment healed.

AND * he [a] arose from thence, and went into the coastes of Iudea by the farre side of Iorden, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And he answered, and sayde vnto them, What did ✠ Moses command you?

4 And they sayde, Moses sufferred to write a bill of diuorcement, and to put her away.

5 [t] Then Iesus answered, and sayde vnto them, For the hardnesse of your heart he wrote this [b] precept vnto you.

6 But at the beginning of the creation ✠ God made them male and female:

7 v For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall bee one flesh: so that they are no more twaine, but one flesh.

9 [u] Therfore, what God hath coupled together, let not man separate.

10 And in ✠ house his disciples asked him againe of ✠ matter.

11 And he sayd vnto them, ✠ Whosoeuer shall put away his wife

* Matth. 19.1.

[a] That is to say, departed and went from thence: for in the Hebrew tongue as, sitting and dwelling are all one, and so are rising and going forth.

✠ Deut. 24.1.

[t] God did neuer allowe these diuorces, which the Lawe did tolerate.

[b] Luke Mat. 19. For Moses gaue them no commandement to put away their wiues, but rather made a good prouision for the women, against the fraudulent hardnesse of their husbands.

✠ Gen. 1.27 and 5.2.

v Gen. 2.24. 1. Cor. 6. Ephes. 5.31.

[u] 1. Cor. 7.10.

✠ Matth. 5.32. and 19.9. Luk. 16.18.

wife and marrie another, committeth adulterie c against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ ✠ d Then they brought little children to him, that hee should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, and saide to them, Suffer the little children to come vnto mee, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God e as a little child, he shal not enter therein.

16 And he tooke them vp in his armes, and put f his hands vpon them, and blessed them.

17 ¶ ✠ And when hee was gone out on the way, there came one ✠ running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said vnto him, Why callest thou me good? there is none good but one, euen God.

19 Thou knowest the commandements, g Thou shalt not commit adultery. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt h hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loued him, and said vnto him, One thing is lacking vnto thee. Goe *and* sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were afraide at his words. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and sayde, With men *it is* impossible, but not with God: for i God all things are possible.

28 ¶ ✠ k Then Peter began to say vnto him, Loe, wee haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an l hundred folde nowe at this present, houses, and brethren, & sisters, & mothers, and children, and lands

a *Whom he putteth away, for he is an adulterer to keeping company with another.* ✠ *Matth.19.13. Luke 18.15.*

b *God of his goodnesse comprehendeth in the couenant not only the fathers but the children also: and therefore her blesseth them.*

c *We must in maners become children if we wil enter into the kingdome of heauen.*

d *Two things we chiefly to be ashamed of them which earnestly seeke eternall life: that is to say, an opinion of their merits or deseruings, which is not onely vnderstood, but condemned by the due consideration of the Lawe: and the loue of riches, which turneth aside many, from that race wherein they muste with a good courage.* ✠ *Matth.19.16. Luke 18.18.*

e *Exod.20.13.*

f *Neither by seuerall our deedes, nor any other meanes whatsoeuer.*

g *Matt.19.27. Luke 18.28.*

h *To neglect all things in comparison of Christ, is a sure way vnto eternall life, so that we fall not away by the way.*

i *We haue all fully as much, if we looke to the true vse and commodities of this life, so that we measure them after the will of God, and not after the wealth of flesh, and vngodly desire.*

k *Matt.19.27. Luke 18.28.*

l *Matt.19.29. Luke 18.30.*

hands f with persecutions, and in the world to come eternall life.

31 ✠ But many *that are* first, shall be last, and the last, first.

32 ¶ ✠ g And they were in the way going vp to Hierusalem, and Iesus went before them and they were troubled, and as they followed, they were afraide, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 Saying, Behold, wee go vp to Hierusalem, and the Sonne of man shalbe deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ ✠ h Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, i we would that thou shouldest do for vs that we desire.

36 And hee sayd vnto them, What would yee I should doe for you?

37 And they said vnto him, Graunt vnto vs, that we may sit, one at thy right hand, & the other at thy left hand in thy glory.

38 But Iesus sayd vnto them, Yee knowe not what yee aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they saide vnto him, Wee can. But Iesus saide vnto them, Ye shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not mine to giue, but *it shalbe giuen* to them for whome it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 k But Iesus called them vnto him, and saide to them, l Ye knowe that m they which are princes among the Gentiles, haue domination ouer them, & they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the raunsome of many.

46 ¶ ✠ n Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blind man, sate by the wayes side, begging.

47 And whē he heard that it was Iesus of Nazareth, he began to cry and to say, Iesus the sonne of Dauid, haue mercy on me.

48 And many rebuked him, because hee should holde his peace: but he cryed much more, O Sonne of Dauid, haue mercy on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

f Euen in the middest of persecution.
✠ *Matth.* 19.30. *Luke* 13.30.
✠ *Matth.* 20.17. *Luke* 18.31.
g The disciples are againe prepared to patience not to be ouercome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainly follow.
h *Matth.* 20.20.
i Wee must first drinke, before wee triumph.
k We pray thee.

l The Magistrate according to Gods appointment rule ouer their subiects: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them, for so much as he also was a minister of his Fathers will.
l *Luke* 22.25.
m They to whome it is denied and opposed.
n *Matth.* 20.29. *Luke* 18.35.
n Christ easily hearing called vpon by faith, heareth our blindnesse.

50 So he threw away his cloke, and rose, and came to Iesus.

51 And Iesus answered, and sayd vnto him: What wilt thou that I doe vnto thee? And the blind sayd vnto him, Lord, that I may receiue sight.

52 Then Iesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by, hee receiued *his* sight, and followed Iesus in the way.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse fig tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priests aske by what authoritie he wrought those things: that he did. 30 Whence Iohns baptisme was.

AND ✠ [1] when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Olives, hee sent foorth two of his disciples,

✠ Matth.21.1. Luke 19.29.

1 A lively image of the spirituall kingdome of Christ on earth.

2 And sayd vnto them, Goe your wayes into that towne that is ouer against you, and assoone as ye shal enter into it, yee shall finde a colt tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe ye loosing the colt?

6 And they sayd vnto them, as Iesus had commanded them: So they let them goe.

✠ John 12.14.

7 ✠ And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spred their garments in the way: and other cut downe branches off the trees, and strawed them in the way.

a *Well be it to him that commeth in the Name of God, or that is sent of God.*
b *Happie and prosperous.*

9 And they that went before, and they that followed, cryed, saying, Hosanna: [a] blessed *be* hee that commeth in the Name of the Lord.

10 [b] Blessed *be* the kingdome that commeth in the Name of the Lord of our father Dauid: Hosanna, *O thou which art* in the highest *heauen*.

✠ Matth.21.10. Luke 19.45.

11 ✠ So Iesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and nowe it was euening, he went forth vnto Bethania with the twelue.

✠ Matth.21.19.

12 ✠ And on the morow when they were come out from Bethania, he was hungry.

2 An example of the vengeance which hangeth ouer the heads of hypocrites.

13 [2] And seeing a fig tree afarre off, that had leaues, hee went *to see* if hee might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figs was not yet.

14 Then

14 Then Iesus answered, and sayd to it, Never man eate fruite of thee hereafter, while the worlde standeth: and his disciples heard it.

15 ¶ 3 And they came to Hierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues.

16 Neither would he suffer that any man should carry a [c] vessell thorow the Temple.

17 And he taught, saying vnto them, Is it not written, ✠ Mine house shalbe [d] called the house of prayer vnto all nations? ✠ but you haue made it a denne of theeues.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the multitude was astonied at his doctrine.

19 But when euen was come, *Iesus* went out of the citie.

20 ¶ 4 And in the morning as they iourneyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, beholde, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue [e] the faith of God.

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart, but shall beleeue that those things which he sayth, shall come to passe, whatsoeuer he sayth, shall be *done* to him.

24 [h] Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleeue that [f] yee shall haue it, and it shall bee *done* vnto you.

25 ✠ But when [g] yee shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if you wil not forgiue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ [i] 5 Then they came againe to Hierusalem: and as hee walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, and sayde vnto them, I will aske of you a certaine thing, and answere yee me, and I will tell you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with themselues, saying, If we shall say, From heauen, he will say, Why then did ye not beleeue him?

32 [k] But if we say, Of men, wee feare the people: for all men counted Iohn, that he was a Prophet in deede.

3 Christ sheweth by deede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

c That is, any profane vse: amongst which thefe fellowes had a number, that made the court of the Temple a market place.

✠ Isai. 56.7.

d Shall openly be so accompted and taken.

✠ Iere. 7.11.

∵ Matth. 21.13.

4 The force of faith is exceeding great, and charitie is euer ioyned with it.

e The faith of God is that assured faith and trust which we haue in him.

h Matth. 7.7. Iohn 14.13. 15.7. 16.23.

f Words for words, that you receiue it, speaking in the time that now is, so shall the certaintie of the thing and the performance in deede.

✠ Matth. 6.14.

g When you shall appeare before the altar.

i Matth. 21.23. Iohn 11.1.

5 The Gospel hath beene assaulted long time since, vnder the pretence of an ordinaria succession.

k A wonder of an euill conscience to be afraide of that, of whom they should and might haue beene feared.

33 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 13 Of tribute to be giuen to Cesar. 18 The Sadducees denying the resurrection. 28 The first commandement. 31 To loue God and the neighbour is better then sacrifice. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widowe.

1 The calling of God is not tyed either to place, person, or time, without exception.

a This word parable, which the Euangelist vseth, doeth not only signifie a comparing of things together, but also darke speaches and allegories. ✤ Esa.5.1. Ierem.2.21. matth.21.33. luke 20.9.

b When the fruites of the ground vse to be gathered.

AND 1 he beganne to speake vnto them in a parables. ✤ A certaine man planted a vineyard, and compassed it with an hedge, and digged a pitte for the winepresse, and built a tower in it, and let it out to husbandmen, and went into a strange countrey.

2 b And at the time, hee sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruite of the vineyard.

3 But they tooke him and beat him, and sent him away emptie.

4 And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen saide among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

✤ Psal.118.22. Esai. 28.16. mat.21. 42. Acts 4.11. rom. 9.33. 1.peter 2.8.

c They were greedy and very desirous. ✤ Matth 21.45. luke 20.19.

10 Haue ye not read so much as this Scripture? ✤ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, & it is marueilous in our eyes.

12 Then they went c about to take him, but they feared the people: for they perceiued that hee spake that parable against them: therefore they left him, and went their way.

13 ¶ ✤ 2 And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.

2 The Gospel ioyneth the authoritie of the Magistrate with the seruice of God.

14 And when they came, they saide vnto him, Master, wee know we that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar, or not?

d Thou doest not iudge by outward appearance, that the truth is thereby darkened any whit at all.

e The way whereby we come to God.

15 Should we giue it, or should we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and he said vnto them, Whose is this

image

image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, and said vnto them, ✠ Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ ✠ Then came the Sadducees vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, ∵ Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and hee died, neither did hee yet leaue issue, and the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shal rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered, and saide vnto them, Are yee not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ ✠ ✠ Then came one of the Scribes that had heard them disputing together, *and* perceiuing that he had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, * Heare, Israel, The Lord our God, is the onely Lord.

30 Thou shalt therefore loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandement.

31 And the second *is* like, that is, ✠ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue *his* neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetely, he said vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ ✠ ‡ And

✠ Rom.13.7.

‡ The resurrection of the body is mainteined, against the foolish ignorance and malice of the Sadducees.

✠ Matth.22.23. Iohn 20.27.

∵ Deut. 25.5. matth.22.24.

‡ Exod.3.6. matth.22.32.

✠ Matth.22.35. ✠ Sacrifices and outward worship neuer pleased God, vnlesse such necessarie duelies as wee owe to God and our neighbours went afore.

* Deut.6.4.

✠ Leuit.19.18. matth.22.39. rom.13.9. galat.5.14. iames 2.8.

35 ¶ ✠ And Iesus answered and saide teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by *g* the holy Ghost, ✠ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footestoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ *h* Moreouer he said vnto them in *i* his doctrine, Beware of the Scribes which loue to goe in *k* long robes, and *loue* salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roumes at feastes,

40 Which *l* deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 ¶ ✠ And as Iesus sate ouer against the treasurie, he beheld how the people cast *m* money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widowe, and shee threw in two mites, which make a quadrin.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, *euen* all her liuing.

✠ *Matth.* 22. 41. *Luke* 20. 41.

g Christ proueth his Godhead euen out of Dauid himselfe, of whom he came according to the flesh.

h *Word for word, In the holy Ghost, and there is a great force in this kinde of speache, whereby is meant, that it was not so much Dauid, as the holy Ghost that spake, who did in a manner possesse Dauid.*

✠ *Psal.* 110. 1.

i *Matth.* 23. 2. *Luke* 11. 43. *and* 20. 45.

k The maners of ministers are not rashly to be followed as an example.

l *Whilest he taught them.*

m *The word is a sole, which is a kinde of* [illegible] *garment, long, euen to the heele, and is taken generally for any garment made for ornament, but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomie* 22. 12. ✠ *Matth.* 23. 14. *Luke* 20. 47. *g* The doing of our duetie is not esteemed according to the outward effects of the heart. ✠ *Luke* 21. 1. *i* *Money of any kinde of mettall, as the Romane vsed, who in the beginning did stampe or coyne brasse, and after gold for current money.*

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 26 Of Christs comming to iudgement. 33 We must watch and pray.

AND *a* as hee went out of the Temple, one of his disciples said vnto him, Master, see what maner stones, and what maner buildings *are here.*

2 ✠ Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as hee sate on the mount of Olines, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what *shalbe* the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, ✠ Take heede lest any man deceiue you.

6 For many shal come in my Name, saying, I am *Christ*, and shall deceiue many.

7 Furthermore when yee shall heare of warres, and rumours of warres, be ye not troubled: for *such things* must needes bee: but the ende *shall* not be yet.

✠ *Matth.* 24. 1. *Luke* 21. 5.

a The destruction of the Temple, citie, and whole nation is here told, and the troubles of the Church: but yet there are annexed many comforts, and last of all, the ende of the world is described.

✠ *Luke* 19. 43.

✠ *Ephes.* 5. 6. *Coloss.* 2. 8.

8 For

8 For nation shall rise against nation, and kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shall be famine and troubles: these *are* the beginnings of sorowes.

9 But take ye heed to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shalbe beaten, and brought before rulers and Kings for my sake, for a[a] testimoniall vnto them.

10 And the Gospel must first bee published among all nations.

11 ✤ But when they leade you, and deliuer you vp, [b] be not carefull beforehand, neither [c] studie what ye shall say: but what is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

12 Yea, and the brother shal deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men [d] for my Names sake: but whosoeuer shall endure vnto the ende, he shalbe saued.

14 ✤ Moreouer, when ye shall see the abomination of desolation (spoken of by ∴ Daniel the Prophet) [e] set where it ought not, (let him that readeth, consider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then woe *shalbe* to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For [f] those dayes shalbe such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then [g] if any man say to you, Loe, here is Christ, or loe, *he is* there, beleeue it not.

22 For false Christes shall rise, and false prophets, and shall shew signes and wonders, to deceiue, if it were possible, the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreouer in those dayes, after that tribulation, ✤ the sunne shall waxe darke, and the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shal they see the Sonne of man comming in the cloudes, with great power and glory.

27 ✤ And

a *The hearing of your preaching, shall be a most euident witnesse against them, so that they shall not be able to preuent your euer.*
✤ *Matth. 10. 19. Luke 12. 11. and 21. 14.*

b *We are not forbidden to thinke before hand, but to vse carefulnesse ouerly and discourage therefore, which proceedeth from distrust, and want of confidence & sure hope of Gods assistance: that carefulnesse we are willed to beware of, Luke Matth. 6. 25.*

c *By any kind of artificiall and cunning kind of talke what to speake.*

d *For me.*

✤ *Matth. 24. 15. Luke 21. 20.*

∴ *Dan. 9. 27.*

e *When the heathen and prophane people shall not only enter into the Temple, and defile both it, and the citie, but also ouerthrow and destroy it.*

f *This is a kinde of speech which the Hebrewes vse, and is of a great force in it, for it giueth vs to vnderstand, that we shall haue most vnspeakable afflictions vpon earth, as is the time to be very vniforme to that of the Prophet Amos 8. 10. saith that the day of the Lord shall be darkenesse.*

✤ *Matth. 24. 23. Luke 17. 23. and 21. 8.*

✤ *Isa. 13. 10. Ezek. 32. 7. Ioel 3. 15. and 3. 15.*

✤ Matth.24.31.

27 ✤ And he shal then send his Angels, and shall gather together his elect from the foure windes, *and* from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth foorth leaues, ye know that sommer is neere.

29 So in like maner, when ye see these things come to passe, know that *the kingdome of God* is neere, *euen* at the doores.

30 Verely I say vnto you, that this generation shal not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

a The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heede, that it come not vpon vs vnaware.

✤ Matth.24.13.

32 a But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 ✤ Take heede: watch, and pray: for ye know not when the time is.

34 *For the Sonne of man is* as a man going into a strange country, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for yee know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning,)

36 Least if he come suddenly, he should find you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priests conspiracie against Christ. 3 The woman powring oyle on Christes head. 12 The preparing of the Passouer. 22 The institution of the Supper. 41 Christ deliuered into the hands of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters denial.

✤ Matth.26.2. Luke 22.1.

AND a two dayes after followed *the feast of* the Passouer, and of vnleauened bread: and the hie Priestes, and Scribes sought howe they might take him by craft, and put him to death.

a By the wil of God, against the counsell of men it came to passe that Christ should be put to death vpon the solemne day of the Passouer, that in all respects the truth might agree to the figure.

2 But they saide, Not in the feast *day*, least there be any tumult among the people.

✤ Matth.26.6. Iohn 12.2.

3 ✤ And when hee was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a boxe of ointment of spikenard, very costly, and shee brake the boxe, and powred it on his head.

b Rash iudgements are hurtful vnto vs before God.

4 b Therefore some disdained among themselues, and said, To what end is this waste of ointment?

c Which is about fiue pounds English.

5 For it might haue bene solde for more then c three hundreth pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus saide, Let her alone: why trouble yee her? shee hath

hath wrought a good worke on me.

7 For yee haue the poore with you alwayes, and when yee will ye may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: shee came aforehand to anoint my body to the burying.

9 Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done, shall be spoken of in remembrance of her.

10 ¶ ✠ Then Iudas Iscariot one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

12 ¶ ✠ Nowe the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eate the Passeouer?

13 Then hee sent foorth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shal a man meete you bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The Master saieth, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he will shew you an vpper chamber *which is* large, trimmed and prepared: there make it ready for vs.

16 So his disciples went foorth and came to the citie, and found as he had said vnto them, and made ready the Passeouer.

17 ¶ And at euen he came with the twelue.

18 ✠ And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shal betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? and another, Is it I?

20 And hee answered and sayd vnto them, *It is* one of the twelue that dippeth with me in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: but woe *be* to that man by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 ✠ And as they did eate, Iesus tooke the bread, and when he had giuen thankes, he brake it and gaue it to them, and sayd, Take, eate, this is my body.

23 Also he tooke the cup, and when he had giuen thankes, gaue it to them: and they all dranke of it.

24 And hee sayd vnto them, This is my blood of that newe Testament, which is shed for many.

25 Verely

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† Christ suffered him is it to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.

‡ This woman by the secret inditing of the Spirit, anointing Christ, setteth before mens eyes his death and buriall which were at hand.

✠ *Matt.* 26. 14. *Luke* 22. 3.

§ Couetousnesse clothed with a stole of chastitie, is an occasion to betray and crucifie Christ.

✠ *Matth.* 26. 17. *Luke* 22. 8.

‖ Christ being made subiect to the Lawe for vs, doeth celebrate the Passeouer according to the Lawe: and therewithall by a miracle sheweth that notwithstanding he is the Sonne of God,

a That is, vpon which day, and at the entring of the same day, which was the beginning of the Sabboth, *Luke Matth.* 26. 17.

b They vsed to sacrifice.

c This is spoken thus, by the figure Metonymie, which is vsed in Sacraments, and by the Passeouer is meant the Passeouer Lambe.

d The Greeke word signifieth that part of the house that is high off from the ground, or what soeuer is in the part, but because they vsed to sleepe in that part of the house, they called it a sleeping chamber.

✠ *Psal.* 41. 10. *mat.* 26. 20. 23. *Luke* 22. 14. *Iohn* 13. 18. 21. ‡ The figure of the Lawe, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the new couenant inuiolable vnto them, which shall continue to the worldes end. § That which is ouer much vnto vs. ✠ *Matth.* 26. 26. *1. cor.* 11. 24.

25 Verily I say vnto you, I will drinke no more of the fruite of the vine vntill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ ✠ [3] Then Iesus said vnto them, All ye shall be offended by me this night: for it is written, ✠ I will smite the shepheard, and the sheepe shall be scatteted.

28 But after that I am risen, I will goe into [v] Galile before you.

29 [y] And Peter sayde vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verily I say vnto thee, this day, *euen* in this night, before the cocke crowe twise, thou shalt deny me thrise.

31 But he saide [z] more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 ¶ ✠ [10] After, they came into a place named Gethsemane: then he said to his disciples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and he began to be troubled, and in great heauinesse,

34 And saide vnto them, My soule is very heauie, *euen* vnto the death: tary here, and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, [a] houre might passe frō him,

36 And he sayde, [b] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheleſſe not that I will, but that thou wilt, *be done.*

37 [11] Then he came, and found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that yee enter not into tentation: the spirit in deede is ready, but the flesh is weake.

39 And againe hee went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauie: neither knewe they what they should answere him.

41 And he came the third time and saide vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners,

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ✠ [12] And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swords and staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away [i] safely.

45 And assoone as he was come, he went straightway to him, and said, Haile Master, and kissed him.

46 Then

✠ Iohn 16.32.

3 Christ foretelleth howe he shalbe forsaken of his, but yet that he will neuer forsake them.

✠ Zach. 13.7.

v Chap. 16.7.

9 Here is set foorth in an excellent person, a most lamentable example of mans rashnes & weakenes.

z *That doubling of words setteth out more plainly Peters obstinate affirmation.*

10 Mat. 26.36. Luke 22.39.

11 Christ suffering for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrours of the curse of God, receiueth the cuppe at his Fathers hands, which he beholding, doth straightway drinke of for the vilnes.

a *This doubling of the word was vsed in those dayes, when their languages were so mixed together: for this word, Abba, is a Syrian word.*

12 An horrible example of sluggishnesse of men, euen in the disciples whom Christ hath chosen. ✠ Mat. 26.47. Luke 22.47. Iohn 18.3.

13 As men did willingly betraye God their Creator of his power in forsaking and betraying him, so Christ willingly going about to make satisfaction for this rashnes, is forsaken of his owne, and betrayed by one of his familiars as a theefe, that the punishment might be agreeable to the sinne, and we who are very traytours to fathers, and faithlesse might be deliuered out of the deuils hand.

i *So diligently, that he scape not out of your hands.*

46 Then they laid their hands on him, and tooke him.

47 And [k] one of them that stoode by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and said to them, Ye be come out as against a theefe with swordes, and with staues, to take me.

49 I was daily with you teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they [l] all forsooke him, and fled.

51 [13] And there followed him a certaine yong man, clothed in [m] linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 ✠ So they led Iesus away to the hie Priest, and to him came [n] together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him afarre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed *himselfe* at the fire.

55 [14] And the ✠ hie Priestes, and all the Councell sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, [o] I wil destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou that Christ the Sonne of the [p] Blessed?

62 And Iesus sayd, I am *he*, [q] and ye shall see the Sonne of man sit at the right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 [15] And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophesie. And the sergeants smote him with *their* roddes.

66 ✠ [16] And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming *himselfe*, she looked on him, and said, Thou wast also with Iesus of Nazareth.

68 But hee denied it, saying, I knowe him not, neither wot I what thou sayest. Then hee went out into the porch, and the cocke crewe.

example of the mercie of God, who giueth the spirit of repentance and faith to his elect.

69 ✠ Then

k That is, Peter.
l All the disciples.
13 Vnder pretence of godlinesse, all things are lawfull to such as doe violence against Christ.
m Which he left behind him, when he hearing that Iesus was taken, fled naked: whereby we may vnderstand with how great desperatenesse those villaines violently fell vpon him.
✠ Mat. 26. 57. Luke 22. 54. Ioh. 18. 24.
n The rashest counsell was assembled, for euen Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to make Pilate by that meanes to condemne him.
14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impietie before the hie Priest: that we, who denied God and were in deede wicked, might be quit before God.
✠ Matt. 26. 59.
o Ioh. 2. 19.
p Of God, who is most worthie of all praise.
q Matt. 24. 30.
15 Christ suffering all kinde of reproch for our sakes, getteth euerlasting glory to them that beleeue in him.
✠ Matt. 26. 67. Luke 22. 63. Mat. 26. 68.
16 An heauie example of the frailtie of man, together with a most comfortable

69 ✠ Then a maide sawe him againe, and began to say to them that stood by, This is *one* of them.

70 But he denied it againe: and anon after, they that stoode by, said againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy speach is like.

71 And he began to curse and sweare, *saying*, I knowe not this man of whom ye speake.

72 ✠ Then the second time the cocke crewe, and Peter remembred the worde that Iesus had saide vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and waying that, with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and worke him. 21 Simon of Cyrene eareth Christes crosse. 27 Christ is crucified betweene two theeues. 29 He reuiled. 37 He giueth vp the ghost. 43 Ioseph buryeth him.

AND ᵛ anon in the dawning, the hie Priestes helde a Councell with the Elders, and the Scribes, and the whole Councell, and bound Iesus, and led him away, and ᵃ deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 ¤ Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde howe many things they witnesse against thee.

5 But Iesus answered no more at al, so that Pilate marueiled.

6 Nowe at the feast, Pilate ᵇ did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cried aloude, and began to desire *that he would doe* as he had euer done vnto them.

9 Then Pilate answered them, and saide, Will ye that I let loose vnto you the King of the Iewes?

10 For he knewe that the hie Priestes had deliuered him of enuie.

11 But the hie Priestes had moued the people *to desire* that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and saide againe vnto them, What will ye then that I doe *with him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas,

✠ *Matth. 26. 73. Iohn 18. 26.*

¤ If we compare the Euangelists diligently together, we shall perceiue that Peter was charged of many things. As the maidens report 1 yea and in Luke, where the second accuser is spoken of, there is a manifeste circumstance omitted, and not a matter.

✠ *Matth. 26. 75. Iohn 13. 38.*

✠ *Matth. 27. 1. Mar. 15. 1. Luke 22. 66. Iohn 18. 28.*

1 Ch ist being bound before the Iudges as a seely earthly Iudge, is openly accused to be condemned as guiltie vnto the death of the crosse, not for his owne sinnes (as appeareth by the Iudges owne words) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quited before the iudgement seate of God, euen in the eyes of the Angels.

a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romans, about fourtie yeares before the destruction of the Temple, and therefore they deliuer Iesus to Pilate.

b Matth. 27. 15. Luke 23. 17. Iohn 18. 39.

c Pilate to please.

Barabbas, and delyuered Iesus, when hee had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 ✠ And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 ✠ And they † compelled one that passed by, called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 ✠ ‡ And they brought him to a place named Golgotha, which by interpretation, the place of *dead mens* skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 ¶ § And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on the left.

28 Thus the Scripture was fulfilled, which saith, ‖ And hee was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, ✠ Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also, euen the hie Priestes mocking, said among themselues with the Scribes, Hee saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel nowe come downe from the crosse, that wee may see, and beleeue. They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, ° darkenesse arose ouer ᶜ all the land vntill the ninth houre.

† Christ suffered not to take away the sinnes of men, who were about to vsurpe the throne of God himselfe, is condemned as one that hoped after the kingdome, and made him with a false shewe of a kingdome, that was on the crosse: who shall in deede bee eternall king, might receiue the crowne of glory at Gods owne hand.

✠ *Matth.* 27. 32. *Luke* 23. 26.

‡ The rage of the wicked hath no measure, but in the meane season, euen the weakenesse of Christ, being in prise vnder the heauie burden of the crosse, doeth wonderfully shewe, that a lambe is led to be sacrificed.

✠ *Matth.* 27. 33. *Luke* 23. 33. *Iohn* 19. 17.

§ Christ is led out of the walles of the earthly Ierusalem, into a lowly place of dead mens scalpes, as a man most vncleane, not touching himselfe, but touching our sinnes, which were layde vpon him, to the ende that we being made cleane by his blood, might bee brought into the heauenly Ierusalem.

‖ *Esay* 53. 12. ✠ *Iohn* 2. 19.

° Heare ought God was agaynst our sinne, which he punished in our Sonne his Sonne, it appeareth by this horrible darkenesse. ᶜ By the word land he meaneth Iudæa: for els the strangenesse of the matter, is so much the more set forth in that, that at the high of the Passouer, and in the full moone, when the Sunne shined cleare all the rest of the world, and as touching that corner of the world, wherein it vsed to alter not remembred with such grisly darkenesse.

34 And at the † ninth houre Iesus cryed with a loud voyce, saying, ✤ Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stoode by, when they heard it, said, Behold, he calleth Elias.

36 And one ranne, and filled a ✤ sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cryed with a loud voice, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the Centurion, which stoode ouer against him, sawe that he thus crying, gaue vp the ghost, he said, Truely this man was the Sonne of God.

40 ¶ [g] There were also women, which beheld afarre off, among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when he was in Galile, [v] followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 [x] And nowe when the night was come, (because it was the day of the preparation that is before the Sabbath)

43 ✤ Ioseph of Arimathea, an [d] honourable counsellour, which also looked for the kingdome of God, came, and went in [e] boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when hee knewe *the truth* of the Centurion, hee gaue the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses *mother*, beheld where he should be layed.

7 Christ striuing mightily with Satan, with sinne and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he rideth himselfe, crying with a mighty voyce, and notwithstanding the wound which he receiued of death, in that that he dyed, yet by suffring both things aboue, and things beneath, by rending of the vaile of the temple, and by the testimonie wrung out of them which murdered him, he sheweth euidently vnto the rest of his enemies, which are as yet obdurate, and mocke at him, that he shalbe knowen out of hand to be conqueror and Lord of all.

✤ *Psal.22.2. matth.27.46.*

✤ *Psa.69.22.*

§ Christ to the great shame of men which forsooke the Lord, chuse women for his witnesses, which beheld all this whole action.

∴ *Luke 8.2.*

† *Matth.27.57.*

✤ *Luke 23.50. Iohn 19.38.*

d A man of great authoritie, of the counsell, of the Sanhedrin, or th taken into counsell by Pilate.

e If we consider what danger Ioseph cast himselfe into, we shall perceiue howe bold he was.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Marie Magdalene, and others. 15 Hee sendeth his Apostles to preach. 19 His ascension.

AND * when the Sabbath day was past, Marie Magdalene, and Marie the *mother* of Iames, and Salome, bought sweete oyntments, that they might come, and anoynt him.

* *Luke 24.1. Iohn 20.1.*

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was nowe risen.

3 And they sayd one to another, Who shall rolle vs away the

the stone from the doore of the sepulchre?

4 And when they [a] looked, they sawe that the stone was rolled away (for it was a very great one.)

5 ✠ So they went vnto the [b] sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled.

6 But he said vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and Peter, that he will goe before you into Galile: there shall yee see him, [c] as hee said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amased: neyther said they any thing to any man: for they were afraide.

9 ¶ [1] And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalene, [2] out of whome he had cast seuen deuils.

10 And shee went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that hee was aliue, and had appeared to her, they beleeued it not.

12 ¶ [2] After that, hee appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went, and told it to the remnant, neither beleeued they them.

14 ¶ ✠ [3] Finally, he appeared vnto the eleuen as they sate together, and reproched them for their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene him, being risen vp againe.

15 ‖ And he saide vnto them, * Goe ye into all the worlde, and preach the Gospel to [4] euery creature.

16 He that shall beleeue and be baptized, shalbe saued: ✠ but he that will not beleeue, shalbe damned.

17 And these tokens shall followe them that beleeue, ✠ In my Name they shall cast out deuils, and [5] shall speake with [6] newe tongues,

18 ‖ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: ✠ they shall lay their hands on the sicke, and they shall recouer.

19 * ✠ So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the ✠ Lord wrought with them, and confirmed [f] the word with signes that followed. Amen.

a *When they had shaw eyes toward the sepulchre.* ✠ *Matth. 28. 1. Luke 24. 1.*

b *Into the cave, wherein the sepulchre was cut out.*

c *Chap. 14. 28. matth. 26. 32.*

1 *Christ himselfe appeareth to Mary Magdalene to vpbraide the disciples incredulitie.*

Iohn 20. 14. Luke 8. 2.

✠ *Luke 24. 13.*

2 *Christ appeareth to two other disciples, and at length to the eleuen.*

✠ *Luke 24. 36. Iohn 20. 19.*

[3] *The Euangelist comprised not the order of the time, but the course of the historie, which he wrote to three seuerall ends: The first whereof was to approoue the resurrection of the Lord, the second, to set downe the Apostles, and their office, the third, to declare the Apostles calling.*

1 *The Apostles are appointed, and their office is limited vnto them, which is to preach that, which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to do miracles.*

* *Matth. 28. 19.*

d *Not to the Iewes only, but to all nations, and vnto whom:* and so must all the Apostles doe. ✠ *Luke 24. 47. ✠ Acts 28. 28.* e *All 2. 4. & 10. 46.* f *By the signes, that is they knew not before.* ✠ *All. 28. 3.* ✠ *Acts 28. 8.* * *Luke 24. 51.* ✠ *Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will governe his Church vnto the worlds ende.* ✠ *Heb. 2. 3.* f *To confirm doctrine: therefore doctrine must go before, and signes must follow after.*

THE HOLY GOS-
PEL OF IESVS
CHRIST ACCORDING to Luke.

CHAP. I.

1 Lukes Preface. 5 Zacharias and Elizabet. 13 What answere Iohn should bring. 20 Zacharias speaketh dumbe, for his unbelefe. 26 The Angel saluteth Marie, and foretelleth Christes natiuitie. 39 Marie visiteth Elizabet. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

1 Luke commendeth the witnesses that saw this historie.
2 Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthewe and Marke.
b Luke was not an eye witnesse, and therefore it was not by reason the Lord appeared when Cleopas knew him, and he was taught not onely by Paul, but by others of the Apostles also.
c It is most certaine, and therefore Theophilus was a very honourable man, and in place of great dignitie.
d Luke began his Gospel a great deale further off, then the other did.
e How fully knowledge of those things, which before they knewe not.

FOrasmuch as [1] many haue [a] taken in hande to set foorth the storie of those things, whereof wee are fully perswaded,

2 [b] As they haue deliuered them vnto vs, which from the beginning sawe them their selues, and were ministers of the word,

3 It seemed good also to me (c most noble Theophilus) as soone as I had searched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest [e] acknowledge the certaintie of those things, wherein thou hast bene instructed.

5 IN [2] the [f] time of [g] Herod King of Iudea, there was a certaine Priest named Zacharias, of the [h] course of Abia: and his wife was of [i] daughters of Aaron, & her name was Elizabet.

6 Both were [k] iust before God, and [k] walked in all the [l] commandements and ordinances of the Lord, [m] without reproofe.

7 And they had no childe, because that Elizabet was barren, and both were well stricken in age.

8 And it came to passe, as he executed the Priests office before God, as his course came in order,

9 [n] According to the customs of the Priests office, his lot was to burne incense, when hee went into the [o] Temple of the Lorde.

10 And the whole multitude of the people were without in prayer, [p] while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias sawe him, hee was troubled, and feare fell vpon him.

2 Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthewe and Marke.
b Luke was not an eye witnesse, and therefore it was not by reason the Lord appeared when Cleopas knew him, and he was taught not onely by Paul, but by others of the Apostles also.
c It is most certaine, and therefore Theophilus was a very honourable man, and in place of great dignitie.
d Luke began his Gospel a great deale further off, then the other did.
e How fully knowledge of those things, which before they knewe not.
2 Iohn who was an other Elias, and appointed to be herault of Christ, comming of the stocke of Aaron, and of two sorowes and blame-lesse parents, both shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophets.
f Word for word, in the dayes: it speaketh the Hebrewes going vsie to understand, how short and fruitles a thing the power of princes is.
g Herod the great.
h 1. Chr. 24. 1.
i For the noblenesse of Aaron was deuided into courses.
k The true worke of righteousnesse is to be blind & abased to the iudgements of God.
l Lawes, to speake the Hebrewes, for our life is as a way, wherein we must walke, vntill we come to the marke.
m In all his vowes & commandements here.
n When a man could iustly reprehende him it is shewed the fruites of iustification are set forth here, and not the cause, which is faith only & nothing els. 1 Ioh. 3. 7.
o The Temple was one, and the court another, for Zacharias went out of the Court or outward roume (where all the people were, and therefore are saide to be without) into the temple. p Leuit. 16. 17.

13 But

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For he shall be great in the * sight of the Lord, and shall neither drinke wine, nor † strong drinke: and hee shalbe filled with the holy Ghost, euen from his mothers wombe.

16 ¶ And many of the children of Israel shall he ‡ turne to their Lord God.

17 ¶ For he shall go † before him § in the spirit and power of Elias, to turne the ‖ hearts of the fathers to the children, and the disobedient to the ¶ wisdome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias sayd vnto the Angel, Whereby shall I know this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel ¤ that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntill the day that these things be done, because thou beleeuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he tarried so long in the Temple.

22 And when hee came out, he could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: For he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes † his wife Elisabet conceiued, and hid herselfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ ‖ And in the sixth moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 ¶ To a virgin affianced to a man whose [illegible] Ioseph, of the ¶ house of Dauid, and the virgins nam[illegible]

28 And the Angel went in vnto her, and [illegible] that are ¤ freely beloued: the Lord is with [illegible] are thou among women.

29 And when shee saw him, she [illegible]led at his saying, and thought what manner of salut[illegible] should be.

30 Then the Angel sayd vnto her, Feare not, Marie: for thou hast † found fauour with God.

31 ¤ For loe, thou shalt conceiue in thy wombe, and beare a sonne, and ¶ shalt call his Name Iesus.

* To speake the Hebrewes, when is signified a more kinde of consultation: for so it is said of Moyses, Exod. 18. 9. He was a welcome man before God.

† Why drinke that may make drunken. ¶ Malac. 4. 5.

‡ Shalbe a meanes to bring many to repentance, and turne them vnto the Lord, from whome they fell.

§ Matth. 11. 14.

‖ As they vse to go before kings, and when you see them, you know the king is not farre off.

¶ This is spoken by the figure Metonymia, putting the gift, for the gift of the giuer, as you would say, the cause, for that that commeth of the cause.

¤ By the figure Synecdoche he sheweth, that he shall take away all kindes of ceremony, which vse to bewitch great troubles and errours in amongst men.

‖ Wisdome and godlinesse are two of the chiefest causes, which make men to reuerence, and honour their fathers.

‖ This appeareth, for so the Hebrewes vse the words (to saue) meaning thus, they are ready to do his commandements.

† The Angell seeing the Lords which should be borne, to saue the virgin Marie, is when the Sonne of the most High promised to Dauid, is conceiued by the vertue of the holy Ghost.

¶ Matth. 1. 18.

‡ Marueile not to be glad of Marie, seeing shee shall bee the mother of Iesus.

of the seede and the house of Dauid. † It might be rendred word for word, full of fauour and grace, and he expoundeth straight after, saying out plainely vnto vs, what that fauour is: that is to say, the Lord is with thee. ‖ Of God. ¶ Meaned as the strangenesse of the matter. ¤ To speake the Hebrewes, saying that men haue found fauour, which are in fauour. ‡ Esa. 7. 14. ¶ Chap. 2. 21. matth. 1. 21.

32 He shall be great, and shall be *a* called the Sonne of the most High: and the Lord God shall giue vnto him the throne of his father Dauid.

33 ✤ And he shall reigne ouer the house of Iacob for euer, and of his kingdome shalbe none ende.

34 Then sayd Marie vnto the Angel, *b* Howe shall this be, seeing *c* I know not man?

35 And the Angel answered, and sayd vnto her, The holy Ghost *d* shall come vpon thee, and the power of the most High shall ouershadowe thee: therefore also that *e* holy thing which shall be borne of thee, shall be *f* called the Sonne of God.

36 And behold, thy *g* cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is *h* the sixt moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Marie said, Behold, the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, & went into the *i* hill country with haste to a *k* citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe *l* sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cried with a loude voyce, & said, Blessed art thou among women, because the fruite of thy wombe is blessed.

43 And whence *m* commeth this to mee, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy saluation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed *n* she that beleeueth: for those things shall be performed, which were tolde her from the Lord.

46 ¶ Then Marie sayd, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauiour,

48 For he hath *o* looked on the *p* poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 [illegible] that is mighty, hath done for me great things, and holy [illegible]

50 [illegible] from generation vnto generation on them [illegible] that feare him.

a He shalbe declared to be, for he was the Sonne of God from euerlasting, but was made manifest to the flesh in his time.

✤ Dan. 7. 14. 27. Mich. 4. 7.

b The greatnesse of the matter caused her to aske, Virgin as she was: the question not that she doubted any whit at all, for she acknowledged the power of the promise, but that she desired to know the maner of the conception, so that it is plaine, she had vowed all the rest.

c So speake the Hebrewes, signifying by this manifest token of speech the company of man and wife together, and this is the meaning of it: I know shall not be, for being I shall be in Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the Prophets, that the Messias should be borne of a virgin.

d That is, the holy Ghost shall coast thee to conceiue by his mighty power.

e That pure thing and vnspotted of all spot of vncleannesse: for he that was to take away sinne, must needes be vnspotted of sinne.

f Declared, and shewed to the world, to be the Sonne of God.

g Though Elisabet were of the tribe of Leui, yet she might be Maries cousin, for whereas it was forbidden by [illegible] this could not be it, that the Leuites might take [illegible] any other for the Leuites before time alotted them, when the land was deuided among the people. *h* This is meant the sixt moneth from the time when she conceiued. *i* Elisabet being great with child of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other. *k* Which is vnder South fro Hierusalem. *l* That is to say, Hebron: which was in times past called Cariatharbe: which was one of the Townes, which was giuen to the Leuites, in the tribe of Iuda, and is so to be vnderstood of Iosh. 15. 54. and 21. 11. *m* This was no ordinarie, but vnusuall kind of meeting. *n* Christ is blessed, inrespect of his humanitie. *o* Christ the redeemer of the afflicted, and reuenger of the proude: of long time promised to the fathers is now at length exhibited in deed. *p* Hath greatly and graciously looked. *q* Read the verse, My bastard, that hath base places: so that the Virgin meaneth not her degree, but the grace of God. *r* To beare that lowly and reproachfully, as greatly the Hebrewes

51 ✤ He

51 ✣ He hath shewed strength with his arme: he hath
a scattered the proude in the imagination of their hearts.

52 ✣ He hath put downe the mightie from their seates, and
exalted them of b lowe degree.

53 ✣ He hath filled the c hungry with good things, and sent
away the rich emptie.

54 ✣ He hath vpholden Israel his seruant, to be mindefull
of his mercy,

55 As he hath spoken to our fathers, to wit, to Abraham
and his seede for euer.

56 ¶ And Marie abode with her about three moneths: after,
she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that shee should be
deliuered, and she brought forth a sonne.

58 And her neighbours, and cousins heard tell how the Lord
had shewed his great mercy vpon her, and they ✣ reioyced
with her.

59 And it was so that on the eight day they came to circum-
cise the babe, and called him Zacharias after the name of his
father.

60 But his mother answered, and said, Not so, but he shall be
called Iohn.

61 And they said vnto her, There is none of thy kindred, that
is named with this name.

62 Then they made signes to his father, how he would haue
him called.

63 So hee asked for writing tables, and wrote, saying, His
name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue,
‖ and he spake and praysed God.

65 Then feare came on all them that dwelt neere vnto them,
and all d these words were noysed abroad throughout all the
hill countrey of Iudea.

66 And all they that heard them, e layd them vp in their
hearts, saying, What maner childe shall this be! and the f hand of
the Lord was with him.

67 ¶ Then his father Zacharias was filled with ‖ holy Ghost,
and prophecied, saying,

68 Blessed be the Lord God of Israel, because he hath ‖ visi-
ted ✣ and b redeemed his people,

69 ✣ And hath raised vp the i horne of saluation vnto vs, in
the house of his seruant Dauid,

70 ✣ As hee spake by the mouth of his holy Prophets, which

a Or, power.

b Heb. humble estate.

c Heb. full.

✣ Psal. 98. 3.

d Heb. were put in the mouth of all.

e Heb. put.

f That is, the present power of God, and a singular token of great approued in him.

‖ Heb. was restored to his former state, as before and in some respect.

d All that was said and done.

e That is, upon them.

deliberately and carefully, and as it were printed them in their hearts. f That is, the present power of God, and a singular token of great approued in him. ‖ Heb. was restored to his former state, as before and in some respect. d All that was said and done. e That is, upon them.

✣ Psal. 72. 18. & 106. 48. Luke 1. 68. & 7. 16. & 24. 21. Acts 13. 17. 2 Cor. 1. 10. 1 Tim. 1. 17. 1 Pet. 1. 3. Reuel. 5. 9. & 14. 3. & 19. 1. 6.

i Heb. horne of saluation. Psal. 132. 17. Ezek. 29. 21. Luke 2. 30. & 3. 6. Acts 28. 28. Tit. 2. 11.

[h] Declare to finde that he was mindfull, ✠ Gen. 50. 16. Iob. 31. Heb. 8. 13. 17. ✠ 1. Pet. 2. 15.
[i] To Gods good liking.
[m] Thou shalt be as the prophet vnto vs.
[n] Open the way.
[o] Forgiuenes of sinnes, is the onely meanes whereby God saueth vs, Rom. 4. 7.
[p] Zach. 3. 8. and 6. 12. mine. 4. 2.
[q] Or bud or branch, he alludeth vnto the place in Ier. 23. 5. Zach. 3. 8. and 6. 12. and he calleth a bud from an high, that is, sent from God vnto vs, and not as other kinds which bud out of the earth.
[r] Into the way which leadeth vs to true happinesse.

[s] Christ the seede of God taking vpon him the seede of a sinfull man, and making himselfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest prince in the world, (thinking nothing lesse) hath his cradle prepared in Bethlehem, as the Prophets foreworned.
[a] So farre as the Empire of the Romanes did stretch.
[b] That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderstand, how rich euery countrey, citie, familie, and house was. [c] Which David was borne, and brought vp in. 2. Sam. 7. 42. [d] The Angels themselues declare to poore shepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib. [e] Looking and beholding, and speaking to vs.

1 Yea before the world began, sayling,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he might shew mercy towards our fathers, and [h] remember his holy couenant,

73 ✠ And the othe which he sware to our father Abraham,

74 Which was, that he would graunt vnto vs, that we being delinered out of the handes of our enemies, should serue him without feare,

75 All the dayes of our life, in [i] holinesse and righteousnesse before him.

76 And thou, [m] babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lord, to prepare his wayes,

77 And to [n] giue knowledge of saluation vnto his people, by the [o] remission of their sinnes,

78 Through the tender mercy of our God, whereby [p] the day spring from an hie hath visited vs,

79 To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of [q] peace.

80 And the childe grew, and waxed strong in spirit, and was in the wildernesse, till the day came that hee should shew himselfe vnto Israel.

CHAP. II.

Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels sing. 21 Christ is circumcised. 22 Mary purified. 28 Symeon taketh Christ in his armes. 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 46 Iesus disputeth with the doctours.

AND [r] it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the [a] worlde should bee [b] taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therfore went all to be taxed, euery man to his owne city.

4 And Ioseph also went vp from Galile out of a citie called Nazareth, into Iudea, vnto the [c] citie of [m] Dauid, which is called Beth-lehem (because he was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be delinered,

7 And she brought forth her first begotten sonne, and wrapped him in swadling clothes, and layde him in a cratch, because there was no roome for them in the ynne.

8 ¶ [s] And there were in [y] same countrey shepheards, [d] abiding

in the field, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord *e* came vpon them, and the glory of the Lorde shone about them, and they were sore afrayde.

10 Then the Angel sayde vnto them, Be not afrayd: for behold, I bring you glad tidings of great ioy, that shall be to all the people,

11 That is, that vnto you is borne this day in the citie of Dauid a Sauiour, which is Christ the Lord.

12 And this *shall be* a signe to you, Yee shall finde the babe swadled, and layd in a cratch.

13 And straightway there was with the Angel *f* a multitude of heauenly souldiers, praysing God, and saying,

14 Glory *be* to God in the high *heauens*, and peace in earth, and towards men *g* good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards sayd one to another, Let vs goe then vnto Beth-leem, and see this thing that is come to passe which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing, that was told them of that childe.

18 And all that heard it, wondred at the things which were told them of the shepheards.

19 But Mary kept all those sayings, and pondred *them* in her heart.

20 And the shepheards returned glorifying and praysing God, for all that they had heard and seene, as it was spoken vnto them.

21 ¶ ✠ And when the eight dayes were accomplished, that they should circumcise the child, his name was then called ✠ Iesus, which was named of the Angel, before he was conceiued in the wombe.

22 ¶ And when the dayes of *h* her purification after the Law of Moses were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Law of the Lord, *i* Euery man-childe that *first* openeth the wombe, shall be called holy to the Lord)

24 And to giue an oblation, ✠ as it is commaunded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

25 ¶ And beholde, there was a man in Hierusalem, whose name was Simeon: this man *was* iust, and feared God, and waited for the consolation of Israel, and the *k* holy Ghost was vpon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by *the motion* of the spirit into the Temple, and

e Came suddenly vpon them, when they thought of no such matter.

f Whole armies of Angels, which compasse the Mansion of God round about, as it were souldiers.

g Gods ready good will, is first, and of meere grace towards vs. ✠ Gen. 17. 12. Deut. 10. 4. Iohn 3. 22.

h Christ the head of the Church, made subiect to the Law, to deliuer vs from the curse of the Law, (as the Name of Iesus doeth well declare) being circumcised, doeth as it were wash in his owne flesh, the circumcision of the Fathers. ✠ Gen. 17. 12. Matth. 1. 21. ✠ Leuit. 12. 6.

i Christ, vpon whom all our sinnes were layd, being offered to God according to the law, doeth purifie both Mary, and vs all in him selfe.

k This is meant, for the fulfilling of the Law: for otherwise the Virgin was not defiled nor vncleane, by the birth of the childe. ✠ Exod. 13. 2. num. 8. 16. ✠ Leuit. 12. 6.

l Simeon doeth reuely in the Temple foretell the desire of the comming of Messias, of the calling out of the precious seed of Israel, and of the calling of the Gentiles.

m Heroes indued with the gifts of the holy Ghost, and stirred vp by him by the figure Metonymia.

and when the k parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and prayſed God, and ſayd,

29 Lord, now l letteſt thou thy ſeruant depart in peace, according to thy m word,

30 For n mine eyes haue ſeene thy o ſaluation,

31 Which thou haſt prepared p before the face of all people,

32 A light to bee reuciled to the Gentiles, and the glory of thy people Iſrael.

33 And Ioſeph and his mother marueiled at thoſe things which were ſpoken touching him.

34 And Simeon bleſſed them, and ſayd vnto Mary his mother, Behold, this *child* is q appointed for the r fall and riſing againe of many in Iſrael, and for a ſ ſigne which ſhall be ſpoken againſt,

35 (Yea and a ſword ſhall t peirce through thy ſoule) that the thoughts of many hearts may be opened.

36 u And there was a Prophetеſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, after ſhee had liued with an husband ſeuen yeeres from her virginitie:

37 And ſhe *was* a widow about foure ſcore and foure yeeres, and went not out of the Temple, but ſerued God with faſtings and prayers, night and day.

38 Shee then comming at the ſame inſtant vpon them, confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Hieruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, x and was filled with wiſedome, and the grace of God was with him.

41 ¶ Now his parents went to Hieruſalem euery yeere, y at the feaſt of the Paſſouer.

42 And when he was twelue yeere olde, and they were come vp to Hieruſalem, after the cuſtome of the feaſt.

43 And had finiſhed the dayes *thereof*, as they returned, the childe Ieſus remained in Hieruſalem, and Ioſeph knew not, nor his mother,

44 But they ſuppoſing that hee had bene in the company, went a dayes iourney, and ſought him among *their* kinſfolke, and acquaintance,

45 And when they found him not, they turned backe to Hieruſalem, and ſought him.

46 And it came to paſſe three dayes after, that they found him in the Temple, ſitting in the mids of the doctours, both hearing them, and asking them queſtions:

47 And all that heard him, were aſtonied at his vnderſtanding and anſweres.

48 And

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k Ioſeph and Mary and ſo ye ſhalbe as it were conuerſely taken.

l Letteſt me depart out of this life, ſo be ſuperſed to my ſaluers.

m As thou promiſeſt me.

n That is, for I haue ſeene with my very eyes: for he ſaw before in minde, as it is ſayd of Abraham, He ſaw my day, and reioyced.

o That, wherein thy ſaluation is contained.

p As a light ſet vp in an high place, for all men to looke vpon.

q Is appointed, and ſet of God for a marke.

r Eſa. 8. 14. Rom. 9. 32. 1. Pet. 2. 8.

s Fall of the reprobate, which periſh through their owne default: and for the riſing of the elect, vnto whom God ſhall giue faith to beleeue.

t That is, a marke, which all men ſhall ſhoot at to ſlay it.

u Shall wound and grieue your moſt feruently.

x Another witneſſe beſide Simeon, againſt whom no exception may be brought, inuiting all men to the receiuing of the Meſſias.

y As Chriſt grew vp in age, ſo he vttered of his Godhead ſtreame more & more.

z The Scribes and Phariſes are ſtirred vp to heare the wiſedome of Chriſt in his time, by an extraordinarie decde.

a Deut. 16. 1.

48 ‖ So when they sawe him, they were amased, and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with very heauie hearts.

49 Then sayd hee vnto them, How is it that yee sought mee? knew ye not that I must go about my Fathers businesse?

50 But they vnderstood not the word that he spake to them.

51 ¶ Then he went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and in stature, and in fauour with God and men.

‖ All diuerse actions are vnto vs, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

CHAP. III.

4 Iohn exhorteth to repentance. 15 His testimonie of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedegree.

NOw in the fifteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (a) When Annas and Caiaphas were the hie Priests) the word of God came to Iohn, the sonne of Zacharias in the wildernesse.

3 (b) And he came into all the coasts about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which sayth, (c) The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord, make his paths straight.

5 Euery valley shalbe filled, and euery mountaine and hill shall be brought lowe, and crooked things shalbe made straight, and the rough wayes *shall be made* smooth.

6 And all flesh shall see the saluation of God.

7 Then said he to the people that were come out to be baptized of him, (d) O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendment of life, and begin not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe layd vnto the roote of the trees: therefore euery tree which bringeth not foorth good fruite, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall wee doe then?

11 And he answered, and sayd vnto them, (e) He that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which

1 Iohn commeth at the time foretold of the Prophets, and leadeth the foundation of the Gospel which is established vnto vs, setting foorth the true obseruing of the Law, and free mercy in Christ, which commeth after him, vsing also baptisme the ensealing signe both of repentance and also of forgiuenesse of sinnes.

(a) Luke 2.2.
a Iosephus called him Ananus.
(b) Matth. 3.1. Mark 1.4.
(c) Esa. 40.3. Iohn 1.23.
(d) Matth. 3.7.
(e) Iames 2.15. 1 Iohn 3.17.

which is b appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsly, and be content with your c wages.

15 ¶ a As the people waited, and all men mused in their hearts of Iohn, if he were not that Christ,

16 Iohn answered, and sayd to them all, ✠ In deed I baptize you with water, but one stronger then I commeth, whose shooes latchet I am not worthy to vnloose: hee will baptize you with the holy Ghost, and with fire.

17 ‡ Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shalbe quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 ¶ ✠ But when Herod the Tetrarch was d rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 Hee added yet this aboue all, that hee shut vp Iohn in prison.

21 ¶ ‡ Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ a And Iesus himselfe began to be about thirtie yeere of age, being as men supposed the sonne of Ioseph, *which was the sonne* of Eli,

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maath, *the sonne* of Mattathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zerobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Leui,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Ieese, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salmon, *the sonne* of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham,

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b *Number no more then that summe, that is appointed for the publike vse.*

c *Which was payed them, partly in money, and partly in victuall.*

a If we will rightly and fruitfully receiue the Sacraments, we must neither rest in the signes, neither in him, that ministreth the signes, but lift vp our eyes to Christ, who is the author of the sacraments, and the giuer of that which is represented by the sacraments.

✠ *Matth. 3. 11. Marke 1. 7. Iohn 1. 26. Actes 2. 4. and 8. 16. and 11. 16. and 19. 4.*

‡ The Gospel is the fanne of the world. *Matth. 3. 12. Marke 9. 43.*

d *Iohn] preaching he confirmed with his death.*

‡ *Matth. 3. 13. Marke 1. 9. Iohn 1. 32.*

a Our baptisme is sanctified in the head of the Church, and Christ also is pronounced, by the voice of the Father, to be our euerlasting King, Priest, and Prophet.

a The stocke of Christ according to the flesh, is brought by ordinance to Adam, and so to God, that it might appeare, that he onely it was, whom God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sorts of men.

Abraham, the sonne of Thara, the sonne of Nachor.

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phaleg, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Of Christ's temptation, and fasting. 16 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey, is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in Law healed, 40 and diuers sicke persons are restored to health. 41 The deuils acknowledge Christ.

AND [1] Iesus full of the holy Ghost returned from Iordan, and was led by the Spirit into the wildernesse,

2 ✤ And was *there* fourtie dayes tempted of the deuill, and in those dayes he did eate nothing: but when they were ended, he afterward was hungrie.

3 [a] Then the deuill sayde vnto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, ✤ That man shall not liue by bread onely, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkeling of an eye.

6 And the deuill saide vnto him, All this [1] power will I giue thee, and the glory of those *kingdomes*: for that is [b] deliuered to me: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship me, they shalbe all [c] thine.

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ✤ Thou shalt worship the Lorde thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, [2] That hee will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and said vnto him, It is sayde, ✤ Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the tentation, he departed from him for a litle season.

14 ¶ And Iesus returned by the power of the spirite into

1 Christ being caried away (as it were out of the world) into the desert, after the fall of Sathan downe, and the preuailing of Satan thereby, commeth as it were suddenly from heauen, beginneth his office:

✤ Matth 4.1. marke 1.12.

2 Christ being stirred vp of Satan, first in distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercometh him thrise by the word of God.

✤ Deut 8.3. marke 4.4.

a By this word deuils are sore the kingdomes they haue not, which haue the power and so it is spoken by the figure Antonomasia.

b That is sore, for he is prince of this world, yet not absolutely, and as the soueraigne ouer it, but by sufferance, and ouer all wicked, and therefore he saith not to me, but to him giue I it, to whom he will. c Out of an high place, which had a goodly ouerlooking ouer many countries. 1 Deuter. 8.13. and 10.20. 2 Psal. 91.12. ✤ Deuter. 6.16.

Galile:

Galile: and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 ✠ And he came to Nazareth where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had [d] opened the booke, he found the place, where it was written,

18 ✠ The spirite of the Lorde [h] vpon me, because he hath anointed mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to [i] blind, that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue, were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ✠ And all [e] bare him witnes, and [f] wondered at the [g] gracious words, which proceeded out of his mouth, and said, Is not this Ioseph's sonne?

23 Then he saide vnto them, Ye will surely say vnto me this prouerbe, Physician, heale thy selfe: whatsoeuer wee haue heard done in Capernaum, do it here likewise in thine owne countrey.

24 And he said, Verily I say vnto you, [a] No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of [k] Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the [b] land:

26 But vnto none of them was Elias sent, saue into Sarepta, [c] *a citie of* Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time of [l] Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 ✠ Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed through [m] middes of them, & went his way,

31 ¶ * And came downe into Capernaum a Citie of Galile, and there taught them on the Sabbath dayes.

32 ✠ And they were astonied at his doctrine: for his worde was with authoritie.

33 ✠ And in the Synagogue there was a man which had a spi-

[d] *Mat.* 13.54. *mar.* 6.1. *Iohn* 4.45

[h] Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.

[d] Their bookes in Christ dayes were rolled vp as scrolles vpon a roller: and so Christ vnrolled, or vnfolded it, which is here called, opened.

[h] *Esai.* 61.1.

[i] Familiarite causeth Christ to be contemned, and therfore he oftentimes goeth to strangers.

[e] Approued their wordes, which he spake, with common consent and voice: for this word, witnes, signifieth in this place, and many other, to allow and approue a thing with open confession.

[f] Not only the disciples, but also the common people were prouoked to this conference of the Scriptures: and besides that, their wicked tongues were vnfit for it, how could the people haue wondred? Paul speaketh also some where of the Church at Corinth, 1. *Cor.* 14.

[g] Words full of the mightie power of God, which appeared in all his deedes as well, and allured men marueilously vnto him. *Psal* 45.2. grace is powred into thy lippes.

[a] *Iohn* 4.44.

[k] 1. *Kings* 17.8. *Iam.* 5.17.

[b] Land of Israel, *Leuit. Mar.* 13.38.

[l] 2. *Kings.* 5.14.

[m] The more sharpely the world is rebuked, the more it rageth openly: but the life of the godly is not simply liable to the pleasure of the wicked. * *Matth.* 4.13. *mark.* 1.21. ✠ *Mark* 7.29. *mark* 1.22. ✠ *Mark* 1.23.

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rit of an vncleane deuill, which cried with a loude voyce,

34 Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out?

37 And the fame of him spred abroade throughout all the places of the country round about.

38 ¶ ✤ 7 And he rose vp and came out of the Synagogue, and entered into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

40 Now at the sunne setting, all they that had sicke folkes of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 ✤ 8 And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 9 And when it was day, he departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

6 Christ shewsheth not onely man, but they neuer so blockish, but euen the deuils also whether they will or not.

✤ *Matth.8.14. marke 1.30.*

7 In that Christ healeth the diseases of the body with his word onely, he pronounceth that he is God almightie, sent for mans saluation.

✤ *Marke 1.35.*

8 Satan, who is a continuall enemie to the truth, ought not to be heard, no not then, when he speaketh the truth.

9 No colour of weale ought to hinder vs in the race of our vocation.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and assistance of the Apostles after Christs ascension. 36. 37. 38 Faint hearted and weake disciples are likened to old bottels and worne garments.

THen 1 it came to passe, as the people a preassed vpon him to heare the word of God, that hee stoode by the lake of Gennesaret,

2 And saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which was Simons, and required him that he would thrust off a little from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Nowe when hee had left speaking, hee said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, b Master, we

1 Christ admitteth the same disciples which hee had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

✤ *Matt.4.18. marke 1.16.*

a *Did as it were lie vpon him, & desirous they were both to see him, and heare him, and therefore he taught them out of a ship.* b *The word signifieth him that hath rule ouer any thing.*

haue

haue trauailed sore all night, and haue taken nothing: neuertheles at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Nowe when Simon Peter sawe it, hee fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ ✤ And it came to passe, as he was in a certaine citie, behold, *there was* a man full of leprosie, and when he saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, bee thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it to no man: but Goe, *saith he*, and shewe thy selfe to the Priest, and offer for thy clensing, as ✤ Moses hath commanded, for a witnesse vnto them.

15 ‖ But so much more went there a fame abroad of him, and great multitudes came together to heare, & to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernesse, and prayed.

17 ¶ ✤ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord ✤ was *in him* to heale them.

18 ✤ Then behold, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the presse, they went vp on the house, and let him downe through the tyling bed and all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether is it easier to say, thy sinnes are forgiuen thee, or

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✤ Mat. 8. 2. marke 1. 40.

✤ Christ by healing the leper with his only touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, appreheended by faith, all we which are vncleane, according to the Lawe, by the worke of God himself, are pronounced to be pure and cleane.

✤ Leuit. 14. 4.

‖ Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a Physicion of the body, and not as the author of saluation.

✤ Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

✤ The mighty power of Christes Godhead, shewed in him, at that time.

✤ Matth. 9. 2. marke 2. 3.

to say, Rise vp and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praysing God.

26 And they were all amased, and praysed God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 ¶ ♦ ‡ And after that, hee went foorth and sawe a Publicane named Leui, sitting at the receit of custome, and sayd vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and sayd vnto them, They that are whole, needs not the Physician, but they that are sicke.

32 ♦ I came not to call the righteous, but sinners to repentance.

33 ¶ ♦ ° Then they said vnto him, Why doe the disciples of Iohn fast often, and pray, and the *disciples* of the Pharises also, but thine eate and drinke?

34 ? And hee sayde vnto them, Can yee make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall bee taken away from them: then shall they fast in those dayes.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Also no man powreth newe wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perish:

38 But new wine must be powred into newe vessels: so both are preserued.

39 Also no man that drinketh old wine, straightway desireth newe: for he saith, The olde is more profitable.

♦ Matth. 9. 9. marke 2. 14.

‡ The Church is a company of sinners, through the grace of Christ repentant, which beside with him, to the great offence of the proude and couetous worldlings.

♦ 1. Tim. 1. 15.

° Matth. 9. 14. marke 2. 18.

‡ It is the point of hypocrites and ignorant men, to put no difference in holinesse, and in things indifferent.

? Three generally vnder vnderstand three couenients of the sacraments, but besides, other things of like sort, are not euely vnderstood, but very hurtfull in the Church.

CHAP. VI.

1 *The disciples pull the eares of corne on the Sabbath.* 6 *Of him that had a withered hand.* 13 *The election of the Apostles.* 20 *Their teachings and comfort.* 27 *We must loue our enemies.* 46 *What is what fruite the word of God is to be heard.*

AND ✤ 1 it came to passe on a second solemne Sabbath, that hee went through the corne fieldes, and his disciples a plucked the eares of corne, and did eate, and rub them in their handes.

2 And certaine of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, ✤ Haue ye not read this, that Dauid did when hee himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the b Priests onely?

5 And hee sayd vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ 2 It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath *day*, that they might finde an accusation *against* him.

8 But hee knewe their thoughtes, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stoode vp.

9 Then sayde Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to b destroy?

10 And hee beheld them all in compasse, and saide vnto the man, Stretch foorth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, ✤ he called his disciples, and of them he chose twelue which also he called Apostles.

14 (Simon whome hee named also Peter, and Andrewe his brother, Iames and Iohn, Philip and Bartlemew,

15 Matthewe and Thomas, Iames *the sonne* of Alphæus, and Simon called Zelotes,

16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traitour.)

17 Then hee came downe with them, and stoode in a plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the c sea coast of Tyrus and Sidon, which came to heare him, and to bee healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ ✤ 4 And

✤ *Matth. 12. 1. marke 2. 23.*

1 Christ theweth against the superstitious, who sticke in euery trifle, that the Law of the very Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man, should consist in the outward keeping of it.

a *Deuteronomie maketh well to this matter, where he commaundeth Eliseus, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, whereas in those feasts, which were kept many dayes together, as the feast of Tabernacles, and the Passeouer there first day and the last were of the solemnest, Leuit. 23: Luke likewise calleth the first day the second Sabbath, albeit Theophylact vnderstandeth it of any other of them, that followed the first.*

✤ *1. Sam. 21. 6.*

b *Exod. 29. 32. Leuit. 8. 31. & 24. 9.*

✤ *Matt. 12. 10. marke 3. 1.*

2 Contrarie is the rule of all ceremonies.

b *Who is it that saue his neighbour when he can, but seeketh him.*

3 In that, that Christ vseth earnest and long prayer, in choosing twelue of his owne company, to the office of the Apostleship, he theweth how religiously we ought to behaue our selues, in the choyce of Eccl. spirituall persons.

✤ *Chap. 9. 1. marke 3. 13. & 6. 7.*

c *Sour and vile sea coast, which pertained vnto Syrophenicia.*

20 ¶ ✠ And hee lifted vp his eyes vpon his disciples, and sayde, Blessed *be* ye poore: for yours is the kingdome of God.

21 ✠ Blessed *are* ye that hunger nowe: for ye shalbe satisfied: * blessed *are* ye that weepe now: for ye shall laugh.

22 ✠ Blessed are ye when men hate you, and when [d] they separate you, and reuile you, & put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and [e] be glad: for beholde, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

24 ✠ But wo *be* to you *that are* rich: for yee haue [f] receiued your consolation.

25 * Wo *be* to you that are full: for yee shall hunger. Wo *be* to you that now laugh: for ye shall wayle and weepe.

26 Wo *be* to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ ✠ But I say vnto you which heare, Loue your enemies, doe well to them which hate you.

28 Bleese them that curse you, and pray for them which hurt you.

29 ✠ And vnto him that smiteth thee on the *one* cheeke, offer also the other: * and him that taketh away thy cloke, forbid not *to take thy* coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ✠ And as ye would that men should doe to you, so doe ye to them likewise.

32 ✠ For if yee loue them which loue you, [g] what thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if ye do good for them which do good for you, what thanke shall ye haue? for euen the sinners doe the same.

34 * And if yee lend *to them* of whom ye hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe good, and lend, [h] looking for nothing againe, & your reward shalbe great, and ye shalbe the children of ✠ the most High: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore merciful, as your Father also is mercifull.

37 ¶ ✠ [i] Iudge not, and ye shall not bee iudged: condemne not, and ye shall not bee condemned: [k] forgiue, and yee shalbe forgiuen.

✠ *Mat.5.5.*

[c] Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is layd vp in no place here in earth, but in heauen: and that perfection for righteousnes standeth in the right way vnto it.

✠ *Esa.65.13.*

* *Esa.61.3.*

✠ *Mat.5.11.*

[d] Call you out of their Synagogues, as Iohn 16.2. which is the sharpest punishment the Church hath of the Elders vnder Christ, and by the word of God.

[e] Leape (as calues do, when they are prouender fed,) for exceeding ioy.

✠ *Amos 6.1.*

[f] That is, you enioy now of your riches all the commodities and pleasures you are euer like to haue, and therefore haue no hope nor looke for any other reward.

Mat.6.2.

* *Esa.65.13.*

✠ *Mat.6.24.*

[g] Christian charitie, which differeth much from the worldly, doeth not onely not reuenge iniuries, but compareth them with euen our most grieuous enemies, and that for our Fathers sake, which is in heauen: for it is from him, hauing it owne pattern in doing well.

✠ *Mat.6.19.*

[h] *Luc.6.35.*

[i] *Iam.4.12.*

[k] *Mat.6.14.*

✠ *Mat.7.12.* ✠ *Mat.5.42.* ¶ What is there in this your warke that is to be accounted of? for if you looke to haue commodity by louing, lende, doe good, and commodities, which are commonlie in debte: loue your enemies, and pray that grace may be giuen you for these commodities, which cannot serue God. * *Mat.5.41. Leuit.19.18.* b Where you will finde that it onely to loue the and therefore must all, and not for loue to reuenge the iniuries against you. ✠ *Mat.5.45.* ✠ *Mat.5.11.* ¶ Brotherly loue therefore must not proceed of curiositie, nor ciuilitie, nor malice, but they must be full, modest, and louing. ‖ We finde here not here of condemnations, and therefore by the words, forgiue, is meant that good nature, which the Christians vse in suffering and not doing wrong.

38 Giue, and it shall bee giuen vnto you: ✠ a good measure, h pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 ¶ And hee spake a parable vnto them, ✠ Can the blinde leade the blinde? shall they not both fall into the ditch?

40 v The disciple is not aboue his master: but whosoeuer will be a perfect disciple, shall be as his master.

41 ¶ w 8 And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either howe canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ ✠ 9 For it is not a good tree that bringeth foorth euill fruite: neither an euill tree, that bringeth foorth good fruite.

44 * For euery tree is known by his owne fruite: ✠ for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth foorth good, and an euill man out of the euill treasure of his heart bringeth foorth euill: for of the aboundance of the heart his mouth speaketh.

46 ¶ ✠ But why call yee mee Lord, Lord, and doe not the things that I speake?

47 x 10 Whosoeuer commeth to mee, and heareth my wordes, and doeth the same, I will shewe you to whom he is like:

48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kind of liuing. 37 The sinfull woman washeth Iesus feete.

WHen y 1 hee had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee would come, and heale his seruant.

4 So

✠ *Mat 7.2. mar.4.24*

h *Theefe are borrowed similes of spectes, taken from them which by measures do things, as corne and such like, who vse a speedy kinde of dealing therein, and therefore do shake it together, and presse it and heape it.*

7 Vnskilfull reprehenders hurt both themselues and other: for such as the master is, such is the scholler.

✠ *Mat.15.14.*

v *Mat. 10.24. Iohn 13. 16. and 15.20.*

w *Matth.7.3.*

8 Hypocrites, which are very louers reprehenders of other, are very quicke of sight to spie other mens faults, but very blinde to see their owne.

✠ *Mat.7.17.*

9 He is a good man, not that is skilfull to reprehend other, but he that proueth his uprightnesse both in words and deedes.

x *Matth.12.33.*

✠ *Matth.7.16.*

✠ *Matth.7.21. rom 2.13. Iames 1.22.*

10 Affliction doth at the length discerne true godlinesse from filth and fained.

y *Matth.8.5.*

1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will goe to the Gentiles.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:

5 For he loueth, *sayd they*, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shalbe whole:

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 [1] And it came to passe the day after, that hee went into a citie called [a] Nain, and many of his disciples went with him, and a great multitude.

1 Christ manifesteth openly his power euer dooth.

a Nain is the name of a towne in Galile, which was distant ten miles from the other side of Nilus, who should haue the sea of Galile.

12 Nowe when hee came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten Sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not.

14 And he went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region round about.

18 [1] And the disciples of Iohn shewed him of all these things.

1 Iohn feeleth from the prison his vnbeleeuing disciples, to Christ himselfe, to be reuiuored.

19 So Iohn called vnto him two certain men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we waite for another?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we waite for another?

21 And [b] at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blind men hee gaue sight freely.

b Where Iohn dyde, he came to Christ.

22 And Iesus answered, and said vnto them, Goe your wayes and shew Iohn, what things yee haue seene and heard: that the blinde see, the halt goe, the lepers are cleansed, the deafe heare,

the dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shall not be offended in me.

24 ¶ And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went yee out into the wildernesse to see? A reede shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and liue delicately, are in Kings courts.

26 But what went ye foorth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, ✤ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: nevertheless, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes [c] iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God [d] against themselues, and were not baptized of him.

31 ✤ [e] And the Lord sayd, Whereunto shall I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, Wee haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustified of all her children.

36 ¶ [f] And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when she knew that Iesus sate at table in the Pharises house, shee brought a boxe of oyntment.

38 [g] And shee stoode at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anoynted them with the oyntment.

39 [h] Now when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowen who, & what maner of woman this is which toucheth him: [i] for she is a sinner.

40 [k] And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he sayd, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fiftie:

42 When

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g That which the Prophets shewed long before, Iohn sheweth at hand and Christ himselfe doeth preach it dayly vnto vs in the Gospel, but for the most part in vaine, for that many regard nothing els, but foolish toyes & vaine glory.
✤ Matth. 3. 1.

c Laid that he was iust, good, faithfull, and mercifull.

d To their owne hurt.

✤ Matth. 11. 16.
e What way soeuer God followeth in offering vs the Gospel, the most part of men preferre offences vnto themselues: yet notwithstanding some Church is gathered together.

f Proude men depriue themselues of the benefites of the presence of Christ, euen then when he is at home with them in their houses, which the humble and base doe enioy.
✤ Marke 13. 42. Iohn 12. 11.

g Rudenesse is the fellow of pride.
h The Pharise reproueth the Lord, which beleeueth them defiled, that touch the defiled.
i To loue Christ, is a sure and perpetuall witnesse of remission of sinnes.

42 When they had nothing to pay, hee forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayd, I suppose that he, to whom he forgaue most. And he sayd vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but shee, since the time I came in, hath not ceaſed to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but shee hath anoynted my feete with oyntment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: for she loued much. To whom a litle is forgiuen, he doeth loue a litle.

48 And he sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he sayde to the woman, Thy faith hath saued thee: goe in peace.

f That is saith Theophylact, she hath feruently loued her faith abundantly: and Bede in his sermon of Repentance saith, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Christ hauing in so plaine by the similitude that it is a wonder to see the manners of the proud, shew and recite the plaine so small, to abolish their imputations words: for the greater sinner a man hath forgiuen him, the more her loueth him that hath loue so gracious

to him: And this woman shewed by duties of loue, how great the benefite was she had receiued: and shewed first the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharisie did, that she was a sinner, but beareth her witnes that the sinnes of her life past are forgiuen her.

g He confoundeth the hipocrite which he had inuited, with a blessing.

CHAP. VIII.

2 Women that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christs mother and brethren. 22 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reiect Christ. 41 Iairus daughter be aled. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

AND it came to passe afterward, that he himself went through euery citie and towne, preaching and publishing the kingdome of God, and the twelue *were* with him,

2 And certaine women, which were healed of euill spirits and infirmities, as ✠ Marie which was called Magdalene, out of whome went seuen deuils,

✠ *Mark 16. 9.*

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

4 ✠ ¶ Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

✠ *Matth. 13. 3. Mark 4. 1.*

¶ *The iuste tune Gospel is sowen euery where, but not with like haste: and that through the euely fault of men themselues.*

5 A sower went out to sow his seede, and as he sowed, some fell by the wayes side, and it was troden vnder feete, & the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprong vp, it withered away, because it lacked moystnesse.

7 And some fell among thornes, and the thornes sprong vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit, an hundreth folde. And as he said these things, he cryed. He

that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he sayd, Vnto you it is giuen to know the a secrets of the kingdome of God, but to other in parables, that when ♣ they see, they should not see, and when they heare, they should not vnderstand.

11 ♣ The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the worde out of their hearts, lest they should beleeue, and be saued.

13 But they that are on the stones, *are they* which when they haue heard, receiue the word with ioy: but they haue no roote: which for a while beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after b their departure are choked with cares & with riches, and voluptuous liuing, and c bring forth no fruite.

15 But that *which fell* in good ground, are they which with an d honest and good heart heare the worde, e and keepe it, and bring forth fruite with patience.

16 ¶ f 2 No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 g For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowen, and come to light.

18 h Take f heede therefore how ye heare: for ♣ whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shalbe taken euen that g which it seemeth that he hath.

19 ¶ i 4 Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was tolde him *by certaine* which sayd, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and sayd vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ ♣ 1 And it came to passe on a certaine day, that he went into a ship with his disciples, and he sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sayled, he fell k asleepe, and there came downe a storme of winde on the lake, and l they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

a *That things are called secret, which may not be vttered: for the word vsed here, is as much as we say in our tongue, to bide a mans priuie.*
♣ *Esaie 6. matt. 13. 14. marke 4. 12. iohn 12. 40. act. 28. 26. rom. 11. 8.*
♣ *Matth. 13. 18. marke 4. 13.*
b *That is, so soone as they haue heard the worde, they goe about their businesse.*
c *They bring not forth perfect and full fruite to the vprising: or, they begin, but they bring not to an ende.*
d *Which seeketh not onely to heare such a one, but is so to dresse: so that this word, Honest, reflecteth the outward life, and the word Good, is referred to the good gifts of the minde.*
e *With much a doe, for the deuill and the flesh fight against the spirit of God, which is a new ghest.*
f *Chap. 11. 33. matth. 5. 15. marke 4. 21.*
g *That that euery man hath receiued in priuate, he ought to bestow to the vse and profite of all men.*
h *Matth. 25. 26. marke 4. 24. chap. 19. 2.*
i *Heauenly giftes are last with nigardlinesse: and increase with liberalitie.*
k *That is, with what minde you come to heare the worde, and how you behaue your selues when you haue heard it.* ✻ *Matt. 13. 12. and 25. 29. marke 4. 25. chap. 19. 26.*
l *Either to him? if, or to other, or to both: for there are some to proue, as these fishers, if it were to fish to fry them, but they chose rather are there that deserue the simple more then they doe.* m *Matt. 12. 46. marke 3. 32.* 4 *There is no knot of flesh and blood among men so nigh and straight, as the band which is betweene Christ, and them who imbrace him with a true faith.* ♣ *Matt. 8. 23. marke 4. 36.* 5 *It is expedient for vs sometime to come into extreme danger, as though Christ slept not for vs, that we may haue a better triall both of his power, and also of our owne.* k *Is as fast as sleepe, and is appeased shortly: for they fled to him for succour, and called him timely before he awoke.* l *Or as the disciples, how the ship*

25 Then

25 Then he said vnto them, Where is your faith? and they feared, & wondered among themselues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ ◆ So they sayled vnto the region of the Gadarenes, which is ouer against Galile.

◆ Matth. 8. 28. marke 5. 1.

27 [a] And as hee went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

a Christ therewith by casting out a Legion of deuils by his word only, that his heauenly vertue was appointed, to deliuer men from the seruitu of the deuil: but foolish men will not let the most part, to receiue this so excellent grace freely offered vnto them, with the least losse of their pelting pelfe.

28 And when he saw Iesus, he cryed out and fell downe before him, and with a loude voyce sayd, What haue I to doe with thee, Iesus the Sonne of God the most High? I beseech thee torment me not.

29 For he commaunded the foule spirit to come out of the man: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, [b] and was caried of the deuil into wildernesses.)

b By force and violence, as a beast when he is gouerned.

30 Then Iesus asked him, saying, What is thy name? and he sayd, Legion, because many deuils were entred into him.

31 And they besought him, that hee would not command them to goe out into the deepe.

32 And there was there by, an herde of many swine, feeding on an hill: and the *deuils* besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the herde was caried with violence from a steepe downe place into the lake, and was choked.

34 When the herdmen saw what was done, they fled: and when they were departed, they tolde it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraide.

36 They also which saw it, told them by what meanes he that was possessed with the deuil, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and hee went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shew what great things God hath done to thee. So hee went his way, and preached [c] throughout all the citie, what great things Iesus had done vnto him.

c Gadara is a towne of Decapolis: for that Decapolis was partly on this side Iordan, and partly on the other side.

40 ¶ And it came to passe, when Iesus was come againe, that the people [d] receiued him: for they all waited for him.

d The multitude was glad he was come: for gaue and reioyced greatly.

41 ¶ ◆ [e] And behold, there came a man named Iairus, and he was the ruler of the Synagogue, who fell downe at Iesus feete,

◆ Matth. 9. 18. marke 5. 22.

e Christ therewith by a double miracle, that he is Lord both of life and death,

and

and besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as hee went, the people thronged him.

43 And a woman hauing an issue of blood twelue yeres long, which had spent all her [a] substance vpon physicians, and could not be healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediatly her issue of blood stanched.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hid, shee came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and she shall be saued.

51 And when hee went into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and [b] sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that shee was dead.

54 So hee thrust them all out, and tooke her by the hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and shee [p] rose straightway: and he commanded to giue her meate.

56 Then her parents were astonied: but hee commaunded them that they should tell no man what was done.

a *All that she had to liue vpon.*

b *The word signifieth to beate and smite, and is transferred to the mourning, and lamentations that are at funerals, at which time men vse such kinds of behauiour.*

p *The corps was laied out, and the wench restored life, and vp out of the bed that all the world might see, she was not to be restored to life but of very of all holinesse.*

CHAP. IX.

1 *The Apostles are sent to preach.* 7 *and* 19 *The common peoples opinion of Christ.* 12 *Of the fiue loaues and two fishes.* 20 *The Apostles confession.* 24 *To loose the life.* 35 *Woe vnto hearers Christ.* 37 *The possessed of a spirite.* 46 *Strife among the Apostles for the Primacie.* 49 *One casting out deuils in Christes Name.* 52 *The Samaritanes will not receiue Christ.* 55 *Reuenge forbidden.* 57. 59 61 *Of those that would follow Christ, but vse diuers excuses.*

Then

THen ✤ [r] called he his twelue disciples together, & gaue them power and authoritie ouer all deuils, and to heale diseases.

2 ✤ And hee sent them foorth to preach the kingdome of God, and to cure the sicke.

3 And hee sayd to them, [s] Take nothing to your iourney, neither staues, nor scrip, neither bread nor siluer, neither haue two coates a piece.

4 And whatsoeuer house yee enter into, there [t] abide, and thence depart.

5 And how many soeuer wil not receiue you, when yee goe out of that citie, [u] shake off the very dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 ¶ ✤ [x] Now Herod the Tetrarch heard of all that was done by him: and he [y] doubted, because that it was sayd of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ ✤ [z] And when the Apostles returned, they tolde him what great things they had done. ✤ Then he tooke them to him, and went aside into a [a] solitarie place, *neere* to the citie called Bethsaida.

11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ✤ And when the day began to weare away, the twelue came, and sayd vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meate: for we are here in a desart place.

13 But he sayd vnto them, Giue yee them to eate. And they sayd, We haue no mo but fiue loaues and two fishes, [d] except we should go and buy meate for all this people.

14 For they were about fiue thousand men. Then hee sayd to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, & the two fishes, and looked vp to heauen, and [e] blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, & were satisfied: & there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ ✤ And it came to passe, as hee was [f] alone praying,

✤ *Matth. 10.1. marc. 3.15. and 6.7.*

[r] The twelue Apostles are sent foorth at the early commandement of Christ, and furnished with the power of the holy Ghost: both that none of the Iewes might pretend ignorance, and also that they might be better prepared to their greatest ambassie.

✤ *Matth. 10.9.*

[s] *Matth. 10.9. marke 6.8.*

[t] *When you depart out of any citie, depart from thence, where you first tooke vp your lodging: so that in fewe words, the Lord forbiddeth them to change their lodgings for the publishing of the Gospel, which is a verie shewen passage, that none of Iesus might pretend ignorance, as though he had not heard that Christ was come.*

[u] *Chap. 10.14. marke 6.11. act. 13.51.*

✤ *Matth. 14.1. marke 6.14.*

[x] *So soone as the world heareth tidings of the Gospel, it is deuided into diuers opinions, and the tyrannes specially are stirred.*

[y] *He doubteth as it were full in the matter.*

✤ *Marke 6.30.*

[z] *They shall be nothing that follow Christ, as we see in the wilderness.*

✤ *Matth. 14.13. marke 6.32.*

[a] *The word signifieth a desart: yet this was*

not in the towne Bethsaida, but part of the fields belonging to the towne. ✤ *Matth. 14.15. marke 6.35. Iohn 6.5.* [d] *This is vnperfectly spoken, and therefore we must understand some thing, as thus, we haue not ynough them to eate, vnles we go and buy, &c.* [e] *He gaue God thanks for their beane and fishes, and worthie prayed him to feede the so great a multitude with so small a quantitie, and to be short, that the whole hundred might be to the glory of God.* ✤ *Matth. 14.23. marke 6.46.* [f] *Although the world be rolled vp & downe betwixt diuers errours, yet we ought not to couet nor the truth, but be to much the more diligent to know it, and be more readie to confesse it.*

Matth. 14.23. marke 6.46. [f] *Alone from the people.*

Iust.

his disciples were with him: and he asked them, saying, Whome say the people that I am?

19 They answered, and sayde, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he sayd vnto them, But whom say ye that I am? Peter answered and sayd, That Christ of God.

21 And he warned and commaunded them, that they should tell that to no man,

22 ‡ Saying, ✤ The Sonne of man must suffer many things and be reprooued of the Elders, & of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ ✤ And he sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse g dayly, and follow me.

24 v For whosoeuer will saue his life, shall lose it: and whosoeuer shall loose his life for my sake, the same shall saue it.

25 x For what aduantageth it a man, if hee winne the whole world, and destroy himselfe, or lose himselfe?

26 ✤ For whosoeuer shall be ashamed of mee, and of my wordes, of him shall the Sonne of man be ashamed, when he shal come in his glory, and *in the glory* of the Father, and of the holy Angels.

27 * And I tell you of a surtie, there be some standing here, which shal not taste of death, till they haue seene the kingdome of God.

28 ✤ And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and tolde of his h departing, which he should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauy with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter sayd vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 Whiles he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloud.

35 ✤ And there came a voyce out of the cloud, saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and told no man in i those dayes any of those things which they had seene.

37 ¶ i And

g Christ himselfe ascended to the heauenly glory, by the crosse and innumerable paines.

✤ Matth. 17. 22. marc. 8. 31.

✤ Chap. 14. 27. matt. 10. 38. and 16. 24. marc. 8. 34.

g Euen as our day starres, one another, so doeth our crosse follow continuer, and the crosse is by the figure Metonymie, taken for the instrument of the same for to be hanged, was the most cruell punishment that was amongst the Iewes.

v Chap. 17. 33. matt. 10. 39. and 16. 25. Iohn 12. 25.

x Matth. 16. 26. marc. 8. 36.

✤ Chap. 12. 9. matth. 10. 33. marc. 8. 38. 2. Tim. 2. 12.

* Matth. 16. 28. marc. 9. 1.

✤ Matth. 17. 1. marc. 9. 2.

6 Least the disciples of Christ should be offended at the debasing himselfe in his flesh, hee teacheth them that it is voluntarie, shewing therewithall for a space, the brightnesse of his glory.

h What death he should die in Hierusalem.

✤ 2. Pet. 1. 17.

i Vntill Christ was risen againe from the dead.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 ✤ And beholde, a man of the company cried out, saying, Master, I beseech thee, beholde my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, and he teareth him, that he foameth, & hardly departeth from him, when he hath [k] bruised him.

40 Nowe I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him to his father.

43 ¶ 8 And they were all amased at the mightie power of God: and while they all wondered at all things, which Iesus did, he said vnto his disciples,

44 [l] Marke these words diligently: [m] for it shall come to passe, that the Sonne of man shalbe deliuered into the handes of men.

45 But they vnderstood not that worde: for it was hid from them, [n] so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ 9 Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus sawe the thoughes of their hearts, hee tooke a little childe, and set him by him,

48 And said vnto them, Whosoeuer receiueth this little child in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, hee shall be great.

49 ¶ [o] 10 And Iohn answered and saide, Master, we sawe one casting out deuils in thy Name, and wee forbad him, because he followeth *thee* not with vs.

50 Then Iesus saide vnto him, Forbid yee *him* not: for hee that is not against vs, is with vs.

51 ¶ [p] 11 And it came to passe, when the daies were accomplished, that he should be receiued vp, he [q] setled himselfe fully to goe to Hierusalem.

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

53 But they would not receiue him, because his behaviour was *as* though he would goe to Hierusalem.

54 [r] 12 And when his disciples, Iames and Iohn sawe it, they said, Lord, wilt thou that we commaunde, that fire come downe from heauen, and consume them, euen as [s] Elias did?

55 But Iesus turned about, and rebuked them, and saide, Yee

7 Christ is offended with nothing so much, as with incredulitie, although he beare with it for a time.

✤ Matth. 17.14. marke 9.17.

k *All is sowre in the soiling seruice.*

8 We haue no cause to promise our selues rest and quietnesse in this world, seeing that they thrust him, which feared to haue rest vpon Christ, so sharply after crucifie him.

l *Giue diligent eare vnto them, and what you haue ouer heard them, for that you keepe them.*

m *Matth. 17.22. marke 9.31.*

n *Matth. 2.*

marke 9.32.

9 The end of ambition is ignorance: but the ende of modest obedience is plainly.

o *Mark 9.38.*

10 Extraordinarie things are neither rashly to be allowed nor condemned.

11 Christ goeth willingly to death.

as Word for word, he hardened his face: that is, he resolued with himself to die, and therefore ventured vpon his iourney, not caring to saue all feare of death, and went on.

12 We must take heede of the immoderate zeale of some, and blind imitation, euen in good causes, that, whatsoeuer we doe, we doe it to Gods glorie, and the profite of our neighbour.

p *Matth. 20.17. marke 10.32. luke 18.31.*

q *Matth. 3.15. & 4.17. & 16.21. & 26.2. marke 1.14. & 8.31. & 9.31. & 10.32. luke 4.43. & 9.22. & 13.32. & 17.25. & 18.31. & 22.15. & 24.7.*

r *Matth. 10.14. marke 6.11. luke 9.5. & 10.10.*

s *4. King. 1.10,12,13.*

known

knowe not of what [a] spirite ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ [13] And it came to passe that as they went in the way, ✠ a certaine man said vnto him, I wil follow thee, Lord, whithersoeuer thou goest.

58 And Iesus saide vnto him, The Foxes haue holes, and the birdes of the heauen nests, but the Sonne of man hath not wherevpon to lay his head.

59 [14] But he saide vnto another, Followe me. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus saide vnto him, Let the dead burie [o] their dead: but goe thou, and preach the kingdome of God.

61 [15] Then another said, I will followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus saide vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

[a] To speake the Hebrewe phrase, that is, you knowe not what wilde, rough, and cruell spirite you are of: for the gifts of God are called the spirite, because they are giuen of Gods Spirite, and so are they, that are contrary to it, as which proceede of the wicked spirit, as the spirit of couetousnesse, of pride and madnesse.

13 Such as followe Christ must prepare themselues, to suffer all discommodities.

✠ Matth. 8. 19.

14 The calling of God ought to be preferred without all consideration, before all duties that we owe to men.

[o] Who notwithstanding they liue in the state of the life of men, yet are strangers from the true life, which is euerlasting and heauenly.

15 Such as followe Christ, must at once renounce all worldly cares.

CHAP. X.

1 *The seuenty disciples.* 10 *The vnthankefull cities charged with impietie.* 17 *The disciples returning home, are warned to be humble.* 30 *Who is our neighbour.* 38 *Of Martha and her sister Marie.*

✠ Matth. 10. 1.

1 The seuentie are sent as the second forewarners of the comming of Christ.

[y] Matth. 9. 37.

[z] Matth. 10. 16.

2 The faithfull ministers of the word are in this world, as lambes among wolues: but if they be diligent to doe their duetie, he that sent them will also preserue them.

✠ 2 Kor. 4. 10.

[a] Then (he bids) after the manner of a seruant, which runs vpon, when they put downe meate to eate, that is meant: vsuall among the Hebrewes, when they commaunde a thing to be done speedily without delay, as 2 Kin. 4. 29. for otherwise courteous and gentle salutations are permitted of Christian duetie: as for the calling it was but for a season. [b] Matth. 10. 12. marke 6. 10. [c] So greate the Hebrewes vse that is, but that fauoureth the desire of peace and vnitie: with the. 5 Take vp your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to tary long in a place: for loue is not increased thus, but contrarie, by changing of the Guestes, which was vsed after warde when the Churches were settled: but there is no cause to all the coastes of India, as you shall vnderstand, that the last Iubile is at hande. ✠ Deuter. 24. 14. marke 10. 20. 1 Tim. 5. 18.

8 ✠ But

8 ✤ But into whatsoeuer citie ye shall enter, if they receiue you, [d] eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 ‖ But into whatsoeuer citie ye shall enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11 Euen the very [e] dust, which cleaueth on vs, of your citie, wee wipe off against you: notwithstanding knowe this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shalbe easier in that day for them of Sodom, then for that citie.

13 ✤ Woe *be* to thee, Chorazin: woe *be* to thee, Beth-sida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting in sackecloth and ashes.

14 Therefore it shall bee easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ ✤ He that heareth you, heareth me: and he that despiseth you, despiseth mee: and hee that despiseth me, despiseth him that sent me.

17 ¶ ✤ And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs [e] through thy Name.

18 And he said vnto them, I saw Satan, like lightening, [f] fall downe from heauen.

19 Behold, I giue vnto you power to treade on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing shall [g] hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ ✤ That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the [h] wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee. ‖

22 ✤ All things are giuen mee of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, & he to whom the Sonne will reueile him.

23 ¶ ✤ And he turned to his disciples, & said secretly, ✤ Blessed *are* the eyes, which see that yee see.

24 For I tell you that many Prophets and Kings haue desired to see those things, which ye see, and haue not seene *them*: and to heare those things which ye heare, and haue not heard *them*.

25 ¶ ✤ ‖ Then beholde, [i] a certaine Lawyer stoode vp, and

✤ *Matth. 10.11.*
d *Content your selues with that meate, that is set before you.*
e *God is a most sure reuenger of the ministerie of his Gospel.*
✤ *Chap. 9.5.*
Acts 13.51. and 18.6.
✤ *Matth. 11.21.*
✤ *Matth. 10.40. Iohn 13.20.*
✤ *Neither the gift of miracles, neither what els soeuer excellent gift, but onely our election giueth us occasion of true ioy. And the ready publishing of the Gospel is the destruction of Satan.*
f *For Christ hath giuen vs power to ouercome our enemie by such meanes, as they dishonor Christ calling vpon his Name.*
f *Paul placeth the deuill and his angels, in the aire, Ephe. 6.12. and he is said to be cast downe from thence by force, when his power is abolished by the voyce of the Gospel.*
g *shall let you wrong.*
‖ *The Church is contemptible, if we behold the outward face of it, but the wisedome of God is not so marueilous in any thing, as in it.*
h *Of the world.*
‖ *Then he turned to his disciples, and said, It read in some copies.*
i *Whosoeuer forsaketh the Father without the Sonne, wandereth out of the way.*
i *The difference of the olde Testament and the newe, consisteth in the meanes*

of reuelation. ✤ *Matth. 13.16.* ✤ *Matth. 22.35. mar. 12.28.* ‖ *Faith doeth not take away, but establisheth the doctrine of the Law.* i *One of them, that professed himselfe to be learned in the law and lawer of Moyses.*

tempted

tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And he said vnto him, What is written in the Lawe? how readest thou?

27 And hee answered, and sayd, ✤ Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, ✤ and thy neighbour as thy selfe.

✤ Deuter. 6.5.

✤ Leuit. 19.18.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 ⁹ But he willing to [k] iustifie himselfe, said vnto Iesus, Who is then my neighbour?

⁹ All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe.

k That is, to vnderstand his righteousnesse, of force, that he was not such an vniust of all faults: and [so] the words of iustification in this place.

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when hee sawe him, hee passed by on the other side.

32 And likewise also a Leuite, when he was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as hee iourneyed, came neere vnto him, and when he saw him, he had compassion on him,

34 And went to him, & bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when he departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

10 Christ exhorteth not to be occupied deintely, but to be heard diligently, that is it, which he especially requireth.

38 ¶ ¹⁰ Now it came to passe, as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sate at Iesus feete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 *He teacheth his Apostles to pray.* 14 *The dumme deuill driue out.* 27 *A woman of the company lifteth vp her voyce.* 29 *The Iewes*

Iesus reproueth sygnes. 37 Hee being feasted of the Pharise, reproueth the outward shewe of holinesse.

AND so it was, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 ✠ And he said vnto them, When ye pray, say, [1] Our Father, which art in heauen, halowed bee thy Name: Thy kingdome come: Let thy will be done, euen in earth, as *it is* in heauen:

3 Our daily bread giue vs [2] for the day:

4 And forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: and leade vs not into temptation: but deliuer vs from euill.

5 ¶ [3] Moreouer he said vnto them, Which of you shal haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee within should answere, and say, Trouble me not: the doore is nowe shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though hee would not arise and giue him, because he is his friend, yet doubtlesse because of his [b] importunitie, he would rise, and giue him as many as hee needed.

9 ✠ And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.

10 ✠ For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 ✠ If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if *hee aske* a fish, will hee for a fish, giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, howe much more shall your heauenly Father giue the holy Ghost to them, that desire him?

14 ¶ ✠ Then hee cast out a deuill which was dumme: and when the deuill was gone out, the dumme spake, and the people wondered.

15 ✠ But some of them said, * He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 ✠ But he knew their thoughts, and said vnto them. ✠ Euery kingdome diuided against it selfe, shall be desolate, and an house *diuided* against an house, falleth.

18 So if Satan also bee diuided against himselfe, howe shall his kingdome stand, because ye say that I cast out deuils [c] through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they bee your iudges.

✠ *Matth. 6. 9.*

1 A forme of the prayer.

2 *That is, as much as is conuenient for vs: vsing only, wherein we are not debarred, to haue an honest care for the maintenance of our liue: but that carking care, which hindreth a number of men, is cast off and refrained.*

3 *We must pray with faith.*

b *Word for word, impudency: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for his diuine word of such importunitie.*

✠ *Matth. 7. & 21. 22. mar. 11. 24. luk. 11. 9. and 18. 13. iames 1. 5.*

✠ *Matth. 7. 8.*

✠ *Matth. 7. 9.*

✠ *Mat. 9. 32. & 12. 22.*

* *An example of horrible blindnesse, and such as cannot be healed, when as vpon an euill conscience, and preuented malice, the power of God is blasphemed.*

* *Mat. 9. 34. & 12. 24. mar. 3. 22.*

✠ *The true way to know the true Christ from the false is this, that the true Christ hath no accord or agreement with Satan. And it remaineth that after we know him, we acknowledge him.*

✠ *Matt. 12. 23. mar. 3. 24.*

c *By the name and power of Beelzebub.*

d That is, by the power of God: so it is said, Exod. 8. 19.

e The word signifieth properly an open and voyde roome before an house, and is by translation taken for noble mens houses.

f Against indifferent men, and such as labor to have a meane, which seeke meanes to reconcile Christ and Satan together. ✠ Matth. 12. 43.

g He that doeth not continue, is in worse case, then he that neuer began. ✠ Heb. 6. 4. 2. Pet. 2. 20.

h Christ seeketh not praise in himselfe, but in our saluation.

i Mat. 12. 38, 39.

k They that are fond desirers of miracles, in stead of miracles shall receiue punishment.

l Ionas 1. 17.

✠ 1. King. 10. 1. 2. Chron. 9. 1.

m Ionas 3. 5. ✠ Chap. 11. Mat. 5. 15. Mar. 4. 21.

n Our mindes are therefore lightened with the knowledge of God, that we should giue light vnto others, and therefore our chiefest labour ought to be to pray for that light. ✠ Matth. 6. 22.

o The seruice of God consisteth not in outward cleanlinesse, and deuised rites or ceremonies, but in the spirituall righteousnesse of the heart and charity.

20 But if I by the d finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his e palace, the things that he possesseth, are in peace.

22 But when a stronger then hee, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and diuideth his spoyles.

23 f He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ✠ g When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: ✠ so the last state of that man is worse then the first.

27 ¶ 7 And it came to passe as hee spake these things, a certaine woman of the company lifted vp her voyce, and said vnto him, Blessed h the wombe that bare thee, and the pappes which thou hast sucked.

28 But hee said, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ 7 i And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe bee giuen them, but the signe of k Ionas the Prophet.

30 For as Ionas was a signe to the Ninenites: so shall also the Sonne of man be to this generation.

31 ✠ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for shee came from the vtmost parts of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon l is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they m repented at the preaching of Ionas: and behold, a greater then Ionas n is here.

33 ¶ ✠ 9 No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushel. but on a candlestick, that they which come in, may see the light.

34 ✠ The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye bee euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, bee not darkenesse.

36 If therefore, thy whole body *shall be* light, hauing no part darke, then shall all be light, euen as when a candle doeth light thee with the brightnesse.

37 ¶ 10 And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise sawe it, hee marueiled that hee had

not

not first washed before dinner.

39 ✠ And the Lord saide to him, In deede yee Pharises make cleane the outside of the cuppe, and of the platter: but the inward part is full of rauening and wickednesse. ✠ Mat. 23.25.

40 Ye fooles, did not hee that made that which is without, make that which is within also?

41 Therefore giue almes [f] of those things which you haue, and behold, all things shalbe cleane to you. [f] That is according to your ability: as who would say, for feare of your extortion, which hindred you that you could not vse charity, vse charitie, and accordingly as your abilitie shall serue you, be good to the poore, and so shall that, that is within the platter, be sanctified though the platter be vnwashed.

42 [11] But wo *be* to you, Pharises: for ye g tithe the mynt and the rewe, and [h] all maner herbs, and passe ouer [i] iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone. 11 It is the property of hypocrites, to stand stoutly for litle trifles, and let passe greater matters.

g You decide by Gods Lawe that the tenth part is due to be paide.

h Of all kinde of herbes sowe, as Aungel. saponaria is in he Exchequier to Lawrence, cap. 59. where he sheweth in his first booke that place of Paul, 1. Tim. 2.4. God will haue all men to be saued, is to be expounded after the same maner.

i That is to say, that that is right and reasonable: for the word, Iudgement, conteineth the commaundements of the second table, and the other words, the loue of God, conteine the first.

43 ✠ [12] Wo *be* to you, Pharises: for yee loue the vppermost seates in the Synagogues, and greetings in the markets.

44 [13] Wo *be* to you, Scribes and Pharises, hypocrites: [k] for ye are as graues which appeare not, and the men that walke ouer them, perceiue not. k for they are within full of rauening and wickednesse, as it is Mat. 23.27.

45 ¶ [14] Then answered one of the Lawyers, and sayde vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And he sayde, Wo *be* to you also, yee Lawyers: [l] for yee lade men with burdens grieuous to bee borne, and yee your selues touch not the burdens with one of your fingers. l You deuise by Gods Lawe that the tenth part is due to be paide.

47 [15] Wo *be* to you: [m] for yee builde the sepulchres of the Prophets, and your fathers killed them. m Of all kinde of herbes sowe, as Aungel. saponaria is in he Exchequier to Lawrence, cap. 59. where he sheweth in his first booke that place of Paul, 1. Tim. 2.4. God will haue all men to be saued, is to be expounded after the same maner.

48 Truely [n] ye beare witnesse, and allowe the deedes of your fathers: for they killed them, and ye builde their sepulchres. i That is to say, that that is right and reasonable: for the word, Iudgement, conteineth the commaundements of the second table, and the other words, the loue of God, conteine the first.

49 Therefore saide the wisedome of God, I will sende them Prophets and Apostles, and of them they shall slay, and [o] persecute away,

50 That the blood of all the Prophets, [p] shed from the foundation of the world, may be required of this generation,

51 From the blood of [q] Abel vnto the blood of ✠ Zacharies, which was slaine betweene the altar and the Temple: verily I say vnto you, it shall be required of this generation.

52 [16] Woe *be* to you, Lawyers: for ye haue [r] taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 [17] And as he sayd these things vnto them, the Scribes and

of God, contained the first. ✠ *Chap. 20. 46. matt. 23. d. mar. 12. 38, 39.* 12 Hypocrites and ambition are commonly ioyned together. 13 Hypocrites deceiue men with an outwarde shewe. n *Mal. 23. 27.* 14 Hypocrites are very froste against other men, but thinke all things lawfull to themselues. *Matth. 23. 4. acts 15. 10.* 15 Hypocrites honour their fathers when they are dead, whome they most cruelly persecute, when they are aliue. ✠ *Mat. 23. 29.* k *When you persecute Gods seruants, his mat. 23. 31.* m *your fathers did, though you colour it with a pretence of godlinesse, yet notwithstanding, so that you beare witnesse the sepulchres of the Prophets, what do you els, but glory in your fathers cruelty and in the murthers* n *(wilt were) in glory & triumph of it.* o *They shall so vexe them and trouble them, that at length they shall* p *banish them.* 16 *That you may be called to an account for it, you and be punished, for the shedding of* q *blood of the Prophets.* r *Gen. 4. 8.* ✠ *2. Chro. 24. 21.* 16 They haue of long time chiefly hindred the people, from entring into the knowledge of God, which ought to bee the doore keepers of the Church, s *You haue hidden and taken away, so that it cannot be found any where.* 17 The more the world is reprehended, the worse it is, and yet must we not betray the truth.

o *They proposed many questions to him, to drawe some thing out of his mouth, which they might traiterously carpe at.*

Pharises began to vrge him sore, and so o prouoke him to speake of many things,

54 Laying wait for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

CHAP. XII.

1 The leauen of the Pharises. 5 Who is to be feared. 8 To confesse Christ. 17 The parable of the rich man whose lande was very fertill. 22 Not to care for earthly things, 31 But to seeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Gospels sake.

IN ✠ the meane time, there gathered together a innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

2 ✠ For there is nothing couered, that shall not be reuciled: neither hidde, that shall not be knowen.

3 Wherefore whatsoeuer yee haue spoken in darkenesse, it shall be heard in the light: and that which ye haue spoken in the eare, in secret places, shall be preached on the houses.

4 ✠ b And I say vnto you, my friends, be not afraid of them that kill the body, and after that are not able to doe any more.

5 But I will b forewarne you, whom ye shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✠ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many sparowes.

8 ✠ c Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But hee that shall denie me before men, shall bee denied before the Angels of God.

10 * And whosoeuer shall speake a worde against the Sonne of man, it shall be forgiuen him: but vnto him, that shall blaspheme the holy Ghost, it shall not be forgiuen.

11 ✠ d And when they shal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought howe, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 ✠ And one of the companie said vnto him, Master, bidde

✠ *Matth.* 16.6. *marke* 8.15.

a The faithfull teachers of Gods word, which are appoynted by him for his people, must take both good heede of them, which corrupt the puritie of doctrine with goodly glosses, and also take paines through the helpe of God to set foorth sincere doctrine, openly and without feare.

a *Words for words, three thousands of people, a certaine number for an vncertaine.*

✠ *Matth.* 10.26. *marke* 4.22.

* *Matth.* 12.28.

b Although hypocrites haue princes to execute their cruelties, yet there is no cause why we should be afraid of them, the least iote that may be, seeing they can do nothing but what pleaseth God, & God will not any thing that may be against the saluation of his elect.

c He warneth them of dangers that presently hang ouer their heads, for those that come vpon the suddaine, doe make the greater wound. ✠ *1 Sam.* 14.45. *Act.* 27.34. ✠ *Chap.* 9.26. *mar.* 10.32. *mat.* 8.38. *2 tim.* 2.12. 3 Great is the reward of a constant confession: and horrible is the punishment of the denying of Christ, yea impossible to be called backe again: shall the punishment be, if vpon set purpose, both with mouth and heart we blaspheme a knowen truth. * *Mat* 12. 31. *mar.* 3.28. *1. tim.* 1.15. ✠ *Mat.* 10.19. *mar.* 13.11. 4 It is a great & hard conflict to confesse the truth, yet he that can do all things & is almighty, will not be wanting to the weakest which striue & couet, in his appointed time. 5 Christ would not for three causes be a iudge to deuide an inheritance. First, for that he would not foster vp and cherish the fleshly opinion that the Iewes had of Messias: Secondly, for that he would distinguish the ciuil gouernance, from the Ecclesiastical: Thirdly, to teach vs to beware of the which abuse the shew of the Gospel & also the name of ministers, to their own priuate commodities.

my

my brother diuide the inheritance with me.

14 And he sayd vnto him, Man, who made mee a iudge, or a diuider ouer you?

15 Wherefore he sayd vnto them, Take heede, and beware of [c] couetousnesse: for though a man haue abundance, *yet* his life [d] standeth not in riches.

16 [e] And he put foorth a parable vnto them, saying, The [f] ground of a certaine rich man brought foorth fruites plenteously.

17 Therefore hee [g] thought with himselfe saying, What shall I doe, because I haue no *rowme*, where I may lay vp my fruites?

18 And he sayd, This will I doe, I wil pull downe my barnes, and build greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laide vp for many yeeres: liue at ease, eate, drinke and [h] take thy pastime.

20 But God sayd vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So *is* hee that gathereth riches [k] to himselfe, and is not rich in God.

22 [l] And he spake vnto his disciples, Therefore I say vnto you, [m] Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the body *more* then the raiment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet [n] say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the fielde, and to morowe is cast into the ouen, howe much more *will he clothe* you, O ye of litle faith?

29 Therefore aske not what ye shall eate, or what ye shall drinke, neither [o] hang you in suspense.

30 For all such things the people of the worlde seeke for: and your Father knoweth that yee haue neede of these things.

31 [p] But rather seeke ye after the kingdome of God, and all these things shall be cast vpon you.

32 [q] Feare not litle flocke: for it is your Fathers pleasure, to giue you the kingdome.

33 ¶ [r] Sell

[c] *By couetousnes is meant that greedy desire to get, commonly with other mens hurt.*

[d] *God is the author and preseruer of mans life, goods are not.*

[e] *There are none more mad, then rich men which hang vpon their riches.*

[f] *Or rather contrary, for here is set forth a man that possesseth not a piece of ground only, but an whole countrey, as they doe, which ioyne house to house, and field to field, Isa 5.8.*

[g] *Made his reckoning within himselfe, which is the propertie of couetous churles that spend their life in their wits.*

[h] *Be merie and make good cheare.*

[k] *Caring for no man but for himselfe, and minding to trust in himselfe.*

[l] *An earnest thinking vpon the prouidence of God, is a present remedie against the most foolish, and pining carefulnesse of men, for this life.*

[m] *Matt. 6. 25. 1. pet. 5. 7. Psal. 55. 22.*

[n] *A Metaphore taken of things that hang in the aire, for they that are carefull for the world, liue, and hang as it were in the aire of man, haue alwayes wauering and doubtfull minds, sweaying sometimes this way, and sometimes that way.*

[o] *They shall lacke nothing, which are carefull for the kingdome of heauen.*

[p] *It is a foolish thing, not to looke for small things at his hands, which giueth vs freely the greatest things.*

33 ¶ ✤ [10] Sell that ye haue, and giue [h] almes, make you bags, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ ✤ [11] Let your loynes be girt about and your lights burning,

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Blessed *are* those seruants, whome the Lorde when hee commeth shall finde waking: verely I say vnto you, he will gird himselfe about, and make them to sit downe at table, and will come foorth and serue them.

38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 ✤ Now vnderstand this, that if the good man of the house had knowen at what houre the theefe would haue come, hee would haue watched, and would not haue suffered his house to be digged through.

40 [12] Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord sayd, Who is a faithfull steward and wise, whom the master shall make ruler ouer his houshold, to giue them their [l] portion of meare in season?

43 Blessed [i] that seruant, whome his master when hee commeth, shall finde so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, and maydens, and to eate, and drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many *stripes*.

48 But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with fewe *stripes*: for vnto whomsoeuer much is giuen, of him shalbe much required, & to whome men much commit, [m] the more of him will they aske.

49 ¶ [13] I am come to put fire on the earth, and what is my desire, if it be already kindled.

50 Notwithstanding I must be baptized with a baptisme, and how am I grieued, till it be ended?

51 [n] Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be fiue in one house diuided,

✤ *Matth. 6. 19.*

10 A godly bountifulnes is a ready way to get true riches.

h *This is the figure Metonymie, for by this word, Almes, is meant that compassion, and friendlines of an heart, that teacheth the man to vse and powre oute of a mans, and sorowe forth to helpe by some gift, and hath the name giuen it in the Greke tongue, of mercy and compassion: and therefore he is sayd to giue almes, who parteth with some thing to another, and giueth to the poore, shewing thereby that he pitieth their poore state.*

✤ *1. Pet. 1. 13.*

11 The life of the faithfull seruants of God, in this world is a certaine watchfull peregrination, hauing the light of the word going before it.

✤ *Matt. 24. 43. reue. 16. 15. and 3. 2.*

12 None haue more needs to watch, then they that haue some degree of honour in the houshold of God.

i *That is, purely mainteyneth such measure of seruice as was appointed them.*

m *More then of him, to whom so much was not giuen.*

13 The Gospel is the onely cause of peace betweene the godly: and so is it the occasion of great trouble among the wicked.

n *Matth. 10. 34.*

uided, three against two, and two against three.

53 The father shalbe deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in law.

54 ¶ ✠ 14 Then sayd he to the people, When ye see a cloude a rise out of the West, straightway yee say, A shower commeth: and so it is.

55 And when ye see the South winde blowe, yee say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 15 Yea, and why iudge ye not of your selues what is right?

58 ¶ ✠ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou maiest bee deliuered from him, lest hee drawe thee to the iudge, and the iudge deliuer thee to the o iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the vtmost mite.

✠ *Matth. 16.2.*

14 Men which are very quicke of sight in earthly things, are blinde in the high things which pertaine to the heauenly life, and that through their owne malice.

a *Which appeareth, and gathereth it selfe together in that part of the aire.*

15 Men that are blinded with the loue of themselues, and therefore are detestable and stubborne, shall beare the reward of their folly.

✠ *Matth. 5.25.*

o *To him that had to demaund and gather the amercements, which they were condemned, pay that, that they owe, yea and sometime if they be obstinate, they doe not only take the costes and charges of them, but also imprison them.*

CHAP. XIII.

1 Of the Galileans, 4 and those that were slaine vnder Siloame. 6 The figge tree that bare no fruite. 11 The woman vexed with the spirite of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seede. 21 Of leauen. 23 How fewe shall be saued. 32 Herod that foxe.

THere 1 were certaine men present at the same season, that shewed him of the Galileans, whose blood 2 Pilate had mingled with their sacrifices.

1 We must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.

2 And Iesus answered, and sayd vnto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

a Pontius Pilate was gouernour of Iudea almost ten yeeres, and about the fourth yeere of his gouernment, which ought to alone the fifteenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.

3 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the tower in b Siloam fell, and slewe them, were sinners aboue all men that dwell in Hierusalem?

b *To wit, the place, or riuer: for Siloam was a small riuer, from whence the conduits of the citie came, whereof Iohn 9.7. and Esai 8.6. and therefore it was a tower or castle, built vpon the same hill, which fell downe suddenly and killed some.*

5 I tell you, nay: but except ye amend your liues, ye shall all likewise perish.

6 ¶ 3 He spake also this parable, A certaine man had a figge tree planted in his vineyarde: and hee came and sought fruite thereon, and found none.

3 Great and long suffering is the patience of God, but yet so, that at length he executeth iudgement.

7 Then sayd he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruite of this fig tree, and find none: cut it downe: why keepeth it also the ground barren?

8 And he answered, and said vnto him, Lord, let it alone this yeere also, till I dig round about it, and dunge it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 ¶ i And he taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a k spirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp her *selfe* in any wise.

12 When Iesus saw her, he called her to him, and sayd to her, Woman, thou art l loosed from thy disease.

13 And he layd his hands on her, and immediatly shee was made straight againe, and glorified God.

14 ¶ And the m ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath *day*, and sayde vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doeth not eche one of you on the Sabbath *day* loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be loosed from this bond on the Sabbath day?

17 And when he sayd these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ ♣ Then sayd he, What is the kingdome of God like? or whereto shall I compare it?

19 n It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the foules of the heauen made nestes in the branches thereof.

20 ¶ ♣ And againe hee sayde, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ¶ o And he went through all cities and townes, teaching, and iourneying towards Hierusalem.

23 Then said one vnto him, Lord, *are there* few that shall be saued? And he sayd vnto them,

24 p Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the goodman of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are,

26 q Then shall ye begin to say, We haue eaten and drunke in thy

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e Maketh the ground barren in that part, which otherwise were good for vines.

g Christ came to deliuer vs from the bands of Satan.

d Troubled with a disease which Satan brought.

e For Satan had the woman bound, as if she had been in chaines, in so much that for eighteene yeeres space, she could not holde vp her head.

q A liuely image of hypocrisie, and rewarde thereof.

f One of the Rulers of the Synagogue, for it appeareth by Mar. 5. 22. and Actes 13. 15. that there were many rulers of the Synagogue.

♣ Matth. 13. 31. marke 4. 31.

n God beginneth his kingdome with small beginning, that the vnlooked for proceeding of it, may better set forth his power.

♣ Matth. 13. 33.

o Matth. 9. 35. marke 6. 6.

p Against them, which had rather erre with many, then goe right with a few, and by that meanes through their owne slouthfulnesse, are shut out of the kingdome of God.

q Matth. 7. 23.

r It is in vaine in the Church, which is not of the Church, which thing the cleannesse of life sheweth.

in thy presence, and thou hast taught in our streetes.

27 ✠ But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 [a] There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come *many* from the [3] East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 ✠ And behold, there are last, which shalbe first, and there are first, which shalbe last.

31 [b] The same day there came certaine Pharises, and said vnto him, Depart, and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe ye and tell that [b] foxe, Behold, I cast out deuils, and will heale still [i] to day, and to morow, and the third day I shall be [k] perfected.

33 [c] Neuertheless I must walke to day, and to morow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 [d] O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy childrē together, as the henne *gathereth* her [l] brood vnder *her* wings, and ye would not!

35 Behold, your house is left vnto you desolate: and verely I tell you, yee shall not see me vntill *the time* come that ye shall say, Blessed *is* he that commeth in the Name of the Lord.

✠ *Mat.7.23 & 25.41. psal.6.8.*

3 The calling of the Iewes, and the calling of the Gentiles is foreshewn.

a *From all the quarters of the world, and these are figures of the church.*

✠ *Matth.19.30. and 20.16. marke 10.31.*

b We must goe forward in the calle of our calling through the middest of terrours, whether they be true or feined.

b *That deceitfull and treacherous man.*

i *That is, a small time, and I thought (saith he) is a prouerbe: or thus, To day, we may vnderstand the time that now is, and by To morow, the time to come, not meaning thereby, all the time of his ministerie and office.*

k *To wit, when the godly, then they which are within the Sanctuarie and Church it selfe: but God seeth it, and will in his time haue an account of it.*

c *Matth.23.37.*

l *Word for word, the wing: now the brood of chickens is the will.*

sacrifice for sinne is ended. 30 d *There are no where more cruell enemies of the godly, then they which*

CHAP. XIIII.

3 The dropsie healed on the Sabbath. 8 The chiefe places at banketts. 12 The poore must be called to our feasts. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to build a towre.

AND [1] it came to passe that when hee was entred into the house of [a] one of the chiefe Pharises on the Sabbath *day*, to eate bread, they watched him.

1 The Law of the very Sabbath ought not to hinder the offices of charitie.

a Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue: for all the Pharises were not chiefe men of the Synagogue, Iob.9.48. for they word Pharise was the name of a sect, though it appeare by the whole history that the Pharises were in great credite.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you *shall haue* an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ [2] He spake also a parable to the ghests, when he marked how they chose out the chiefe roomes, and sayd vnto them,

2 The rewards of pride is ignominie: and the reward of true modestie is glory.

8 When thou shalt be bidden of any man to a wedding,

set

set not thy selfe downe in the chiefest place, lest a more honourable man then thou, be bidden of him,

9 And he that bade both him & thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 ✤ But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee, commeth, hee may say vnto thee, Friend, sit vp hier: then shalt thou haue worship in the presence of them that sit at table with thee.

✤ Prou.25.7.

11 ✤ For whosoeuer exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

✤ Chap.18.14. matth.23.12.

12 ¶ [3] Then said he also to him that had bidden him, [y] When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompence be made thee.

3 Against the which doubt out their goods either ambitiously, or for hope of recompence, where as Christian charitie respecteth onely the glory of God, and the profite of our neighbour.

y Prou.3.27. & 19.4.7.

13 But when thou makest a feast, call the poore, the maymed, the lame, and the blind,

z Matth.22.1. & 25.9.

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table, heard these things, he sayde vnto him, Blessed [a] hee that eateth bread in the kingdome of God.

16 Then sayd he to him, [z] A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ✤ But they all with [b] one *minde* began to make excuse: The first sayd vnto him, I haue bought a farme, and I must needs goe out and see it: I pray thee, haue me excused.

4 The most part euen of them to whom God hath reuelled himself, are so mad, that such helpes as they haue receiued of God, they willingly turne into lets and hindrances.

a Act of set purpose, and a thing agreed vpon before: for though they alledge seuerall causes, yet all of them agree to this, that they haue their excuses, that they maie not come to supper.

19 And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee, haue me excused.

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the goodman of the house angry, and sayd to his seruant, Goe out quickly into the [c] streetes and lanes of the citie, and bring in hither the poore, and the maymed, and the halt, and the blind.

b With one accord.

22 And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master sayd to the seruant, Goe out into the high wayes, and hedges, and compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ Now there went great multitudes with him, and he turned and sayd vnto them,

26 [d] If any man come to me, and [e] hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and

5 Euen those affections, which are of themselues worthy of praise and commendation must be ruled and ordered, that godlinesse may haue the vpper hand and preeminence.

c Matth.10.37.

d If the matter stand betweene God & him, as Theophyl. saith: and therefore these words are not spoken simply, but by comparison.

e Hate.

his owne life also, he cannot be my disciple.

27 ✠ [6] And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to build a towre, [c] sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hath layd the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre against another king, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer hee be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ✠ [7] Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

✠ Chap. 9. 23. matth. 16. 24. marke 8. 34.

6 The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.

c *At home, and counteth all his costes, before he begin the warre.*

✠ *Matth. 5. 13. marke 9. 50.*

7 The disciples of Christ must be wise, both for themselues, and for others: otherwise they become the foolishest of all.

CHAP. XV.

4 *The parable of the lost sheepe,* 8 *Of the groat,* 11 *And of the prodigall sonne.*

THen ‖ resorted vnto [1] him [a] all the Publicanes and sinners, to heare him.

‖ *Or drew neere.*

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

1 We must not despaire of them, which haue gone out of the way, but according to the example of Christ, we must take great paines about them.

3 Then spake he this parable to them, saying,

4 ✠ What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he find it?

a *Some Publicanes and sinners came to Christ from all quarters.*

✠ *Matth. 18. 12.*

5 And when he hath found it, hee laieth it on his shoulders with ioy.

6 And when hee commeth home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shalbe in heauen for one sinner that conuerteth, *more* then for ninetie and nine iust men, which neede none amendment of life.

8 Either what woman hauing ten groats, if shee lose one groat, doeth not light a candle, and sweepe the house, and seeke diligently till she find it?

9 And when she hath found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ✠ [1] He

2 Men by their voluntary falling from God, hauing spoyled themselues of the benefites which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their misirie wherewith they were tamed, doth not onely gently receiue them, but also enricheth them with farre greater gifts, and blesseth them with the chiefest blisse.

3 The beginning of repentance is the acknowledging of the mercy of God, which stirreth vs to hope well.

b *Against God, because he is sayd to dwell in heauen.*

4 In true repentance there is a feeling of our sinnes, ioyned with sorow & shame, from whence springeth a confession of the which followeth forgiuenesse.

5 Such as truly feare God, desire to haue all men to be their fellowes.

22 ¶ 2 He said moreouer, A certaine man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue me the portion of the goods that falleth to me. So hee diuided vnto them *his* substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre country, and there he wasted his goods with riotous liuing.

14 Nowe when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that country, and he sent him to his farme to feede swine.

16 And he would faine haue filled his belly with the huskes, that the swine ate: but no man gaue *them* him.

17 3 Then he came to himselfe, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against b heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 4 And the sonne sayd vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate, and be merie:

24 For this my sonne was dead, and is aliue againe: and hee was lost, but *he* is found. And they began to be merie.

25 5 Nowe the elder brother was in the field, and when hee came & drew neere to the house, he heard melody & dauncing,

26 And called one of his seruants, & asked what those things meant.

27 And he sayd vnto him, thy brother is come, and thy father hath killed the fat calfe, because hee hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out and entreated him.

29 But he answered and said to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commaundement, and yet thou neuer gauest mee a kidde that I might make mery with my friends.

30 But when this thy sonne was come, which hath deuoured thy good with harlots, thou hast for his sake killed the fat calfe.

31 And he sayd vnto him, Sonne, thou art euer with me, and all that I haue, is thine: It was meete that wee should make merie, and be glad: for this thy brother was dead, & is aliue againe:

and

and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Lawe and the Prophets. 19 Of Diues and Lazarus.

AND he said also vnto his disciples, [1] There was a certaine rich man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, Howe *is it* that I heare this of thee? Giue an accounte of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, *and* to begge I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he vnto him euery one of his masters detters, and said vnto the first, How much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee said, An hundreth measures of wheate. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended [a] the vniust steward, because he had done wisely. Wherefore the [b] children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friendes with the riches [c] of iniquitie, that when ye shall want, they may receiue you into euerlasting [d] habitations.

10 [e] He that is faithful in the least, he is also faithful in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not beene faithfull in the wicked riches, who will trust you in the [f] true *treasure*?

12 And if ye haue not beene faithful in [f] another mans *goods*, who shall giue you that which is yours?

13 ✣ [g] No seruant can serue two masters: for either hee shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also which were couetous, and they scoffed at him.

15 [h] Then he said vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that

1 Seeing that men oftentimes purchase friendship to themselues, by other meanes, it is shame for vs if with a free and liberall bestowing of the goodes which the Lord hath giuen vs to that purpose, we do not procure the good will of our neighbours, seeing that by this onely meanes, the which are oftentimes occasions of sinne, are turned to an other vse and purpose.

a This parable should not approue the falshood nor guilt in dealing, for it was very euil that he did so: but it is vsed to represent the truth, though it agree not throughout with the matter it selfe: so that Christ commeth by this parable to teach vs, that worldly men are more louing in the affaires of this world, then the children of God are carefull for euerlasting life.

b Men that are geuen to this present life, contrary to whome the children of light are set: S. Paul calleth them spirituall, and the other carnall.

c This is not spoken of goods that are euill gotten, for God will haue nothing offred to the poore procured and come from a good fountaine but he calleth those riches of iniquitie, which men vse naughtily, and to naught for they are the inhe[rit]ours of those false mam[m]ons. Theophyl. d We ought to take heede, that for abusing our earthly substance and duetie, wee be not deprined of heauenly gifts: for how can they vse spirituall gifts aright, who abuse worldly things? e That is, heauenly and true riches: which are contrary to worldly and fleshly substance. f Is worldly goods, which are called so not in deede, because they are committed to our credit. ✣ Mat. 6. 24. g No man can loue God and riches together. h Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are.

which

which is highly esteemed among men, is abomination in the sight of God.

16 ✠ [s] The Lawe and the Prophets *endured* vntill Iohn: and since that time the kingdome of God is preached, and euery man preasseth into it.

17 ✠ Nowe it is more easie that heauen and earth should passe away, then that one title of the Lawe should fall.

18 ¶ [t] Whosoeuer putteth away his wife, and marieth another, committeth adulterie: and whosoeuer marieth her [u] that is put away from her husband, committeth adulterie.

19 ¶ [x] There was a certaine rich man, which was clothed in [y] purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layde at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, [z] he lift vp his eies, and saw Abraham afarre off, and Lazarus in his bosome.

24 Then he cried, and saide Father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham saide, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: nowe therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not: neither can they come from thence to vs.

27 ? Then he sayde, I pray thee therefore, father, that thou wouldest sende him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham said vnto him, They haue Moses and the Prophets: let them heare them.

30 And he saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he saide vnto him, If they heare not Moses and the Prophets, neither will they bee perswaded, though one rise from the dead againe.

✠ *Mat.11.12.*

[s] The Pharises do spited the excellencie of the newe Couenant, in respect of the olde, being ignorant of the perfect righteousnesse of the Lawe, and howe false expounders they were of the Lawe, Christ declareth by the seuenth commandement.

✠ *Matth.5.18. & Mar.13.31. & 19.9. 1.cor.7.11.*

[t] They that gather by this place, that a man cannot be maried againe after that he hath put away his wife for aduoutrie, while she liueth, reason finding for Christ speaketh of such diuorces, which the Iewes vsed of which sort we cannot take the diuorces vsed for aduoutrie, for aduoutrers were put to death by the Lawe.

[u] The ende of the pouertie and miserie of the godly, shall be euerlasting ioy: and the ende of the riotousnesse and cruell pride of the rich shall be euerlasting misery, without all hope of mercie.

[x] Very gorgeously and sumptuously, for purple garments were costly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.

[y] Heauenly and spirituall things are expressed and set forth vnder colours and resemblances of the worldly.

[z] Seeing that we haue a most sure rule to liue by, layde foorth vnto vs in the word of God, it is vaine and vnlawfull for vs to seeke for other reuelations.

CHAP. XVII.

1 *Offences.* 3 *We must forgiue how that trespassith against vs* 10 *We are vnprofitable seruants.* 11 *Of the ten lepers.* 20 *Of the comming of the kingdome of heauen.* 33 *False Christs.* 36 *After what maner Christes comming shalbe.*

THEN

THen said he to the disciples, ✤ [1] It cannot be auoyded, but offences will come, but wo be to him by whom they come.

2 It is better for him that a great millestone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these little ones.

3 ¶ [2] Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 ✤ And though hee sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ [3] And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord said, [4] If ye had faith, as much as a [a] graine of mustard seede, and should say to this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ [5] Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may supper, and gird thy selfe, and serue mee, till I haue eaten and drunken, and afterward eate thou, and drinke thou?

9 Doeth hee thanke that seruant, because he did that which was commanded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our duetie to doe.

11 ¶ [6] And so it was when hee went to Hierusalem, that he passed through the middes of Samaria, and Galile.

12 And as he entred into a certaine towne, there met him ten men that were lepers, which stood afarre off.

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercie on vs.

14 And when he saw *them*, he said vnto them, [7] Goe, shewe your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he saw that he was healed, turned backe, and with a loud voyce praysed God,

16 And fel downe on his face at his feet, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleansed? but where *are* the nine?

18 There is none found that returned to giue God praise, saue this stranger.

19 And he said vnto him, Arise, go thy way, thy faith hath saued thee.

20 ¶ [7] And when he was demaunded of the Pharises, when the kingdome of God should come, he answered them, and said, The kingdome of God commeth not with [b] obseruation.

✤ *Matth. 18.7. and 26.24.*

1 The Church is of necessitie subiect to offences, but the Lord will not take reuenge vpon them, if any of the least be offended.

2 Our reprehension must be iust, and proceede of loue and charitie.

✤ *Matth. 18.21.*

3 God will neuer be vtterly lacking to the godly (although he bee not so perfitly with them, as they would) euen in their difficulties, which can not be ouercome by mans reason.

4 *Matth. 17.20.*

a *If you had as much faith but the quantitie of the graine of mustard seede.*

5 Seeing that God may challenge vnto himselfe all right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.

6 The most perfite keeping of the Law, which we can performe, deserueth no reward.

d Christ doeth well, euen vnto such as will be vnthankfull, but the benefites of God presse them onely to ingratitude, which are thankfull.

8 *Luke. 14.9.*

7 The kingdome of God is not marked of many, although it be most present before their eyes: because they fondly prefwade themselues, that it is ioyned with outward pompe.

b *With any outward pompe and shewe of*

maiestie to be knowen by: for there were other wise many plaine and euident tokens whereby men might haue vnderstood, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in the plaine of those signes which the Pharises esteemed of, which looked for an earthly kingdome of Messias.

21 Neither

21 Neither shall men say, Loe here, or loe there: for behold the kingdome of God is [c] within you.

22 [d] And hee sayde vnto the disciples, The dayes will come, when yee shall desire to see [e] one of the dayes of the Sonne of man, and ye shall not see it.

23 ✠ [f] Then they shall say to you, Behold here, or beholde there: *but* goe not thither, neither follow them.

24 For as the lightening that lighteneth out of the one *part* vnder heauen, shineth vnto the other *part* vnder heauen, so shall the Sonne of man be in his day.

25 But first must hee suffer many things, and be reprobued of this generation.

26 ✠ [g] And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ✠ Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these *ensamples* shall it bee in the day when the Sonne of man is reuealed.

31 [i] At that day hee that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that hee left behinde.

32 ✠ Remember Lots wife.

33 ✠ Whosoeuer will seeke to saue his soule, shall lose it; and whosoeuer shall lose it, shall [k] get it life.

34 ✠ I tell you, in that night there shalbe two in one bed: the one shalbe receiued, and the other shalbe left.

35 Two women shall be grinding together: the one shall be taken, and the other shall be left.

36 Two shalbe in the field: one shalbe receiued, and another shalbe left.

37 [l] And they answered, and said to him, Where, Lord? And he said vnto them, ✠ Where soeuer the body is, thither shall also the egles be gathered together.

[c] You looke about for Messias, as though hee were absent, but he is among you in the midst of you.
[d] We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vaine.
[e] The time will come that you shall desire for the Sonne of man, with great feruent of heart, and shall not finde him. ✠ Matth. 24. 23. mar. 13. 21.
[f] Christ forewarneth vs, that false Christes shall come, and that his glory shall suddenly be spred farre and wide through the world, after that the ignominie of the crosse is put out and extinguished. ✠ Gen. 7. 5. Matth. 24. 38. 2. Pet. 3. 10.
[g] The world shalbe taken vnawares with the sodden iudgement of God: and therefore the faithfull ought to watch continually.
[i] Gen. 19. 22.
[k] We must take good heede, that neither distrust, nor the allurements of this world, nor any respect of friendship hinder vs the least that may be. ✠ Gen. 19. 26. ✠ Chap. 9. 24. Matth. 10. 39. mark 8. 35. Iohn 12. 25.
[l] That is, shall famish, for Matthew expoundeth vs for the life that is here spoken of, is euerlasting saluation. [m] Matth. 24. 41. 12 The onely way to continue, is to cleaue to Christ. ✠ Matth. 24. 28.

CHAP. XVIII.

1 *The Parable of the vnrighteous Iudge and the widow.* 10 *Of the Pharisie and the Publicane.* 15 *Children are of the kingdome of heauen.* 22 *To sell all and giue to the poore.* 28 *The Apostles forsake all.* 31 *Christ foretelleth his death.* 35 *The blinde man receiueth sight.*

AND

AND [1] hee spake also a parable vnto them, *to this ende*, that they [a] ought alwayes to pray, and not to [2] waxe faint,

2 [b] Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, Doe me iustice against mine aduersarie.

4 And hee would not of a long time: but afterward he said with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me, I will do her right, lest at the last she come and [c] make me wearie.

6 And the Lord sayd, Heare what the vnrighteous iudge saith.

7 Nowe shall not God auenge his elect, which cry day and night vnto him, yea, though [d] he suffer long for them?

8 I tell you hee will auenge them quickely: but when the Sonne of man commeth, shall he finde faith on the earth?

9 ¶ [3] He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publican.

11 [f] The Pharise stoode and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publican standing [e] afarre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified, rather then the other: [4] for euery man that exalteth himselfe, shall be brought low, and he that humbleth himselfe, shalbe exalted.

15 ¶ [5] [g] They brought vnto him also babes that he should touch them. [6] And when his disciples sawe it, they rebuked them.

16 [h] But Iesus [i] called them vnto him, and sayd, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 [k] Verely I say vnto you, Whosoeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

18 [l] Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherit eternall life?

19 And Iesus sayd vnto him, Why callest thou mee good? none is good, saue one, *euen* God.

1 God will haue vs to continue in praier, not to wearie vs, but to exercise vs: therefore we must so striue with importunacie, that long delay cause vs not to breake off the course of our praiers. [a] Rom. 12. 12. 1. Thess. 5. 17.

a Tends to affection, and admonition, as they doe which set out of feare.

b He distributeth contrarie things that are equall together, but the life with the state: if a man get his right at a most vnrighteous iudges hands, much more shall the prayers of the godly preuaile before God.

c Would for more, least we drowne with too much, and it is a metaphore taken of wrestlers, who breake their aduersaries with their fall or clubbes: so doe they that are importunate beate the iudge with their crying out, euen as it were with blowes.

d Though he seeme slowe in reuenging the iniurie done to vs.

2 Two things especially make our praiers void and of none effect: confidence of our owne righteousnesse, and the contempt of other: and an humble heart is contrary to both these.

3 Although we confesse, that whatsoeuer we haue, we haue it of God, yet we were desperate of God, as

proud and arrogant, if we put neuer so little trust in our owne workes before God. e Feare from the Phariseis a low place, & Chap. 14. 11. matth. 23. 12. f Matth. 19. 13. marke 10. 13. g The children were brought vnto Iesus, to the intent they might, which apperteined more vnderstanding in that, that they were offered: which is to be marked against them that are enemies to the baptizing of Children. h To iudge of thinke of Christ after the reason of our flesh, is the cause of infinite corruptions. i The children also of the faithfull are comprehended in the free couenant of God. 2 Them that carried the children, whom the disciples drout away. k Childishe innocencie is an ornament of Christians. l Matth. 19. 16. marke 10. 17.

♦ Exod.20.13.

20 Thou knowest the commandements, ♦ Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

7 The intilement of riches carieth many from the right way.

21 7 And he said, All these haue I kept from my youth.

22 Nowe when Iesus heard that, hee said vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when he heard those things, he was very heauie: for he was maruelous rich.

8 To be both rich and godly, is a singular gift of God.

24 8 And when Iesus sawe him very sorowfull, he said, With what difficultie shall they that haue riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And hee said, The things which are vnpossible with men, are possible with God.

Matth.19.27. marke 10.28.

28 ¶ ♦ Then Peter said, Lo, we haue left all, and haue followed thee.

9 They become the richest of all, which esteeme not to be poore for Christes sake.

29 9 And he sayd vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in this world, and in the world to come life euerlasting.

♦ Matth.20.17. marke 10.32.

10 As sure and certaine as perfection is, so sure is the glorie which remaineth for the conquerours.

31 ¶ ♦ 10 Then Iesus tooke vnto him the twelue, and said vnto them, Beholde, wee goe vp to Hierusalem, and all things shall bee fulfilled to the Sonne of man, that are written by the Prophets.

32 For hee shall bee deliuered vnto the Gentiles, and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

b Verely we perceiue not the disciples dulnesse,

34 But they vnderstood b none of these things, and this saying was hidde from them, neither perceiued they the things which were spoken.

♦ Matth.20.29. marke 10.46.

11 Christ sheweth by a visible miracle, that he is the light of the world.

35 ¶ ♦ 11 And it came to passe, that as hee was come neere vnto Iericho, a certaine blinde man sate by the way side, begging.

36 And when he heard the people passe by, hee asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then hee cried, saying, Iesus the Sonne of Dauid, haue mercie on me.

12 The more hope and loue that Satan layeth in one way euen by them which professe Christes Name, to withdraw vs: more ought we to goe forward.

39 12 And they which went before, rebuked him that hee should hold his peace, but hee cried much more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they sawe *that*, gaue praise to God.

CHAP. XIX.

1 Zacheus the Publican. 13 Tenne pieces of money deliuered to seruants to occupie withall. 29 Iesus entreth into Hierusalem. 41 Hee foretelleth the destruction of the citie with teares. 45 He casteth the sellers out of the Temple.

NOw [1] when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the [a] chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who hee should be, and could not for the preasse, because he was of a lowe stature.

4 Wherefore hee ranne before, and climed vp into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, hee looked vp, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 [2] And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinfull man.

8 [3] And Zaccheus stood foorth, and said vnto the Lord, Beholde, Lorde, the halfe of my goods I giue to the poore: and if I haue taken from any man by [b] forged cauillation, I restore him foure folde.

9 Then Iesus saide to him, This day is saluation come vnto this house, forasmuch as hee is also become the [c] sonne of Abraham.

10 ✤ For the Sonne of man is come to seeke, and to saue that which was lost.

11 ✤ And whiles they heard these things, hee continued and spake a parable, because hee was neere to Hierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He saide therefore, ✤ A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and *so* to come againe.

13 [4] And hee called his ten seruants, and deliuered them ten

1 Christ preuenteth them with his grace especially, which seemed to be farthest from it.

a The ouer seer and head of the Publicanes, which were there together for the Publicanes were deuided into companies, as we may gather by many places of (verse 5) the scripture.

2 The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon others.

3 The example of true repentance is known by effect.

b By falsly accusing any man: and the couetous must daily be the matter of the confessors penance for euermore they haue the vse thereof, where they robbe and spoyle the common weale, they haue nothing in their mouthes, but the profite of the common weale: and vnder that colour they play the theeues, in so much that if men

seruants and go about to redresse their vnthrifte, and spoyling, they cry out the common weale is hindred.

c *Beleeue of God, one that walketh in the steps of Abraham faith: and we rather that saluation came to that house, because they receiued the holy seed of Abraham had, for all the housholde were circumcised.* ✤ *Mat.18.11.* 4 We must patiently waite for the iudgement of God which shalbe reuealed in his time. ✤ *Mat.25.14.* 5 There are three sorts of men in the Congregation one sort fall from Christ whom they see not the other, which according to their vocation, bestow the gifts which they haue receiued of God to his glory with great paines and diligence: the third liue idlely and do no good. As for the first, the Lord when he commeth will iustly punish them in his time: the other he will bestow according to the paines which they haue taken: and as for the slouthful and idle persons he will punish them as the first.

pieces of money, and sayd vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when hee was come againe, and had receiued his kingdome, that hee commanded the seruants to be called to him, to whome he gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lorde, [d] thy piece hath encreased ten pieces.

17 And he sayde vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same hee sayde, Be thou also *ruler* ouer fiue cities.

20 [6] So the other came, and sayde, Lorde, beholde thy piece, which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straight man: thou takest vp, that thou laydest not downe, and reapest that thou diddest not sowe.

22 Then hee sayde vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a straight man, taking vp that I layde not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the [e] banke, that at my comming I might haue required it with vantage?

24 And he sayde to them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 ✠ For I say vnto you, that vnto all them that haue, it shalbe giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreouer, those mine enemies, which would not that I shoulde reigne ouer them, bring hither, and slay them before me.

28 ¶ And when hee had thus spoken, [f] hee went forth before, ascending vp to Hierusalem.

29 ✠ [g] And it came to passe, when hee was come neere to Bethphage, and Bethania, besides the mount which is called *the mount* of Oliues, he sent two of his disciples,

30 Saying, Goe ye to the towne which is before *you*, wherein, assoone as ye are come, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him *hither*.

31 And if any man aske you, why ye loose *him*, thus shall yee say vnto him, because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colte, the owners thereof sayde

[d] This was a piece of money which the Grecians vsed, and was in value about an hundred pence, which is about ten crownes.

[6] Against them who spend their life idlely in deliberating and otherwise in contemplation.

[e] To the bankers and changers.

✠ Mat. 25.28. mar. 4.25. & 13. and 24.29. mar. 16.4. 25.

[f] The disciples flagge not and flacke at the matter, but Christ goeth on boldly, though death were before his eyes.

✠ Matth. 21.1. marke 11.1.

[g] Christ sheweth in his owne person, that his kingdome is not of this world.

sayd vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath needs of him.

35 ¶ ✣ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when hee was nowe come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to prayse God with a loud voyce, for all the great workes that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, and glory in the highest *places*.

39 [8] Then some of the Pharises of the companie sayd vnto him, Master, rebuke thy disciples.

40 But he answered, and sayd vnto them, I tell you, that if these should holde their peace, the stones would crie.

41 ¶ ✣ [9] And when he was come neere, he beheld the Citie, and wept for it,

42 [g] Saying, O [h] if thou haddest euen knowen [i] at the least in this [k] thy day those things, which *belong* vnto thy [l] peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shal cast a trench about thee, and compasse thee round, & keepe thee in on every side,

44 And shal make thee euen with the ground, & thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not [m] that season of thy visitation.

45 ¶ ✣ [10] He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, [n] Mine house is the house of prayer, ✣ but ye haue made it a denne of theeues.

47 And he taught dayly in the Temple. And [y] hie Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not find what they might doe to him: for all the people hanged vpon him when they heard him.

✣ Matth.21.7. Iohn 12.14.

8 When they linger which ought to be the chiefest preachers and setters foorth of the kingdom of God, he will raise vp other extraordinarily in despite of them.

✣ Gen.49.11. Matth. 24.1. Marke 13.1.

9 Christ is not simply delated with the destruction, no not of the wicked.

g Christ breaketh off his speech, which sheweth partly how he was moued with compassion for the destruction of the Citie, that was like to ensue: and partly vpbraydeth them for their peeuishe and stubborne resistance against him, such as hath not lightly been heard of.

h *At least wise thou, O Hierusalem, to whom this message was properly sent.*

i *If after the sending of so many Prophets, and so oft reuiuing vnto the Lord of the Prophets, now effectually in this my last summons to thee shew but shalt any regard to my place.*

k *The set and conuenient time is called the day of the Citie.* l *That is, those things, wherewith happie standeth.* m *That is, this very instant wherein God visited thee.* n *Matth.21.13.* 10 Christ entreth after his entry into Hierusalem by a visible figure, that it is his office inioyned him of his Father to purge the Temple. ✣ *Marke 11.17. Isai.56.7.* ✣ *Iere.7.11.*

CHAP. XX.

a From whence Iohns baptisme was. 9 The wickednes of the priests is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 He conuinceth the Sadducees denying the resurrection. 41 How Christ is the sonne of Dauid.

AND [o] it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, and sayd vnto them, I also will aske you

o Mat.21.23. Marke 11.27.

1 The Pharises hearing ouercome with the truth of Christes diuine message question about his outward calling, and are ouercome by the witnesse of their owne conscience.

one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If wee shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people wil stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus sayd vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ ✣ [a] Then began he to speake to the people this parable, A certaine man planted a vineyard, and let it foorth to husbandmen: and went into a strange countrey for a great time.

10 And at the time conuenient he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beate him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beate him, and soule entreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then sayd the Lord of the vineyard, What shall I doe? I will send my beloued sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, & killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, and sayd, What meaneth this then that is written, ✣ The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shal fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it shall grinde him to pouder.

19 Then the hie Priests, and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ¶ And they [a] watched him, and sent forth [b] spies, which should faine themselues iust men, [c] to take him in his talke, & to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neither doest thou accept mans [e] person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their [f] craftinesse, and sayd vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it?

They

✣ Mat. 21. 33. mar. 12. 1. luc. 20. 9. Esa. 5. 1.

a It is no newe thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuarie of Gods holy place: but at length they shall not scape vnpunished.

✣ Psal. 118. 22. Esai. 28. 16. act. 4. 11. rom. 9. 33. 1. pet. 2. 8.

a Matth. 22. 15. marke 12. 13.

b The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition and treason to their charge.

c A fit time to take him in.

d Whom they had iniuriously hired.

e That they might take somewhat in his talke, and thereby forge some false accusation against him.

d To put him to death.

e Thou art not moued by fauour of any man: and by person he meaneth outward riches or honours, which if a man haue not, he will not iudge after them that are in deede able.

f Craftines is a vice hauing diuerse & sundrie wayes to deceiue withall, setteth so much vse and giueth profite in matters.

They answered, and said, Cesars.

25 Then hee said vnto them, ✠ Giue then vnto Cesar the things which are Cesars, and to God those which are Gods. ✠ Rom.13.7.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 ✠ † Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him, ✠ Matth.22.23. marke 12.18.

28 Saying, Master, ‡ Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take *his* wife, and raise vp seede vnto his brother. † The resurrection of the dead is mainteined against the Sadducees. ‡ Deut.25.5.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and sayd vnto them, The ‖ children of this world marry wiues, and are married. ‖ They are called here in this place the children of this world, which liue in this worlde: but are they that wholy are giuen to the world, as before chap.16.8. which are contrary to the children of light.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the ♭ children of the resurrection. ♭ That is, who partakers of the resurrection: for as we say when a man is dead, he shall neuer more liue in death, so they shall neuer taste of death, but they rise to life, though, if this worlde, rather resolue, he taken generally, it belongeth also to the wicked, who shall rise to condemnation, where is not properly life, but death.

37 And that the dead shall rise againe, euen ♯ Moses shewed it besides the bush, when he said, The Lord *is* the God of Abraham, and the God of Isaac, and the God of Iacob. ♯ Exod.3.6.

38 For he is not the God of the dead, but of them which liue: for all ♭ liue vnto him. ♭ That is, neither liue as outcasts perishing, but as children of the resurrection, which are sure of the life to come.

39 Then certaine of the Scribes answered, and sayd, Master, thou hast well sayd.

40 And after that, durst they not aske him any thing at all.

41 ¶ ✠ ‖ Then sayd he vnto them, How say they that Christ is Dauids sonne? ✠ Matth.22.44. ‖ Christ is to the sonne of Dauid according to the flesh, that he is also his Lorde (because hee

42 And Dauid himselfe sayth in the booke of the Psalmes, * The Lord sayd vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid called him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people he sayd vnto his disciples,

46 ✠ ♭ Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the hiest seates in the assemblies, and the chiefe roomes at feastes:

47 Which deuoure widowes ♯ houses, and in shew make long prayers: These shall receiue greater damnation.

is the euerlasting Sonne of God) according to the Spirit. * Psal.110.1. ✠ Chap.11.43. marke 12.38. † We must auoyde the example of the ambitious and contentious pastours. ♭ That is, ♯ Vnder colour of religion, deuoure the goods and substance.

CHAP. XXI.

1 The widowes liberalitie about her riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 25 The signes going before the last iudgement.

AND ✠ [1] as he beheld, he saw the rich men, which cast their gistes into the treasurie.

2 And hee saw also a certaine poore widowe which cast in thither two mites:

3 And he sayd, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offrings of God: but shee of her penurie hath cast in all the liuing that shee had.

5 ✠ [1] Now as some spake of the Temple, how it was garnished with goodly stones, and with [a] consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe *shall* there *be* when these things shall come to passe?

8 ✠ And he sayde, Take heede that ye be not deceiued: for many will come [b] in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

9 ✠ And when ye heare of warres and seditions, be not afraid: for these things must first come, but the ende followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 ✠ And great earthquakes shalbe in diuers places, and hunger, and pestilence, and feare full things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the assemblies, and into prisons, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you for [c] a testimoniall.

14 ✠ Lay it vp therefore in your hearts, that yee cast not before hand, what ye shall answere.

15 For I will giue you a mouth and wisedome, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, yee shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friendes, and *some* of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience [d] possesse your soules.

20 ¶ ✠ 4 And when yee see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then

✠ *Marke* 12.42.

1 The poore may exceede in bountie and liberalitie eate the richest, according to Gods iudgement.

✠ *Leuit.* 19.43. *matt.* 24.1. *marke* 13.1.

2 The destruction of the Temple is foretolde, that that true spirituall building may be built vp, whose head builders must and ought to be circumspect.

a *These were things that were hanged vpon walles and pillers.*

:: *Ephes.* 2.6. 2. *thes.* 2.3.

b *Vsing my Name.*

3 The true Temple of God is built vp euen in the middest of innumerable euilles and most sharpe miseries, through inuincible patience, so that the ende thereof can not be but most happy.

✠ *Matth.* 24.7. *marke* 13.8.

c *This shall be the ende of your troubles and afflictions, they shall be witnesses both before God and men, of well of the trueth, and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the trueth.*

✠ *Chap.* 12.12. *matth.* 10.19. *marke* 13.11.

* *Matth.* 10.30.

d *Though you are compelled alwaies to die, yet with suffering but a short time, and ouercomming, ye shall haue and possesse these things.* matth. 10. ✠ *Dan.* 9.27. *matth.* 24.15. *marke* 13.14. 4 *The totall destruction of the whole citie is foretolde.*

21 Then

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe *be* to them that be with childe, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, and [e] wrath ouer this people.

24 And they shall fall on the [f] edge of the sword, and shal be led captiue into all nations, and Hierusalem shall bee troden vnder foote of the Gentiles, vntill the time of the Gentiles bee fulfilled.

25 ✠ ¶ Then there shall bee signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 [1] And mens hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloude, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: [g] for your redemption draweth neere.

29 [6] And he spake to them a parable, Behold, the figge tree, and all trees,

30 When they now shoote forth, yee seeing them, knowe of your owne selues, that sommer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shall not passe, till all *these* things be done.

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 [v] Take heede to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shal it come [h] on all them that dwel on the face of the whole earth.

36 Watch therefore, and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that ye may [i] stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night hee went out, and abode in the mount that is called *the mount* of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

e *By wrath these things are meant, which God sendeth when he is displeased.*

f *Word for word, mouth for the Hebrewes call the edge of a sword, the mouth, because the edge deuoureth.* ✠ *Iud. 13.10. 1 Mac. 12.7. matth. 24.29. marke 13.24.*

g *When the times are expired, appointed for the saluation of the Gentiles, and punishment of the Iewes. And so hee passeth from the destruction of Hierusalem, to the history of the latter iudgement.*

1 *After diuers tempests, the Lord will at the length plainely appeare to deliuer his Church.* ✠ *Rom. 8.19.*

v *We must be sober and watchfull both day and night for the Lords comming, that we be not taken at vnwares.* 1 *Rom. 13.13.*

h *On all men where so euer they be.*

i *You may so appeare, that you will abide the consequence and iudgment of the Iudge without feare.*

CHAP. XXII.

3 Iudas selleth Christ. 7 The Apostles prepare the Passouer. 24 They striue who shall be chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 Hee prayeth in the mount. 44 He sweateth blood. 50 Malchus eare

cut

cut off and healed. 57. 58. 60 Peter denieth Christ thrise. 63 Christ is mocked and strooken, 69 He confesseth himself to be the Sonne of God.

NOw ✠ the [1] feast of vnleauened bread drew neere, which is called the Passeouer.

2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.

3 ✠ [2] Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests and [a] captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were [b] away.

7 ¶ ✠ Then came the day of vnleauened bread, when the Passeouer [c] must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and prepare vs the [d] Passeouer, that we may eate it.

9 And they said to him, Where wilt thou, that we prepare *it?*

10 Then he sayd vnto them, Behold, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And say vnto the goodman of the house, The Master saith vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

12 Then hee shall shew you a great hie chamber trimmed: there make it ready.

13 So they went, and found as hee had sayd vnto them, and made ready the Passeouer.

14 ✠ And when the [e] houre was come, he sate downe, and the twelue Apostles with him.

15 Then hee sayd vnto them, I haue earnestly desired to eate this Passeouer with you, before I [f] suffer.

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thankes, and sayd, Take this, and deuide it among you,

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 ✠ And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after supper *he tooke* § cup, saying, This § cup

✠ Matth. 26.1. marke 14.1.

1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.

✠ Matth. 26.14. marke 14.10.

2 God by his wonderfull prouidence, causeth him to be the minister of our saluation, who was the author of our destruction.

a They that had the charge of keeping the Temple, which were many of the Priests and Bish-p's, as appeareth by the 52. verse of this Chapter.

b Without tumult, resisting to the people which vsed to follow him: and therefore in deede they watched their time, when they knew he was alone in the garden.

✠ Matth. 26.17. marke 14.12.

3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

c By the order appointed by the Law.

d The lambe which was the figure of the Passeouer: And this is spoken by the figure Metonymye, which is very vsuall in the matter of the Sacraments. ✠ Mat. 26.26. marke 14.17. 4 Christ hauing ended the Passeouer according to the order of the Law, sheweth them that this shall be his last banquet with them, after the manner and necessitie of this life. f The earning and twilight, as what time that supper was to be had. g I am put to death. ✠ Matth. 26.26. marke 14.22. Luke 22.19. § Christ establisheth his new Couenant, and his communicating with vs with new figures. § Here be a double Metonymie: for first the veſſell is taken for that which is conteined in the veſſell, as the cup, for the wine, which is in the cup. Then the wine is called the Couenant or Testament, wherein is deed is but the figure of the Testament, or rather of the bloud of Christ, whereby the Testament was made: neither is it a vaine figure, though it be not ioyned with the thing that it representeth.

[h] that newe Testament in my blood, which is sheilde for you.

21 ✠ [6] Yet behold, the [i] hand of him that betrayeth mee, is with me at the table.

22 [7] And truely the Sonne of man goeth as it is appointed: but woe *be* to that man, by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should be, that should doe that.

24 ¶ ✠ [8] And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he sayd vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] bountifull.

26 But ye *shall* not *be* so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 [9] And ye are they which haue continued with mee in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 [*] That yee may eate, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ [10] And the Lord sayd, Simon, Simon, beholde, [11] Satan hath desired you, [l] to winow you as wheate.

32 [12] But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 ✠ [13] And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he sayd, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And hee sayd vnto them, [*] When I sent you without bag, and scrip, and shooes, lacked ye any thing? And they sayd, Nothing.

36 [m] Then he sayd to them, But nowe hee that hath a bag, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in mee, ✠ Euen with the wicked was hee numbred: for doubtlesse those things which *are written* of me, haue an end.

38 And they sayd, Lord, behold, here are two swordes. And

[h] This words that, foreseeth the euerlastingnesse of the Testament, and answereth to the place of Ieremie, Chap. 31. 31. where the new Testament is promised,

✠ Matth. 26. 21. marke 14. 18. psalme 41. 9.

[6] Christ sheweth aforehand that he goeth to death willingly, although he be not ignorant of Iudas treason.

[i] That is, his power, for vse the Hebrewes to speake, as 2. Kings 24. 14. It was the hand of Iosiah in the margent.

[7] Although the decree of Gods prouidence come necessarily to passe, yet it excuseth not the fault of the instruments.

✠ Matth. 20. 25. marke 10. 42.

[8] The Pastours are not called to rule, but to serue.

[k] Heere great riches, for it is meet the exellent to beare Princes with some great title.

[9] Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome.

[*] Matth. 19. 28.

[10] We must alwayes thinke vpon the wiles of Satan lurking for vs.

[11] 1. Pet. 5. 8.

[l] To turne you & scatter you, and also to cast you out.

[12] It is through the prayers of Christ that the elect doe neuer

[13] Hast great zeale, for it is meet the exellent to beare Princes with some great title.

[*] Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome.

[m] Matth. 10. 38. [n] Although he take it by way of an obiection, as if he said, My friends and fellow soldiers, you haue hard hitherto as it were in peace: but now there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and stricke vpon furnishing your selues in armour. And what this armour is, he sheweth by his owne example, who (as prayer afterward in the garden, and reproued Peter for fighting with the sword. ✠ Esa. 53. 12.

vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. ✠ Matth. 26. 41. marke 14. 38. iohn 16. 1. [12] Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. [13] Matth. 10. 9. [m] Although he take it by way of an obiection, as if he said, My friends and fellow soldiers, you haue hard hitherto as it were in peace: but now there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and stricke vpon furnishing your selues in armour. And what this armour is, he sheweth by his owne example, who (as prayer afterward in the garden, and reproued Peter for fighting with the sword. ✠ Esa. 53. 12.

he sayd vnto them, It is inough.

39 ¶ ✤ And he came out, and went (as he was woont) to the mount of Oliues, and his disciples also followed him.

40 ✤ 13 And when hee came to the place, hee sayd to them, Pray, lest ye enter into tentation.

41 14 And hee was drawen aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an a agonie, hee prayed more earnestly: and his sweate was like b drops of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, and came to *his* disciples, and found them sleeping for heauinesse.

46 And he sayd vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

47 ¶ v 16 And while he yet spake, behold a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Nowe when they which were about him, sawe what would follow, they sayd vnto him, Lord, shall wee smite with sword?

50 And one of them smote a seruant of the hie Priest, and stroke off his right eare.

51 Then Iesus answered, and sayde, Suffer *them* thus farre: and he touched his eare, and healed him.

52 18 Then Iesus said vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Be yee come out as vnto a theefe with swords and staues?

53 When I was dayly with you in the Temple, yee stretched not foorth the hands against mee: but this is your very houre, and the p power of darknesse.

54 ¶ x Then tooke they him, and led him, & brought him to the hie Priests house. 19 And Peter followed afarre off.

55 ✤ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine mayd beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

✤ *Matth.26.36. marke 14.32. iohn 18.1.*

✤ *Matth.26.41. marke 14.38.*

13 Christ hath made death acceptable vnto vs, by ouercoming in our name, all the horrours of death, which had ioyned with them the curse of God.

14 Prayers are a sure succour against the most perilous assaults of our enemies.

a *This agonie sheweth that Christ feared much, and was in great distresse: for Christ fought not onely with the feares of death, as other men vse to doe, for so many Martyrs might seeme more constant then Christ, but with the sharpest sufferance of his angry Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes vpon himselfe.*

b *Therefore not onely shew that Christ was true man, but other things also, which the godly haue to consider of, wherein the feares of the redemption of all mankind is contained in the Sonne of God his abasing himselfe to the state of a seruant: such things as no man can sufficiently declare.*

15 Men are verely sluggish, euen in their greatest dangers, vntill Christ stirre them vp. v *Matth.26.47. marke 14.43. iohn 18.3.* 16 Christ is willingly betrayed and taken, that by his disobedience he might deliuer vs, which were guiltie for the betraying of Gods glory. 17 The zeale which enforth vs out of the bounds of our vocation, pleaseth not Christ. 18 Euen very serue of them which take Christ, prouoketh partly their owne crueltie, and partly also that all these things were done by Gods prouidence. p *The power that was power to do euill, to oppresse the light for a season.* x *Matt.26.58.* 19 We haue to behold in Peter an example both of the singular goodnesse of God towards his elect. ✤ *Matth.26.58,69. marke 14.66. iohn 18.25.*

57 But

57 But he denied him, saying, Woman, I know him not.
58 And after a litle while, another man sawe him, and sayde, Thou art also of them. But Peter said, Man, I am not.
59 And about the space of an houre after, a certaine other affirmed, saying, Verily euen this man was with him: for he is also a Galilean.
60 And Peter said, Man, I knowe not what thou sayest. And immediatly while he yet spake, the cocke crewe.
61 Then the Lorde turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how hee had said vnto him, ✠ Before the cocke crow, thou shalt denie me thrise.
62 And Peter went out, and wept bitterly.
63 ¶ [20] ✠ And the men that helde Iesus, mocked him, and stroke him.
64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.
65 And many other things blasphemously spake they against him.
66 ¶ [21] And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their councill,
67 Saying, Art thou that Christ? tell vs. And hee said vnto them, If I tell you, ye will not beleeue it.
68 And if also I aske you, you will not answere me, nor let me goe.
69 Hereafter shall the Sonne of man sit at the right hand of the power of God.
70 Then saide they all, Art thou then the Sonne of God? And he said to them, Ye say, that I am.
71 Then said they, What neede we any further witnesse? for we our selues haue heard it of his owne mouth.

✠ *Mat.26.34. Iohn 13.38.*
20 Christ bare the shame that was due to our faultes.
✠ *Mat.26.67. mar.14.65.*
21 *Math.27.1. marke 15.1. Iohn 18.28.*
21 Christ is wrongfully condemned of blasphemie before the hie Priests iudgement seate, that we might be quit before God from the blasphemie which we deserued.

CAHP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewayle him. 33 He is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dieth. 53 He is buried.

THen [1] the whole multitude of them arose, and led him vnto Pilate.
2 And they began to accuse him, saying, We haue founde this man [2] peruerting the nation, ✠ and forbidding to pay tribute to Cesar, saying, That he is Christ a King.
3 ✠ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.
4 Then said Pilate to the hie Priestes, and to the people, I find no fault in this man.

1 Christ, who is now ready to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his owne sinnes (which were none) but for ours.
2 Corrupting the people, and leading them into errours.
✠ *Matth 22.21. marke 12.17.* ✠ *Matth. 27.11. marke 15.2. Iohn 18.33.*

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [a] Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of [b] Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those daies.

8 And when Herod sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The hie Priests also and Scribes stood foorth, and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and arayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate and Herod were made friendes together: for before they were enemies one to another.

13 ¶ [4] Then Pilate called together the hie Priestes and the [d] rulers, and the people,

14 ✤ And sayd vnto them, Yee haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him.

16 [5] I will therefore chastise him, and let him loose.

17 (For of necessitie he must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 [6] And he said vnto them the third time, But what euil hath he done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loude voices, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And he let loose vnto them him that for insurrection and murther was cast into prison, whome they desired, and deliuered Iesus to doe with him what they would.

26 ¶ [7] And

1 Christ is a laughing stocke to Princes, but to their great smart.
2 This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 33. yeeres, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose again, whilst the Apostles began to preach, and diuers things were done at Hierusalem almost fiuen yeeres after Christs death. This Herod was first into banishment to Lions, about the second yeere of Caius Cæsar.
c Accompanied with his Nobles and souldiers which followed him from Galile.
3 The hatred of godlinesse ioyneth the wicked together.
4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust.
d These whome the Iewes called the Sanhedrin.
✤ Mat. 27. 23. marke 15. 14. Iohn 18. 38.
5 The wisedome of the flesh, at two euils chooseth the lesse but God ouerseth such counsels.
6 Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him.

26 ¶ ✤ 7 And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 8 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed *are the barren*, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, ✤ Fall on vs: and to the hilles, Couer vs.

31 ∴ For if they doe these things to a [a] greene tree, what shall be done to the drie?

32 ¤ And there were two others, which were euill doers, led with him to be slaine.

33 9 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 [10] Then sayd Iesus, Father, forgiue them: for they know not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ 8 And [12] one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same condemnation?

41 We are in deede righteously *here*: for we receiue things worthy of that we haue done: but this man hath done nothing [b] amisse.

42 And hee said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in [i] Paradise.

44 ¶ [13] And it was about the sixt houre: and there was a darkenesse ouer all the land, vntill the ninth houre.

✤ *Matth.* 27. 32. *marke* 15. 21.

7 An example of the outragiousnesse and disorder of souldiers.

8 The triumph of the wicked hath a most terrible ende.

✤ *Isai.* 2. 19. *Hosea.* 10. 8. *reuel.* 6. 16. ∴ 1. *Pet.* 4. 17.

a *All of the sayd, If they doe thus to one that are fruitfull, and alwayes flourishing, and who liue for euer by reason of the Godhead, what will they doe to you, that are vnfruitfull and voyd of all liuely righteousnesse.*

¤ *Matth.* 27. 38. *marke* 15. 27. *iohn* 19. 18.

9 Christ became accursed for vs vpon the Crosse suffering the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies, shewoeth that he is both the Sacrifice and the Priest.

f *Whom God loueth more then all other.*

11 Pilate ✠ vnwares is made a preacher of the kingdome of Christ.

12 *Therefore either we must take that spoken by Matthew and Marke which Matthew saith, or else both of them must lie. Christ. But one of them at the length came vnto the right knowledge of God, beeing throughly*

into the confession worthie all memorie. 11 Christ in the midst of the bubbling of blasphemie vpon the crosse, sheweth in deede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious. b *More then he ought.* i *God made the visible Paradise to be the best part of the world: but that which was hidden with the eye of our minde is the place of euerlasting ioy and saluation, through the goodnesse and mercie of God, a most profane veil of the sinne of the godly, and most quiet and joyfull dwelling.* 13 Christ being vpon at the poynt of death, sheweth himselfe to be God almightie, vnto the blinde.

45 14 And

24 Christ entreth shortly into the very darkenesse of death, for to ouercome death euen within his most secret places. ❧ *Psal.* 31. 6.

25 Christ casteth his very enemies to giue honourable witnesse on his side, so oft as it pleaseth him.

26 Christ gathereth together, and defendeth his little flocke, in the midst of the tormentors. ❧ *Matth.* 27. 57. *Marke* 15. 43. *Iohn* 19. 38.

27 Christ through his famous buriall, confirmeth the trueth both of his death, and resurrection, by the plaine and euident witnesse of Pilate. *b Word for word, dawning, as now beginning, for the light of the former day drawe toward the beginning downe, and that was the day of preparation for the Sabbath which was to be kept the day following.*

28 Christ being set vpon by the deuill and all his instruments, and being euen in death mouth, feareth neuer a one in his forewarde, minding straightwayes to triumph ouer those terrible enemies, without any great endeuour.

45 ¶ And the Sunne was darkened, and the vaile of the Temple rent through the midde.

46 And Iesus cried with a loud voyce, and said, ❧ Father, into thine hands I commend my spirit. And when hee thus had sayd, he gaue vp the ghost.

47 ¶ Nowe when the Centurion sawe what was done, hee glorified God, saying, Of a surete this man was iust.

48 And all the people that came together to that sight, beholding the things, which were done, smote their breasts, and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

50 ¶ ❧ And behold, there was a man named Ioseph, which was a counseller, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, & the Sabbath *b* drewe on.

55 ❧ And the women also that followed after, which came with him from Galile, beheld the sepulchre, and howe his body was layd.

56 And they returned and prepared odours, and ointments, and rested the Sabbath *day* according to the commandement.

CHAP. XXIIII.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels, vnto the Apostles. 13 Christ doeth accompany two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 39 He offereth himselfe to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is carried vp into heauen.

❧ *Marke* 16. 2. *Iohn* 20. 1.

1 Poore silly women, euen beside their expectation are chosen to bee the first witnesses of the resurrection, that there might be no suspition either of deceit or violence.

NOwe the ❧ first *day* of the weeke *a* early in the morning, they came vnto the sepulchre, & brought the odours, which they had prepared, and certaine *women* with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, beholde, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

a Very early, as Marke saith, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day.

6 He

6 He is not here, but is risen: remember ✤ how he spake vnto you when he was yet in Galile,

7 Saying, that the sonne of man must be deliuered into the hands of sinfull men, & be crucified, & the third day rise againe.

8 And they remembred his wordes,

9 [b] And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women with them, which tolde these things vnto the Apostles.

11 But their wordes seemed vnto them, as a fained thing, neither beleeued they them.

12 ✤ [c] Then arose Peter, and ranne vnto the sepulchre, and [d] looked in, and sawe the linnen clothes layd by themselues, and departed wondring in himselfe at that which was come to passe.

13 ¶ [e] ✤ And beholde, two of them went the same day to a towne which was from Hierusalem aboute .lx. furlongs, called Emmaus.

14 And they talked together of all these things [f] were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe nere, and went with them.

16 [g] But their eyes were holden, that they could not knowe him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke and are sad?

18 And [h] the one (named Cleopas) answered, and said vnto him, Art thou only a stranger in Hierusalem, & hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mighty in deede and in word before God, and all people,

20 [i] And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said, that he were aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, But him they saw not.

25 Then he said vnto them, O fooles and slowe of heart to beleeue all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were

✤ (Aap. 9. 22. mat. 17. 23. mar. 8. 31.

b The extremely and dastardly minde of the disciples is vpbrayded by the more courage of women (so wrought by Gods great mercie) to shew that the kingdome of God, goeth forth in extraordinary power.

✤ Iohn 20. 2.

c Christ vrgeth the incredulitie of his disciples, to the fuller setting forth of the truth of his resurrection, lest they should seeme to haue beleeued that too lightly, which they preached afterward to all the world.

d Or, it were bowing downe his head, and seeing the nether, his head folowed him.

e Marke 16. 12.

f The resurrection is proued by two other principles, which were it, and that it was no forged thing I meane of people in their owne behoue, all the circumstances doe declare.

g Were holden lords and stayed God by opposing it for doubts and therefore he holds was not possible that their eyes were dimmed.

h Some of the olde fathers thinke that the other disciple was this one Cleophas, but Epiphanius writing against the Saturnians, saith it was Nathanael, but of that no assurance.

i It appeareth by the condemning of the fauourings of the Prophets, that all their things are vain and ceremonie, which the Euangelists haue put downe in the ruling of Christ.

were holden of him.

28 And they drewe neere vnto the towne, whither they went: and he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, and blessed, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: and he was [1] no more seene of them.

32 And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and while he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Hierusalem, and found the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowen of them in [f] breaking of bread.

36 ¶ [g] And as they spake these things, Iesus himselfe stood in the middes of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? and whereforé doe [2] doubts arise in your hearts?

39 Behold mine handes and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, hee shewed them his handes and feete.

41 And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of broiled fish, and of an honie combe.

43 And he tooke it, and did eate before them.

44 ¶ And hee said vnto them, These are the words, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, & to rise again from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, [h] beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And behold, I doe send the [i] promise of my Father vpon you: but tary yee in the citie of Hierusalem, vntill ye bee endued

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a Suddenly taken away, and therefore we may not imagine that he was there to fetch a horse as could not be seene, but to leaue to vnderstand that he changed his place.

f When he broke bread, which that people vsed, as the Iewes vse yet to this day, at the beginning of their meales, and say a grace.

g Mat. 28.19. Iohn 20.19.

1 The Lord manifested himselfe by certaine and necessary tokens, that he was risen again, and that in the same body which he tooke vpon him.

2 Diuers and double thoughts arise in vs, when we are doubtfull of some matter, and know not what to thinke, or to which opinion we should rather incline.

h The preaching of the Gospel, which was promised to the Prophets and professed in his time, is communicated vnto the Apostles: the summe whereof is, Repentance and remission of sinnes.

i The Apostles who are the preachers of the Gospel, receiuing it from Christ.

i Psal. 22. 28. 68. 32. Isai. 44. 3. Ioel 2. 28. Iohn 14. 16. Acts 1. 4. I will send the holy Ghost come downe from heauen vpon you.

endued with power from on hie.

50 [a] Afterward hee lead them out into Bethanie, and lift vp his hands, and blessed them.

51 And it came to passe, that as he blessed them, [♦] he departed from them, and was carried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, praysing, and laudding God, Amen.

a Christ ouercometh loue to mount, and departing bodily from his disciples, giueth their hearts with the holy Ghost.
♦ Mar. 16. 19. Actes 1. 9.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO Iohn.

CHAP. I.

1 That worde begotten of God before all worldes, 2 and which was euer with the Father, 14 is made man. 16 For what ende Iohn was sent from God: 16 His preaching of Christes office: 29, 30 The recorde that hee hare gaue vnto the Priestes. 40 The calling of Andrewe, 42 of Peter, 43 Philippe, 45 and Nathanael.

IN [a] the [a] beginning [b] was [c] that Word, and that Worde was [d] with God, and that [e] Worde was God.

1 The Sonne of God is of one, and the selfe same essence or nature selfe with God, and of one and the selfe same office or authority with the Father.

2 This same was in the beginning with God.

3 [f] All [f] things were made by it, and [g] without it [h] was made nothing that was made.

a From the beginning of the Scripture. Gen. 1. 1. as though he said that the worde began not then to haue his being, when God began to make all that was made, for the worde was euen from euerlasting

4 [i] In it [k] was life, and that life was [l] the light of men.

5 [m] And that light shineth in the darkenesse, and the darkenesse [n] comprehended it not.

6 ¶ [o] There was a man sent from God, whose name was Iohn.

7 *The* same came for [p] witnesse, to beare witnesse of that light, that all men [q] through him might beleeue.

things that were made, began to be made, and therfore was he before the beginning of all things. b Not his being. c This word, that appeareth not vnto vs as a speaker and doer of things about all other, and pertaineth a diuine power to moue the Word, which is the Sonne of God, and the Lawes of God, which also must are all called the word of God. d This word With, conteineth not the distinction of person in vs. e This word (Word) is the first worde in the Scripture, and is that which the learned call (Substantiuum) and this word (Dabar) the latter in order, and the same which the learned call (verbum actiuum.) f Col. 1. 16. 1 The Sonne of God declareth that same his euerlasting Godhead both by the creating of all things, and also by the gouerning of them, and especially by the excellent giftes of reason and vnderstanding, wherewith he hath beautified man aboue all other creatures. g Paul expoundeth this place, Coloss. 1. 15 and 16. verse &c. h That is in the Father did worke, so did the Sonne worke with him (for hee was alwaies worker with him.) i Of all such things which were made, nothing was made without him. k That is, him: and it is spoken after the manner of the Hebrewes, meaning thereby, that in his power and working power, all life commeth to the world. l To wit, mans then, where all things are made by him, for els he would haue said, Life in him, and not life vnto man. m That force of reason and vnderstanding which is kindled in our minds to acknowledge him the author of so great a beautie. n The light of men is turned into darkenesse, but yet so that there is sufficient enough to make them without excuse. o They could not perceiue nor reach vnto it, to receiue any light of it, neither did not so much as acknowledge him. p Mat. 3. 1. Mar. 1. 4. Luk. 3. 2. q There is no other most full manifestation of the Sonne of God, or his confideration wherof men are so good time blind vp, vnto by Iohn vs yet, who is as it were the herald of Christ. r Through Iohn.

8 Hee was not [o] that light, but was sent to beare witnesse of that light.

9 ¶ This was [p] that true light, which lighteth every man that commeth into the world.

10 ¶ Hee was in the worlde, and the world was [q] made by him: and the world knew him not.

11 He came [r] vnto his owne, and his owne receiued him not.

12 [s] But as many as receiued him, to them he gaue [t] prerogatiue to be [u] sonnes of God, euen to them [v] beleeue in his Name.

13 Which are borne not of blood, nor of the [x] will of the flesh, not of the will of man, but of God.

14 [y] ¶ And that Word was made [z] flesh, and [a] dwelt among vs, (and we [b] sawe the [c] glorie thereof, [d] as the glorie of the only begotten Sonne of the Father) [e] full of grace and trueth.

15 ¶ [f] Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, Hee that commeth [g] after mee, was [h] before me: for he was better then I.

16 [i] And of his fulnesse haue all wee receiued, and [k] grace for grace.

17 For the Lawe was giuen by Moses, but grace, and trueth came by Iesus Christ.

18 [l] No man hath seene God at any time: that onely begotten Sonne, which is in the [m] bosome of the Father, hee hath [n] declared him.

19 ¶ [o] Then this is the record of Iohn, when the Iewes sent

o That light which we speake of in vs, Christ, who onely can lighten our darkenesse.

p When as the Sonne of God saw that men did not acknowledge him by his works, although they were endued with vnderstanding (which he had giuen to them all) he exhibited himself vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him.

q Who only and properly deserueth to be called the light, for he shineth of himself and inlightneth light of nature.

r That person of the Word, was made manifest vnto vs at that time when the worlde was made.

s Heb. 12.2.

t The word turned himself againe, when he came vnto flesh.

u The Sonne being shut out of the nuall of his people, and acknowledged but of a few, doeth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is, to be the sonnes of God.

x He vouchsafed to giue them this preroguatiue to take them to be his children.

y Of that great and corrupt nature of man, which is throughout the Scriptures set as enemie to the Spirit.

z Mat. 1.16. 7 That Sonne, who is God from euerlasting, tooke vpon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him, amongst whome he was conuersant, and vnto whom by sure and vndoubted argumentes he shewed both his natures.

a That is man: for that the part is taken for the whole by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body and a true soule.

b For a season, for when that was ended, he went vp into heauen: for the word which he vseth, doeth import transitorie and not withstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his Spirit. c Mat. 17.2. 2 pet. 1.17. 7 The glory which he speaketh of here, is that manifestation of Christ his mercifull, which was as it were layde open before our eyes in the Sonne of God appeared in flesh.

e This word (as) doeth not in this place betoken a likelinesse, but the truth of the matter, for his meaning is, that we saw such a glory, as beleeuers and no more: for the vse and end he gotten Sonne of God, who is Lord and King ouer all the world.

d He was not ouer by a portion of grace and trueth, but was full of the very fulfilment of grace & trueth.

g Iohn is a faithfull witnesse of the excellencie of Christ.

h That is, He before whom I am sent to prepare him the way: for these words are referred to the time of his calling, & not of his age, for Iohn was sixe moneths elder then he.

i This phrase hath in it a turning of the reason as we call it, as if he should say, a setting of that first which should be last, and that last which should be first: for in plaine speech this is it: He that commeth after me, is better then I am, for he was before me. The like kind of turning the reason we find in Luke 7.47. many sinnes are forgiuen her, because she loued much, which is thus much to say, she loued much, because many sinnes are forgiuen her. 2 Cor. 1.15. and 2.9.

k Christ is the well plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and showed himself to the world.

l That is grace vpon grace, as a man would say, graces heaped one vpon another.

m The true knowledge of God proceedeth only from Iesus Christ. 1 Tim. 6.16. 1 Iohn 4.12.

n Who is neerest to the Father, not only in respect of his loue towardes him, but by the bond of nature, and for that there is nothing betweene them whereby the Father and the Sonne are seuered.

o Recorded him and the word him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the quicknesse of the sight of our minds was not able to perceiue him for whose sake shee hath the Father also.

p Iohn is neither the Messias, nor like to any of the other Prophets, but is the herauld of Christ, who is now present.

Priestes

Priests and Leuites from Hierusalem, to aske him, Who art thou?

20 And hee † confessed and ‖ denied not, and said plainely, I ✠ am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou ‖ that Prophet? And he answered, No.

22 Then said they vnto him, Who art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe?

23 He said, I ✠ am the voyce of him that cryeth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 ‖ Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, ‖ Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one ‖ among you, whom ye know not.

27 ‖ He it is that commeth after me, which was before me, whose shooe latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ ‖ The next day Iohn seeth Iesus comming vnto him, and sayth, Behold ‖ that Lambe of God, which ‖ taketh away the ‖ sinne of the world.

30 This is hee of whom I said, After mee commeth a man, which was before me: for he was better then I.

31 And ‖ I knew him not: but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 ‖ So Iohn bare record, saying, I beheld ‖ that Spirit come downe from heauen, like a doue, and it abode vpon him,

33 And I knew him not: but hee that sent me to baptize with water, he said vnto me, Vpon whome thou shalt see the Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, & bare record that this is ‖ that Sonne of God.

35 ¶ ‖ The next day, Iohn stoode againe, and two of his disciples.

36 ‖ And hee beheld Iesus walking by, and said, Behold

† Isai. 40. 3. mat. 3. 3. luke 3. 4. 12 Christ is the author of Baptisme, and hee Iohn: and therefore the same the end considereth not in Iohn, who is the minister, but wholy in Christ the Lord. ‖ Neuerthe-lesse they proue that the Iewes knewe there should be some change in religion vnder Messias. ✠ Iohn 1. 23. ‖ Iohn 1. 19. ‖ Iohn 1. 15. 27. ‖ Iohn 1. 15. 27. ‖ Iohn 1. 29. ‖ Iohn 1. 36. ‖ Iohn 1. 31. ‖ Iohn 1. 32. ‖ Iohn 1. 35. ‖ Iohn 1. 36. ‖ Iohn 1. 49. ‖ Iohn 1. 37. ‖ Iohn 1. 40. ‖ Iohn 1. 41. ‖ Iohn 1. 45. ‖ Iohn 1. 46. ‖ Iohn 1. 47. ‖ Iohn 1. 48. ‖ Iohn 1. 49. ‖ Iohn 1. 50. ‖ Iohn 1. 51. ‖ Iohn 2. 1. ‖ Iohn 2. 2. ‖ Iohn 2. 3. ‖ Iohn 2. 4. ‖ Iohn 2. 5. ‖ Iohn 2. 6. ‖ Iohn 2. 7. ‖ Iohn 2. 8. ‖ Iohn 2. 9. ‖ Iohn 2. 10. ‖ Iohn 2.

that Lambe of God.

37 [17] And ‖ two disciples heard him speake, & folowed Iesus.

38 Then Iesus turned about, and sawe them follow, and said vnto them, What seeke yee? And they sayd vnto him, Rabbi (which is to say by interpretation, Master) [f] where dwellest thou?

39 He sayd vnto them, Come, and see. They came and sawe where he dwelt, and abode with him that day: for it was about the [g] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and sayde vnto him, Wee haue found that Messias, which is by interpretation, that [h] Christ.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and sayd vnto him, Follow me.

44 Nowe Philip was of Bethsaida, the citie of Andrew and Peter.

45 [18] Philip found Nathanael, and sayd vnto him, Wee haue found him of whome ♣ Moses did write in the Lawe, and the ♣ Prophets, Iesus that sonne of Ioseph, that was of Nazareth.

46 [19] Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said vnto him, Come, & see.

47 [20] Iesus sawe Nathanael comming to him, and sayd of him, Behold in deede an Israelite, in whome is no guile.

48 [21] Nathanael saide vnto him, Whence knowest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the fig tree, I sawe thee.

49 Nathanael answered, and sayd vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and sayd vnto him, Because I sayd vnto thee, I sawe thee vnder the figtree, beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen open, and the Angels of God [i] ascending, and descending vpon that Sonne of man.

17 In this full gathering of the disciples, we haue shewed vnto vs, that the beginning of faith is from God, who calleth vs vnto his sonne by the ministerie of his seruants: whome (so perswading vs) we must also heare, and follow him home, that being instructed by him, we may also instruct others.

f Where is thy lodging?

g The ninth hour.

h That is, anointed, & King after the maner of the Iewish people.

28 The good indeuours ones of the vnlearned God doeth so allowe, that he maketh them waiters to the learned.

♣ Gen.3.15.deut. 18.18.

♣ Isa.4.2.& 40.10. and 42.2.ver.25.3. and 53.14.ezech.34. 23.& 37.24.dan.9.24.

29 We must especially take heede of false perswasions, which fight vp against vs the entrance to Christ.

30 Simple vprightnes discerneth the true Israelites from the false.

31 The ende of miracles is to set before vs Christ the Mediator, and also the onely author of our saluation, that we may apprehend him by faith. ‖ Gen.28.12.

i By these words, the power of God is signified which should appeare in his ministerie by the Angels serving him, as the head of the Church.

CHAP. II.

1 Christ turneth water into wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum, 13 from thence he goeth vp to Hierusalem, 15 and casteth the marchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shalbe destroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did.

And

AND [1] the [a] third day, was there a mariage in Cana a towne
of Galile, and the mother of Iesus was there.
2 And Iesus was called also, & his disciples vnto the mariage.
3 [2] Now when the wine failed, the mother of Iesus said vnto
him, They haue no wine.
4 Iesus sayd vnto her, Woman, what haue I to doe with
thee? mine [b] houre is not yet come.
5 His mother sayd vnto the seruants, Whatsoeuer he sayth
vnto you, doe it.
6 And there were set there sixe [c] waterpots of stone, after
the maner of the purifying of the Iewes, conteining two or three
[d] firkins apiece.
7 And Iesus sayd vnto them, Fill the waterpots with water.
Then they filled them vp to the brim.
8 Then he sayd vnto them, Draw out now and beare vnto
the gouernour of the feast. So they bare it.
9 Now when the gouernour of the feast had tasted the wa-
ter that was made wine, (for he knew not whence it was: but the
seruants which drew the water, knew) the gouernour of the feast
called the bridegrome,
10 And sayd vnto him, All men at the beginning set foorth
good wine, and when men haue [e] well drunke, then that which
is worse: *but* thou hast kept backe the good wine vntill now.
11 This beginning of miracles did Iesus in Cana *a towne* of
Galile, and shewed foorth his glory: and his disciples beleeued
on him.
12 After that, hee went downe into Capernaum, hee and his
mother, and his [f] brethren, and his disciples: but they continued
not many dayes there.
13 [3] For the Iewes Passeouer was at hand. Therefore Iesus
went vp to Hierusalem.
14 [4] And he found in the Temple those that solde oxen, and
sheepe and doues, and changers of money, sitting *there*.
15 Then hee made a scourge of small cordes, and draue them
all out of the Temple with the sheepe and oxen, and powred out
the changers money, and ouerthrew the tables,
16 And sayd vnto them that solde doues, Take these things
hence: make not my Fathers house an house of marchandise.
17 And his disciples remembred, that it was written, ✠ The
[g] zeale of thine house hath eaten me vp.
18 [5] Then answered the Iewes, and sayde vnto him, What
[h] signe shewest thou vnto vs, that thou doest these things?
19 Iesus answered, & said vnto them, ✠ Destroy this Temple,

1 Christ declaring openly in an assembly by a notable miracle, that he hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and sauing vertue and power.
a *After the talke which he had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.*
2 Christ is carefull ynough of our saluation, and therefore hath no neede of others to put him in minde of it.
b *At mine appointed time.*
c *These were vessels appointed for water, wherein they washed themselues.*
d *Euery firkin contained an hundred pounds, at twelue ounces the pound: Whereby we gather that Christ helpe them with a thousand and eight hundred pounds of wine.*
e *Word for word, are drunken: Now this speach, to be drunken, is not alwayes taken in euill part in the Hebrewe tongue, but signifieth sometimes such store and plentifulnes of wine as doeth not passe measure, as Gen. 43.34.*
f *That is, his Cousins.*
3 Christ being made subiect to the Lawe for vs, fulfilleth the Law of the Passeouer.
4 Christ being ordained to purge the Church, doeth with great zeale begin his office both of Priest and Prophet. ✠ *Psal. 69.9.* g *Zeale in this place is taken for a wrathfull indignation, and displeasure of the minde, conceiued of some naughtie and euill dealing towards them whom we loue well.* 5 Against them which to hinder God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen (and they although in vaine would haue it distinguished) vnlesse it be sealed with outward and bodily miracles. h *With what miracle doest thou proue it, that we may see that heauenly power and vertue, which giueth thee authoritie to speake and doe thus?* ✠ *Matth.26.61. and 27.40. marke 14.58.*

and in three dayes I will raiſe it vp againe.

20 Then ſayde the Iewes, Fourtie and ſixe yeares was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he ſpake of the [1] Temple of his body.

22 Aſſoone therefore as he was riſen from the dead his diſciples remembred that he thus ſaid vnto them: and they beleeued the Scripture, and the word which Ieſus had ſaid.

23 Now when hee was at Hieruſalem at the Paſſeouer in the feaſt, many beleeued in his Name, when they ſawe his miracles which he did.

24 [6] But Ieſus did not commit himſelfe vnto them, becauſe he knew them all,

25 [7] And had not needle that any ſhould teſtifie of man: for he knew what was in man.

CHAP. III.

1 Chriſt teacheth Nicodemus the very principles of Chriſtian regeneration. 14 The ſerpent in the wilderneſſe. 23 Iohn baptiſeth, 27 and teacheth no other but he is not Chriſt.

THere [a] was now a man of the Phariſes, named Nicodemus, a [b] ruler of the Iewes.

2 This man came to Ieſus by night, & ſaid vnto him, Rabbi, we know [c] thou art a [d] teacher come frō God: for no man could doe theſe miracles that thou doeſt, [e] except God were with him.

3 [a] Ieſus anſwered, and ſaid vnto him, Verely, verely I ſay vnto thee, except a man bee borne againe, hee can not [4] ſee the [e] kingdome of God.

4 Nicodemus ſaid vnto him, How [f] can a man be borne which is old? can he enter into his mothers wombe againe, & be borne?

5 Ieſus anſwered, Verely, verely I ſay vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the fleſh, is [g] fleſh: and that that is borne of the Spirit, is ſpirit.

7 Marueile not that I ſaid to thee, Ye muſt be borne againe.

8 The winde bloweth were it [h] liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is euery man that is borne of the Spirit.

9 [i] Nicodemus anſwered, and ſayd vnto him, How can theſe things be?

1 *That is, of his body.*

6 *It is not good crediting them, which ſtand onely vpon miracle.*

7 *Chriſt is the ſearcher of hearts, and therefore true God.*

a *There are many ſometimes more vnlearned, then the beſt learned: but in truth the learned as the vnlearned muſt deriue wiſedome of Chriſt only.*

a *A man of great eſtimation, and a ruler amongſt the Iewes.*

b *We know that they are ſent from God to teach vs.*

c *But he is ignorant ſome part of the excellencie of God appeareth. And if Nicodemus had beleeued Chriſt aright, he would not onely haue ſeene that God was with him, but in him, as Paul doth, 2. Cor. 5. 19.*

e *The beginning of Chriſtianity conſiſteth in this, that we knowe our ſinnes not onely to bee corrupt in part, but to be wholy dead in ſinne: ſo that our nature hath needed an vtter renouation, in reſpecting the qualities thereof, which can be done by no other meanes, but by the diuine and heauenly, whereby we were firſt created.* d *That is, get in, enter, or bee partaker of: both of theſe words, verſ. 5.* e *The Church for Chriſt ſhal work in the place, how we come to be children, and to haue right to the ſeede of God.* f *How can I that am old, be borne againe? for he and ſpirit, as of Chriſt his words he hoped to enter ſhe to him.* g *That is, fleſhly, or we, wholy vnchaſte and vnder the wrath of God and therefore the part of (Chriſt) ſignifieth the corrupt nature of man: ſtate as to which it is (ſpirit) that is, the man regenerated into Chriſt through the grace of the holy Ghoſt, whoſe nature is ſpirituall, or immortall, though the fruits of the fleſh remaineth.* h *With ſhee doth worke the Lord as it liſt vs.* i *The better ſorte of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Chriſt onely, becauſe that he is both God and man in heauen, that is to ſay, in ſuch ſort man that he is God alſo, and therefore of infinite: and in ſuch ſort, God, that he is man alſo, and therefore his power is manifeſt vnto vs.*

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily I say vnto thee, we speake that we know, and testifie that we haue seene: but ye receiue not our witnesse.

12 If when I tell you earthly things, ye beleeue not, how should ye beleeue, if I shall tell you of heauenly things?

13 For no man ᵏ ascendeth vp to heauen, but hee that hath descended from heauen, ˡ that Sonne of man which ᵐ is in heauen.

14 ¶ And as Moses lift vp the serpent in the wildernesse, so must that Sonne of man be lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 ¶ ⁿ For God so loued the world, that hee hath giuen his only begotten Sonne, that whosoeuer beleeueth ᵒ in him, should not perish, but haue euerlasting life.

17 ᵛᵖ For God sent not his Sonne into the world, that hee should ᵖ condemne the world, but that the ᵠ world through him might be saued.

18 Hee that beleeueth in him, is not condemned: but hee that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the only begotten Sonne of God.

19 ᵗ ʳ And this is the ˢ condemnation, that the light came into the world, and men loued darkenesse rather then light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, lest his deedes should be reproued.

21 But he that ᵗ doeth trueth, commeth to the light, that his deedes might be made manifest, that they are wrought ᵘ according to God.

22 ¶ After these things, came Iesus and his disciples into the land of Iudea, and there tarried with them, and ˣ baptized.

23 And Iohn also baptized in Enon beside Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

k Or, ascended. l Or, the Sonne of man. m Or, dwelleth. n Or, For so God loued. o Or, on. p Or, And. q Or, For. r Or, But. s Or, iudgement. t Or, hee that. u Or, in God. x Or, dipped.

i You handle doubtfull things and such as you cannot vnderstand for, and yet must beleeue you say: much more things that are of a grosse and vile nature, and you beleeue me not.

k Only Christ can reach to heauenly things, for he was of heauen, &c.

l That is, hath my present state and condition, &c. or rather he is only that Sonne of God, which is my deare to vs.

m Whereas he is God he is here come downe from heauen, that must be vnderstood of his Godhead, and of the manner of his conception for Christ his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spoken of which Christ, to giue vs to vnderstand what he is but our gift, whereof all mens saluation depends, and the blinde of Papists must take the better vnderstanding of you.

prison. ◆ 7 Mat. 21. 32. 1 Cor. 12. 31. ◆ 1 John 3. 2. ᵗ 1 Nothing is but the two sides of the Father, in the beginning of our salutation. and Christ in whom our righteousnesse and glorification is reserued: and faith in the instrument or meane whereby we apprehend it, and the vnderstanding is that which is set before vs to apprehend. ᵛ It is not all one to beleeue in a thing, and to beleeue a thing, for we may not beleeue (in any thing) saue onely in God, but we may beleeue (of any thing) what soeuer, this speach is vsed in the creeds of the Apost. ᵛᵖ 1 John 4. 14. and 12. 47. ᵖ Not Christ, but the despising of Christ doeth condemne. ᵠ That is, so to the end of the world, for as death came ouer the earth, but Christ shall raise the quicke and the dead. ᵠ You must for to death saue the people of the Apost, but whosoeuer shall beleeue in him. ᵗ (Iohn 1. 9. ᵗ Onely the Gentiles is the cause, why men refuse the light that is offered them. ʳ That is the cause of condemnation, which for their fall in sinne, wherein through God his great iudgement they lie vnder and from it, ᵗ That is, doeth the will of God. ᵘ That is, with God, God or in whom going before. ◆ Chapter 4. 1.

25 ¶ Then

25 ¶ Then there arose a question betweene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyond Iorden, to whom ✠ thou barest witnesse, behold, he baptizeth, and all men come to him.

27 Iohn answered, and said, A man [a] can receiue nothing, except it be giuen him from heauen.

28 Yee your selues are my witnesse, that ✠ I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegroom which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therfore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from aboue, is aboue all: he that is of the earth, is of the [a] earth, and [b] speaketh of the earth: hee that is come from heauen, is aboue all.

32 And what hee hath [a] seene and heard, that hee testifieth: but [a] no man receiueth his testimonie.

33 Hee that hath receiued his testimonie, hath sealed that [c] God is true.

34 For hee whom God hath sent, speaketh the words of God: for God giueth [d] not the Spirit by measure.

35 The Father loueth the Sonne, and hath [e] giuen all things into his hand.

36 ✠ Hee that beleeueth in the Sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shall not [f] see life, but the wrath of God abideth on him.

That is, very few. † Rom. 12. ‖ Matth. 1. 17. ‖ Signifieth them to be false and vaine. ✠ Chap. 3. 1. Luke 3. 12. ✠ Shall not enter.

CHAP. IIII.

1 Iesus being weary, asketh drinke of the woman of Samaria. 22 He teacheth the true worship. 26 He confesseth that he is the Messias. 31 His meate. 39 The Samaritans beleeue in him. 46 He healeth the Rulers sonne.

NOw [a] when the Lord knew, how the Pharises had heard, that Iesus made [b] and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

3 He left Iudea, and departed againe into Galile.

4 And he must needes goe through Samaria.

5 ¶ Then came he to a citie of Samaria called Sychar, neere vnto the possession that ✠ Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [a] thus on the well: it was about the [b] sixt houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.

a This teacheth vs to be kept in doing of our dutie, that perhaps by stirres we be remoued from going forward, yet there by vnlawfull meanes or plaine dangers vpon our heads. ✠ Chap. 3. 22.

a Christ hearing the great Pharises enuie, withdraweth the publishing of his doctrine and life with a purpose to call women and strangers, fulfilling the graue counsels of the Scriptures, and defending the true seruice of God, which was debarred to the Iewes, but yet so, that he calleth both of them hee to vnto himselfe as one whom onely all the fathers, and also all the ceremonies of the Law did seeke and long after vnto. ✠ Gen. 33. & 48. 22. Iosh. 24. 32. a Answere in the name of, or, because he was weary. b It was about noone.

§ Some interpreth the disciples of Iohn with a kind exaltation of their maister, to hinder the praise of the Gospell: but Iohn being mindfull of his office, doeth not onely humble all their endeauours, but also teacheth vs plainly there by to giue testimony of Christ, how that in him only the Father hath set foorth his saluation.

✠ Chap. 1. 34.

a What we are apt to goe about to better our state: this is very much to exploration, that they cannot better themselues but by him.

✠ Chap. 3. 20.

b In reading of this matter a place of worke made of the stone of the earth.

c Denoteth often times lies corruption, ignorance, darkenesse &c.

d What he receiueth fully and perfectly. e Chap. 5. 4. Luke 4. 10. ✠ Chap. 3. 36. f Shall not enter.

8 For his disciples were gone away into the citie, to buy meate.

9 Then sayd the woman of Samaria vnto him, How is it, that thou being a Iew, askest drinke of mee, which am a woman of Samaria? For the Iewes [e] meddle not with the Samaritans.

10 Iesus answered and sayd vnto her, If thou knewest [d] the gift of God, and who it is that saieth to thee, Giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee [e] water of life.

11 The woman sayd vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his sonnes, and his cattell?

13 Iesus answered, and sayd vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shalbe in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus sayd vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayd, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.

18 For thou hast had fiue husbands, and he whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman sayd vnto him, Sir, I know that thou art a Prophet.

20 § Our fathers worshipped in this † mountaine, and ye say, that in ¶ Ierusalem is the place where men ought to worship.

21 Iesus sayd vnto her, Woman, beleeue me, the houre commeth, when ye shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye ¶ know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worship the Father in ‖ spirit and truth: for the Father requireth euen such to worship him.

24 ‡ God is a [h] Spirit, and they that worship him, must worship him in spirit and truth.

25 The woman sayd vnto him, I knowe well that Messias

[e] There is no friendship nor familiarity betweene the Iewes, and the Samaritanes.

[d] By this word (The gift of God) we are giuen to vnderstand, that Christ presenteth of pure fauour and mercie, that true ioy, and life of the soule, which Adam had before offered to his posteritie.

[e] This excellent water, that is to say, the assembling here of God, is called liuing water of life, to make a difference betweene it, and the water that should be drawne out of a well and deepe caues: which are very much vsed of the Iewes, Prou. 5. 15. and 9. 18. Ierem. 17. 13.

§ All the religion of the Samaritanes consisteth in the mere bare vpon mountaines, but very vnlike that is to be, vpon the examples of the fathers, preserued, and a foolish opinion of outward things: against which ignorance men haue to set the words and nature of God.

† The name of this mountaine is Garizim, whereupon Iacob built the Samaritanes a temple in the number of Mountaines his house, after the vsuall

Name of Iesus: and make there Memorie his name to liue, Exod. Priest. 20. 24. Iosue 8. ¶ 2. King. 17. 29. ‡ This word (Spirit) is to be taken here, as it is set against that carnall worship, which is called carnall, Hebr. 7. 16. as the ceremoniall worship is confirmed in it selfe, and to be distinct of (Truth) as we set it against a lye, but as we take it in respect of the outward ceremonies of the Law, which did onely shadow that which Christ performed in deede. ‖ 1. Cor. 3. 17. h By the word (Spirit) he meaneth the purer part of the Godhead, and the third person in the Trinitie.

shall

shall come which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marueiled that he talked with a woman: yet no man sayd vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the citie, and said to the men,

29 Come, see a man which hath told me all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But hee said vnto them, I haue meate to eate that yee know not of.

33 Then sayd the disciples betweene themselues, Hath any man brought him meate?

34 Iesus sayd vnto them, My meate is that I may doe the will of him that sent me, and finish his worke.

35 Say not yee, There are yet foure moneths, and then commeth haruest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiueth reward, and gathereth fruite vnto life eternall, that both hee that soweth, and he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth, and an other reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 Nowe many of the Samaritans of that citie beleeued in him, for the saying of the woman which testified, Hee hath told me all things that euer I did.

40 Then when the Samaritans were come vnto him, they besought him, that he would tarie with them: and he abode there two dayes.

41 And many moe beleeued because of his owne word.

42 And they sayd vnto the woman, Nowe wee beleeue, not because of thy saying: for wee haue heard him our selues, and knowe that this is indeede that Christ the Sauiour of the world.

43 ¶ So two dayes after he departed thence, and went into Galile.

44 For Iesus himselfe had testified, that a Prophet hath none honour in his owne country.

45 Then when he was come into Galile, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana of Galile, where hee had made of water, wine. And there was a certaine

ruler

4 Wee may haue care of our bodies, but yet so, that wee preferre willingly and freely the occasion which is offered vnto enlarge the kingdome of God, before all necessities of this life whatsoeuer.

5 When the spirituall corne is ripe, we must not linger, for so the children of this world would condemne vs.

♣ Matt. 9. 37. Luke 10. 2.

6 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the haruest, and there is an excellent agreement betweene them both: and the ministers of them both.

1 That proueth it.

7 The Samaritans doe willingly embrace that, which the Iewes most blasphemously reiected.

8 The disciples of Christ depriue themselues of his benefites, yet Christ prepareth a place for himselfe.

♣ Into the townes and villages of Galile, for he would not make abode in his country of Nazareth, because they despised him, and where (as the other Euangelists write) the efficacie of his doctrine, was hindered through their vnbeliefe.

♣ Matth. 13. 57. Marke 6. 4. Luke 4. 24.

9 Although Christ be absent in body, yet hee worketh mightily in the beleeuers, by his word.

♣ Chap. 2. 1, 11.

1 ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen ready to die.

48 Then saide Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler saide vnto him, Syr, goe downe before my sonne die.

50 Iesus sayde vnto him, Goe thy way, thy sonne liueth: and the man beleeued the worde that Iesus had spoken vnto him, and went his way.

51 And as he was nowe going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they sayde vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was in the same houre in the which Iesus had saide vnto him, Thy sonne liueth. And he beleeued, and all his household.

54 This second miracle did Iesus againe, after hee was come out of Iudea into Galile.

CHAP. V.

1 One lying at the poole, 5 is healed of Christ on the Sabbath: 10 The Iewes that rebuke finde fault with that his deede, 17 he excuseth with the authoritie of his Father. 19. 30 Hee proueth his diuine power by many reasons, 45 and with Moses testimonie.

AFter ✠ that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

2 [1] And there is at Hierusalem by the place of the sheepe, a [a] poole called in Ebrew [b] Bethesda, hauing fiue porches.

3 In the which lay a great multitude of sicke folke, of blind, halte, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 [1] The Iewes therfore said to him that was made whole, It is the Sabbath day: ✠ it is not lawfull for thee to carry thy bed.

11 He

1 Some of Herods successors, for although Herod was not a King, but a Tetrarch, yet the holie writer vseth to call him a King, as well as the people called him a King.

✠ Leuit. 23. 3. deut. 16. 1.

1 There is an Hebrue in old, which Christ speaketh vnto.

a Of whose fountaine diuerse, and read in his plunged in, whereof there ensued not be lost great store of Hierusalem.

b That is to say, the house of powring out, because great store of water was powred out into that place.

b True religion is not more vrgently inioined by any morrow, then by the precepts of religion in Gilo.

✠ Iere. 17. 21.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed and walke?

13 And he that was healed, knewe not who it was: for Iesus had conueied himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayde vnto him, Beholde, thou art made whole: sinne no more, least a worse thing come vnto thee.

15 ¶ The man departed and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 † But Iesus answered them, My Father worketh hitherto, and I worke.

18 ✤ Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was [c] his Father, and made himselfe equall with God.

19 Then answered Iesus, and said vnto them, Verily, verily I say vnto you, The sonne can doe nothing [d] of himselfe, saue that he [e] seeth the Father doe: for whatsoeuer things he doeth, the same things doeth the Sonne [f] in like maner.

20 For the Father loueth the Sonne, and sheweth him all things, whatsoeuer he himselfe doeth, and he will shew him greater workes then these, that ye should marueile.

21 ✤ For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 † Verily, verily I say vnto you, he that heareth my worde, and beleeueth him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 ✤ Verily, verily I say vnto you, the houre shall come, and now is, when the dead shal heare the voice of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And

† The workes of God were about the breach of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne.

✤ Chap. 9. 29.

a This is, his owne and no mans, which they gather by that, that he saith, I and I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himself equall to God.

b Not only minding his Fathers authority, but also without his ayde working equall power.

c This must be vnderstanded of Christ his person, which consisteth of two natures, and not simply of his Godhead: for then he saith that the Father worketh and goeth with him in all things, but not worketh sending when he saith he worketh with his Father, he meaneth his Godhead.

† In like sort, equally and no lesse. Not for that the Father doeth some thing, and then the Sonne worketh after him and doeth the like, but because the might and power of the Father and the Sonne are worke equally and equally together.

d The Father maketh no man partaker of euerlasting life, but in Christ in whom onely also he is truely worshipped.

e This word (Iudgeth) is taken by the figure Synecdoche, for all gouernment. f The seruants are not to be taken, as though they simply denied that God gouerneth the worlde, but as the Iewes had it, which seperate the Father from the Sonne, wherein they do, the Father doth not gouerne the worlde but onely in the person of his Sonne, being made manifest in the flesh: so sayth he after in the verse 30, that he came not to doe his owne will: that is, to doe that is not his owne, chap. 7. 16. of the blind man and his parents sinned not, &c. chap. 9. 3. g The Father is not worshipped but by his Sonne reuealed and apprehended by faith, which is the onely way that leadeth to eternall life. h We are all dead in sinne, and cannot be quickned by any other meanes, then by the word of Christ apprehended by faith.

27 And

27 And hath given him † power also to execute iudgement, in that he is the * Sonne of man.

28 † Marueile not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce.

29 ‡ And they shall come † forth, ✤ that haue done good, vnto the ❧ resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 † I can * doe nothing of mine owne selfe: * as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I ✤ should beare witnesse of my selfe, my witnesse were not † true.

32 † There is another that beareth witnesse of mee, and I know that the witnesse, which he beareth of me, is true.

33 ‡ † Ye sent vnto Iohn, and hee bare witnesse vnto the truth.

34 But I receiue not the record of man: nevertheless these things I say, that ye might be saued.

35 He was a burning, and a shining candle: and ye would for † a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witnesse of me, that the Father sent me.

37 And the ✤ Father himselfe, which hath sent mee, beareth witnesse of me. Ye haue not heard his voice at any time, * neither haue ye seene his shape.

38 And his word haue you not abiding in you: for whom he hath sent, him ye beleeued not.

39 ✤ Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I knowe you, that yee haue not the † loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if an other shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue ✤ honour one of another, and seeke not the honour that commeth of God alone?

45 † Doe not thinke that I will accuse you to my father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: † for he wrote of me.

47 But if ye beleeue not his writings, howe shall yee beleeue my wordes?

† Ioh. 3.35. & 13.3. * Dan. 7.13. 1 That is, high and supreme power to rule and gouerne all things, in so much that his hath power of life and death.

‡ Dan. 12.2. 2 That is, he shall not onely iudge the world as he is God and man, but as he is ordained of his Father to be iudge of the world.

† Ioh. 3.19. 3 All shall appeare before the iudgement seate of Christ at length to be iudged.

4 Faith and holie life onely shall be approued in that iudgement.

✤ Matth. 25.41. 5 Of three sorts.

6 Of those which shall rise vnto euerlasting damnation.

7 Against whom also the reiected shall be condemned, when they which continued in well doing shall be crowned.

† Ioh. 14.10. 8 The Father is the author and approuer of all things which Christ doeth.

* Luke 10.22. 9 As my Father declareth me, who dwelleth in me.

✤ Chap. 8.19. † Rom. 8.39. 1 Ioh. 4.9. 10 Christ is declared to be the onely Sauiour by diuine oracles, and inuincible miracles, and by the testimonies of all the Prophets, but the world wrongfully standing being addicted to false prophets, and desirous to follow their owne, feeth cause of all euil, Ioh. 3.19.

† Ioh. 8.50. ✤ Ioh. 7.18. † Luke 16. 11 If Christ had not come, and spoken vnto them, they had not sinned, but now they haue no excuse for their sinne, Ioh. 15.22. † Gen. 3.15. and 22.18. and 49. 10. deut. 18.15.

CHAP. VI.

Fiue thousand are fed with fiue loaues and two fishes, 15 Christ goeth

great feast from the people. 27 Of his disciples more running; 29 he commeth to them walking on the water. 26 He reasoneth of the true, 37 and everlasting 55 bread of life. 41, 52 The Iewes murmure, 60 and many of the disciples 66 depart from him. 69 The Apostles confesse him to be the Sonne of God.

AFter these things, Iesus went his way ᵃ ouer the sea of Galile, which is Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now the Passeouer, a ✠ feast of the Iewes, was neere.

5 ✠ ¹Then Iesus lift vp *his* eyes, and seeing that a great multitude came vnto him, he sayd vnto Philip, Whence shall we buy bread, that these might eate?

6 (And this hee said to proouе him: for he himselfe knewe what he would doe.)

7 Philip answered him, Two hundreth penie worth of bread is not sufficient for them, that euery one of them may take a little.

8 Then said vnto him one of his disciples, Andrewe, Simon Peters brother,

9 There is a little boy here, which hath fiue barlie loaues, and two fishes: but what are they among so many?

10 And Iesus sayd, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe in number, about fiue thousand.

11 And Iesus tooke the bread, and gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, hee sayd vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men, when they had seene the miracle that Iesus did, sayd, This is of a truth that Prophet that should come into the world.

15 ²When Iesus therefore perceiued that they would come, and take him to make him a King, hee departed againe into a mountaine himselfe alone.

16 ✠ ³When euen was nowe come, his disciples went downe vnto the sea,

17 ∴ And entred into a ship, and went ouer the sea, ᵇ towards Capernaum: and nowe it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blewe.

19 And when they had rowed about fiue and twentie, or thirtie furlongs, they ⁴ saw Iesus walking on the sea, and drawing neere

ᵃ Hee that hee went ouer the lake of Tiberias, is not by reason of the large water, but for the long tract he journey the shorter: therefore he is said to haue gone ouer the mountaine as the passeouer drew nere for fear of a tumult to ryse other.

✠ Leuitic. 23. 5. Deut. 16. 1. ✠ Matth. 14. 18. Mar. 6. 37. Luke 9. 13.

1 They that followe Christ doe sometime hunger, but they are neuer destitute of helpe.

2 Christ is not easily put from his purpose, greatly offended with preposterous worldlings.

3 The godly are oftentimes perill and danger, but Christ comforteth them in time, euen in the middest of the tempests, and bringeth them to the hauen.

✠ Matt. 14. 23. Mar. 6. 47.

ᵇ In Mar. 6. 45. they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

neere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: be not afraid.

21 Then [c] willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Nowe when the people saw that Iesus was not there, neyther his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they sayd vnto him, Rabbi, when camest thou hither?

26 ¶ Iesus answered them, and sayd, Verely, verely I say vnto you, ye seeke me not because ye sawe the miracles, but because ye ate of the loaues, and were filled.

27 [d] Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath [♣] God the Father [e] sealed.

28 Then sayde they vnto him, What shall wee doe, that we might worke the [f] workes of God?

29 [f] Iesus answered, and sayde vnto them, [♣] This is the worke of God, that ye beleeue in him, whom he hath sent.

30 [g] They sayd therefore vnto him, What signe shewest thou then, that we may see it, & beleeue thee? what doest thou worke?

31 Our fathers did eate Manna in the desert, as it is [7] written, He gaue them bread from heauen to eate.

32 [7] Then Iesus said vnto them, Verely, verely I say vnto you, Moses gaue you not [h] that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they sayde vnto him, Lorde, euermore giue vs this bread.

35 And Iesus said vnto them, I am that bread [i] of life: he that commeth to me, shall not hunger, and he that beleeueth in me, shall neuer thirst.

36 But I said vnto you, that ye also haue seene mee, and beleeue not.

c They were afraid at the first sight when they knew him not, they became more sure, and took him willingly into the ship, whom they shunned and fled from before.

♣ They that seeke the kingdome of heauen lacke nothing: notwithstanding the Gospel is not the foode of the belly, but of the minde.

d Before your labour and power.

♣ Chap. 5. 31. note. 3. 27. and 17. 3.

e That is, whome God the Father hath distinguished from all other men by planting his owne vertue in him, as though he had sealed him with his seale, that he might be a liuely patterne and representer of him: and that more is, he hath sent him to this office, to reuocate vs more to God, and to bring vs to euerlasting life, which is onely proper to God.

f Which pleaseth God: for they thinke that euerlasting life hangeth vpon the obseruation of fulfilling the Lawe: therefore Christ exhorteth them not to do such.

g Men tormente themselues in vaine, when they goe about to please God without faith.

♣ 1. John 3. 23.

7 That is, this is the worde that God requireth, that you beleeue in me, and therefore he calleth them vnto faith.

6 The spirituall vertue of Christ is contemned of them which are desirous of sensible miracles. 7 2. sam. 16. 14. note. 11. 7 psal. 78. 24. 7 Christ, who is the true and onely author and giuer of eternall life, was figured vnto the Fathers in Manna. h Nehemiah shut Manna was shall giue heauenly bread, and saith that he himself is that true bread, because he feedeth vnto the true and euerlasting life. And as for that, that Paul 1. Cor. 10. calleth Manna spirituall foode, it maketh nothing against this place, for he speaketh the thing selfe with the figure: but in this whole disputation, Christ dealeth with the figure after their owne opinion and conceit of the matter, and they had no further consideration of the Manna, but in that it fedde the belly.

i Which liueth, and giueth life.

37 [s] All that the Father giueth mee, shall come to me: and him that commeth to me, I cast not away.

38 For I came downe from heauen, not to doe mine [t] owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent mee, that of all which hee hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 [u] The Iewes then murmured at him, because hee sayd, I am that bread, which is come downe from heauen.

42 And they sayd, [x] Is not this Iesus that sonne of Ioseph, whose father and mother wee knowe? how then saith he, I came downe from heauen?

43 Iesus then answered, and sayde vnto them, Murmure not among your selues.

44 No man can come to mee, except the Father, which hath sent me, draw him: and I will raise him vp at the last day.

45 It is written in the [y] Prophets, And they shalbe all [z] taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 [a] Not that any man hath seene the Father, [b] saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, hee that beleeueth in mee, hath euerlasting life.

48 [c] I am that bread of life.

49 [d] Your fathers did eate Manna in the wildernesse, and are dead.

50 [e] This is that bread, which commeth downe from heauen, that he which eateth of it, should not die.

51 [f] I am that [g] liuing bread, which came downe from heauen: if any man [h] eate of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 [i] Then the Iewes stroue among themselues, saying, How can this man giue vs [k] his flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue [l] no life in you.

54 Whosoeuer [m] eateth my flesh, and drinketh my blood,

s The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore such in Christ Iesus is a sure witnesse of our election, and therefore of our glorification, which is to come.

t Looke aboue, chap. 5. verse 30.

u Seeing and beleeuing are ioyned together; for there is no other kinde of seeing which is generall, which the wicked haue, for they see but haue no feeleth of that kinde of seeing, which is proper to the elect.

x Flesh cannot perceiue spirituall things, and therefore the beginning of our saluation commeth from God, who teacheth our mindes, so that we being inspired of him, may abide to be instructed and taught by Christ.

y Mat. 13. 15.

z Isa. 54. 13. Ier. 31. 33.

a In the bookes of the Prophets, for the olde Testament was diuided by them into three parts, into the Law, the Prophets, and the Holy writ.

b Ye wis, they shalbe children of the Church, for so the Prophet Esay expoundeth it, chap. 54. 13. that is to say, ordained to life. Act. 13. 48. and therefore the knowledge of the heauenly truth, & the gift and worke of God, and standeth not in any power of men. c Mat. 11. 27. d If the Sonne only hath seene the Father, then is he only that can teach and instruct vs truly. e The true vse of Sacraments is to vtterd from them to the thing in selfe, that is, to Christ: by the partaking of whom only, we get euerlasting life. f Exo. 16. 15. g He pointed out himselfe, when he spake these words. h Christ being sent from the Father is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meate and drinke are to the vse of this transitorie life. i Which giueth life to the world. k That is to say, whosoeuer a partaker of Christ in deede, who is our foode. l Flesh cannot put a difference betweene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith; and therefore it vnderstandeth not: yet notwithstanding the truth must be preached and taught. m If Christ be present, life is present, but when Christ is absent, then death reigns. n 1. Cor. 11. 27.

hath

hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 Hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that liuing Father hath sent me, so liue I by the [u] Father, and he that eateth me, euen he shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are deade. Hee that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as hee taught in Capernaum.

60 [11] Many therefore of his disciples (when they heard this) sayde, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if yee shoulde see that Sonne of man ascende vp [x] where he was before?

63 [14] It is the [y] spirit that quickeneth: the flesh profiteth nothing: the words that I speake vnto you, are spirite and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And hee saide, Therefore sayde I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [17] From that time, many of his disciples went backe, and walked no more with him.

67 Then sayde Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whome shall we goe? thou hast the wordes of eternall life:

69 And we beleeue and knowe that thou art that Christ that sonne of the liuing God.

70 [18] Iesus answered them, Haue not I [z] chosen you twelue, and one of you is a deuil?

71 Nowe he spake it of Iudas Iscariot the *sonne* of Simon: for hee it was that should betray him, though hee was one of the twelue.

t *In that that Christ is man, he receiueth that power, which quickeneth and giueth life to them that are his, of his Father: and he ascribeth the word (That) to make a difference betweene him and all other fathers. As Christ his meaning is, that though he be man, yet he hath comfort of no other, but because that flesh of his liueth by the Father, that is to say, doeth sucke and draw out of the Father that power which it hath to giue life.*

u 13 The reason of man cannot comprehende the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe.

x *Chap. 3. 13.*

y 14 The flesh of Christ doeth therefore quicken vs, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.

z *Some, that is, that power which floweth from the Godhead, vnto the flesh of Christ, which otherwise were nothing but flesh, hath to giue vs life, and to giue life to vs.* 15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluation (vnlesse it be a fewe, which be knowen through the singular gift of God.) 16 The number of the professours of Christ is very small, and of many them also there be some hypocrites, and worse then all other. *Ezech. 36. 28.*

CHAP. VII.

2 *Christ, after his cousins were gone vp to the feast of Tabernacles,* 10 *goeth thither priuily.* 12 *The peoples sundrie opinions of him.* 14 *Hee teacheth in the Temple.* 32 *The priests commaund to take him.* 41 *Strife among the multitude about him,* 47 *and betweene the Pharises and the officers that were sent to take him,* 50 *and Nicodemus.*

AFter these things, Iesus walked in Galile, and woulde not walke in Iudea: for the Iewes sought to kill him.

2 Nowe the Iewes ✣ [a] feast of the Tabernacles was at hande.

3 [1] His brethren therefore sayde vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to be famous. If thou doest these things, shewe thy selfe to the world.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then Iesus saide vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I testifie of it, that the workes thereof are euill.

8 Go ye vp vnto this feast: I wil not go vp yet vnto this feast, ✣ for my time is not yet fulfilled.

9 ¶ These things hee sayde vnto them, and abode still in Galile.

10 [3] But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as *it were* priuily.

11 Then the Iewes sought him at the feast, and saide, Where is hee?

12 And much murmuring was there of him among the people. Some said, He is a good man: other saide, Nay: but he deceiueth the people.

13 Howbeit no man spake [c] openly of him for feare of the Iewes.

14 [4] Now when [d] halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

16 [5] Iesus answered them, and sayde, [e] My doctrine is not mine, but his that sent me.

17 If any man will doe his will, hee shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 [6] He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 [7] Did not Moses giue you a Lawe, and *yet* none of you keepeth the lawe? [8] Why goe ye about to kill me?

✣ *Leuit. 23. 34.*

a This feast was so called, because of the boothes and tents which they pight of diuers kinds of leaues, and sat vnder them seuen dayes together, all which time the feast lasted.

1 The grace of God commeth not by inheritance, but it is a gift that commeth other waies: whereby it commeth to passe, that oftentimes the children of God suffer more affliction by their owne kinsfolkes, then by strangers.

b Not kinsfolke: for so vse the Hebrewes to speake.

2 We must not followe the foolish desires of our friends.

✣ *Chap. 8. 20.*

3 An example of horrible confusion in the very bosome of the Church. The Pastors oppresse the people with terrour & feare: the people seeke Christ, when he appeareth not: when he offereth himselfe, they neglect him. Some also that know him, condemne him rashly: a very fewe thinke well of him, and that in secrete.

c Or, boldly and freely: For the chiefe of the Iewes sought nothing so much, as to haue his name and fame.

4 Christ striueth with goodnesse against the wickednesse of the worlde: in the meane season the most part of men take occasion of offence euen by that same, where by they ought to haue bene stirred vp to embrace Christ. *d About the fourth day of the feast.* *5 Therefore are there Iewes to whome the Gospel sounoeth well, because the studie of godlinesse is very rare.* *e Loue about chap. 5. verse 22. and hee speaketh this after the opinion of the Iewes, as if hee saide, My doctrine is not mine, that is, it is not his whome you take to be a man as others are, and therefore yet Light by him, but it is his that sent me.* *6 The true doctrine of saluation differeth from the false in this, that the same seeketh foorth the glory of God, and this by pulling vp of men, darkeneth the glory of God.* ✣ *Exod. 24. 3.* *7 None doe more confidently boast themselues to bee the defenders of the Lawe of God, then they that doe most impudently breake it.* ✣ *Chap. 5. 18.*

20 The

20 The people answered, and sayd, Thou hast a deuill: who goeth about to kill thee?

21 [8] Iesus answered, & sayd to them, I haue done one worke, and ye all marualle.

22 ✣ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the ✣ fathers) and ye on the Sabbath *day* circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the [f] Law of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath *day*?

24 [9] Iudge not [g] according to the appearance, but iudge righteous iudgement.

25 ¶ [10] Then said some of them of Hierusalem, Is not this he, whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know in deed that this is in deed that Christ?

27 [11] Howbeit we know this man whence he is: but when that Christ commeth, no man shall know whence he is.

28 ¶ [12] Then cried Iesus in the Temple as he taught, saying, Ye both know me, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whome ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 [13] Then they sought to take him, but no man laide hands on him, because his houre was not yet come.

31 Now many of the people beleeued in him, and said, When that Christ commeth, will hee doe moe miracles then this man hath done?

32 [14] The Pharises heard that the people murmured these things of him, and the Pharises, and the hie Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I a litle while with you: and then goe I vnto him that sent me.

34 [15] Ye shall seeke me, and shall not finde *me*, and where I am, can ye not come.

35 Then said the Iewes amongs themselues, Whither will he goe, that we shall not finde him? Will he go vnto them that are [h] dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he said, Ye shall seeke mee, and shall not finde *me*? and where I am, cannot ye come?

37 [15] Nowe in the [i] last *and* ✣ great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come vnto me, and drinke.

8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods workes amongst which the loue of our neighbour is the chiefest.

✣ *Leuit.* 12. 3.

✣ *Gene.* 17. 10.

f *That is to say if the lawe of circumcision which Moses gaue so of so great account amongst you, that you dooke not to circumcise vpon the Sabbath, doe you rightly reproue me for healing a man throughly?*

g *Deut.* 1. 16.

9 We must iudge according to the truth of things, least the persons of men doe turne vs and carie vs away.

h *By the Greeks that I make (for I seeme to be but an alien and vagrant of Galile, and a carpenters sonne, whom no man maketh account of: but marke the matter it selfe well, and iudge the truth by the same.*

10 Many doe maruell that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God.

11 Men are very wilie to procure stops and stayes to themselues.

12 The truth of Christ doth not hang vpon the iudgement of man. 13 The wicked cannot doe what they list, but what God hath appointed. 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they despised when they were present. 15 *Chap.* 13. 33. h *Words for words (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed among the Gentiles,* 1. *Pet.* 1. 1.

15 There are two principles of our saluation: the one is, to be throughly touched with a true feeling of our extreme pouertie: the other, to seeke in Christ onely (whome we catch holde on by faith) the aboundance of all good things. i *The last day of the feast of Tabernacles, that is, the eight day, was a high day, as the first.* ✣ *Leuit.* 23. 36.

38 He that beleeueth in me, k as sayth the Scripture, out of his belly shall flowe riuers of water of life.

39 (* This spake hee of the Spirit which they that beleeued in him, should receiue: for the l holy Ghost was not yet giuen, because that Iesus was not yet m glorified.)

40 n So many of the people, when they heard this saying, said, ° Of a trueth this is that Prophet.

41 Other said, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 p Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-leem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layde hands on him.

45 q Then came the officers to the hie Priests and Pharises, and they said vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 r Doeth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd vnto them, (* he that came to Iesus by night, and was one of them)

51 Doeth our Law iudge a man before it heare him, * and know s what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 t And euery man went vnto his owne house.

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k Deut. 8. 15.

l This is vnwrested words for words in any place, but is so much to be taken out of many places where mention is made of the gifts of the holy Ghost, as Ioel 2. Esai. 44. but especially in Esai. 55.

m Ioel 2. 28. act. 2. 33.

n What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleeued in him should receiue, so that by the name of holy Ghost, are meant the vertues and mighty workings of the holy Ghost.

o That is, ghostly things were not yet seene and perceiued, which were to shew and set forth the glory of the onely begotten.

p There is contention euen in the Church it self about the chiefe point of religion: neither hath Christ any more cruell enemies, then those that occupie the seat of truth, yet can not they doe what they would.

° Deut. 18. 15. p Micah 5. 2. matth. 2. 5. q God from heauen scorneth such as are in their owne conceites. r False pastours are so fond & foolish, that they esteeme the Church of God according to the multitude and outward shew. s Chapter 3. 2. * Deut. 17. 8. and 19. 15. t When sin hath committed, who is accused. 19 There is no counsell against the Lord.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Pharisei aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham sawe Christes day.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and hee sate downe, and taught them.

3 a Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the midde,

4 And said vnto him, Master, wee found this woman committing adulterie, euen in the very act.

5 * Now Moses in our Law commanded, that such should be stoned: what sayest thou therefore?

6 And this they sayd to tempt him, that they might haue, whereof

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a Whiles the wicked goe about to make a shew for good men, they make a snare for themselues.

* Leuit. 20. 10.

whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 [a] And while they continued asking him, hee lift himselfe vp, and said vnto them, [♣] Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 [b] When Iesus had lift vp himselfe againe, and saw no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither doe I condemne thee: goe and sinne no more.

12 [c] Then spake Iesus againe vnto them, saying, I [♣] am that light of the world: he that followeth me, shal not walke in darkenesse, but shall haue that light of life.

13 [d] The Pharises therefore said vnto him, [e] Thou beerest recorde of thy selfe: thy record is not true.

14 [f] Iesus answered, and said vnto them, [g] Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I [h] iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, [i] that the testimonie of two men is true.

18 [k] I am one that beare witnesse of my selfe, and the Father that sent me, beareth witnes of me.

19 [l] Then said they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor that Father of mine. If ye had knowen me, ye should haue knowen [§] Father of mine also.

20 These wordes spake Iesus in the [m] treasurie, as he taught in the Temple, and no man laid hands on him: [n] for his houre was not yet come.

21 [o] Then sayd Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because hee sayth, Whither I goe, can ye not come?

1 Against hypocrites which are very seuere iudges against other men, and faster them selues in their owne sinnes.

♣ *Deut.* 17.7.

2 Christ would not take vpon him the ciuil Magistrates office: he contented himselfe to bring sinners to faith and repentance.

3 The world which is blinde in it selfe, can not come to haue any light but in Christ onely.

♣ *Chap.* 9.4. and 9.5.

4 Christ is without all exception, the best witnes of the truth, for he was sent by his Father for that purpose, and was by him approued to y world by infinite miracles.

a *Then beareth witnes of thy selfe, which is alway by all mens opinion in naught, and for a man to commend himselfe, is very discommendable.*

b *That which he demaundeth afore, Chap.* 5.31. *must be taken by a manner of granting, for in that place he found himself to farre what in the humane of his bewayes which is knowledged nothing in Christ but his humanitie, and therefore he was content they should spit at him by his owne will, rather than if it were otherwise confirmed. But in this place hee standeth for the maiestie of his Godhead, and preacheth his Father, who is his witnes, and agreeth with him.*

c *I doe now teach you, I condemne no man: but if I did so do it, I might lawfully do it, for I am not alone, but my Father is with me.*

5 *Deut.* 17.6. and 19.15. *mat.* 18.16. 2. *cor.* 13.1. *heb.* 10.28.

d *The Godhead is plainly distinguished from the manhood, else there were not two witnesses for the parties accused is not taken for a witnesse.*

6 No man can know God, but in Christ onely.

e *This was some place appointed for the gathering of the offrings.*

7 We liue and die at the pleasure of God and not of men: Therefore this one thing requireth that wee goe forward cheerefully in our vocation.

8 Because that man doe naturally abhorre heauenly things, no man can be a fit disciple of Christ, vnlesse the Spirite of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it refuseth the light that is offered vnto it.

23 And he sayd vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I said therefore vnto you, That ye shal die in your sinnes: for except ye beleeue that I am he, ye shall die in your sinnes.

25 [p] Then said they vnto him, Who art thou? And Iesus said vnto them, Euen [f] the same thing that I said vnto you from the beginning.

26 [10] I haue many things to say, and to iudge of you: but hee that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 [11] They vnderstoode not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp [g] Sonne of man, then shall ye know that I am he, & that I doe nothing of my self, but as the Father hath taught me, [q] I speake these things.

29 For he that sent me, is with mee: the Father hath not left me alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 [12] Then sayd Iesus to the Iewes which beleeued in him, If ye continue in my worde, ye are verely my disciples,

32 And shall know the trueth, and the trueth shall [s] make you free.

33 [h] They answered him, We be [i] Abrahams seede, & were neuer bond to any man: why saiest thou then, Ye shalbe made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the [♦] seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, yee shall bee free in deede.

37 [13] I knowe that yee are Abrahams seede, but yee seeke to kill me, because my worde hath no place in you.

38 I speake that which I haue seene with my Father: and yee doe that which ye haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If yee were Abrahams children, yee would doe the workes of Abraham.

40 But now yee goe about to kill mee, a man that haue tolde you [t] trueth, which I haue heard of God: this did not Abraham.

41 Ye do the works of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then would ye loue me: for I proceeded foorth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my [k] talke? because yee can not heare my worde.

44 [♦] Yee are of your father the deuill, and the lustes of your father ye wil doe: he hath bin a murtherer from the [l] beginning,

and

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[p] He shall at length know who Christ is, which wil diligently heare, what he layth.

[f] That is, I am Christ, and the sauiour sent to you from the beginning that I was.

[q] God is the reuenger of Christes doctrine despised.

[11] Euen the contempt of Christ maketh for his glory: which thing his enemies shall feele at length to their great smart.

[12] The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the trueth, they may be deliuered from the most grieuous burden of sinne, into the true libertie of righteousnesse and life.

[g] From the seruice of sinne.

[h] Some of the multitude, not they that beleeued: for this is not the speach of men that consent vnto him, but of men that are against him.

[i] Borne and begotten of Abraham.

[♦] Rom. 6. 20. 2. pet. 2. 19.

[13] Our wicked nature declareth, that we are plainely borne of a deuilish nature: But we are changed, and made of the houshold of God, according to the couenant which he made with Abraham by Christ only, apprehended and laid hold on by faith: which faith is knowen by a godly and honest life.

[k] Or language, or though he speak, yet doe ye not vnderstande what I say, sith if I speake in a strange and an vnknowen language to you. [♦] 1. Iohn 3. 8. [l] From the beginning of the world: for as soone as man was made the deuil cast him headlong into death.

and [m] abode not in the [n] truth, because there is no truth in him. When hee speaketh a lie, then speaketh hee of his [o] owne: for he is a liar, and the [p] father thereof.

45 And because I tell you the truth, ye beleeue me not.

46 [14] Which of you can rebuke me of sinne? and if I say the truth, why doe ye not beleeue me?

47 ✤ He that is of God, heareth Gods wordes: yee therefore heare them not, because ye are not of God.

48 [15] Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne prayse: but there is one [q] that seeketh it, and iudgeth.

51 [16] Verely, verely I say vnto you, If a man keepe my word, he shall neuer [r] see death.

52 [17] Then said the Iewes to him, Now know wee that thou hast a deuil. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 [18] Iesus answered, If I honour my selfe, mine honour is [s] nothing worth: it is my Father that honoureth me, whom yee say, that he is your God.

55 [19] Yet ye haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 [20] Your father Abraham [t] reioyced to see my [u] day, and he [x] saw it, and was glad.

57 Then sayd the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou seene Abraham?

58 Iesus sayd vnto them, Verely, verely I say vnto you, before Abraham was, I [y] am.

59 [21] Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

m. That is, would not confesse, or remained not.
n That is, so faithfulnesse and vprightnesse, that nothing is hid vnto him.
o Euen of his owne head, and of his owne braine or disposition.
p The author thereof.
14 Christ did throughly execute the office that his Father enioyned him. ✤ 1. John 4. 8.
15 The enemies of Christ make their bragge for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the person of his sonne.
q That is, that will reuenge both your dishonour of me, and of him.
16 The onely doctrine of the Gospel apprehended by faith, is a sure remedie against death.
r That is, he shall not feele it: for euen in the middest of death, the faithfull see life.
17 Against them which abuse the glory of the Saints, to darken Christs glory.
18 There is nothing farther off from all ambition then Christ, but his Father hath set him aboue all

things. s This is spoken by maner of a graunt: as if he had said, Be it so, let this report which I giue of my selfe, be of no force: yet there is another that glorifieth me, that is that honoureth my Name. 19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word. 20 The vertue of Christ shewed it selfe through all former ages in the fathers, for they saw in the promises, that he should come, and did very ioyfully lay hold of him with a liuely faith. t Was very desirous. u A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing. x With the eyes of faith, Hebr. 11. 13. y Christ as he was God, was before Abraham: and hee was the Lambe slaine from the beginning of the world. 21 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

CHAP. IX.

1 Christ giueth sight on the Sabbath day, to him that was borne blinde: 13 Whome, after hee had long reasoned against the Pharises, 22. 35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the euerlasting light.

And

AND [1] as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 [2] I must worke the workes of him that sent me, while it is [b] day: the night commeth when no man can worke.

5 As long as I am in the worlde, [♣] I am the light of the world.

6 [3] Assoone as he had thus spoken, hee spat on the ground, and made clay of the spettle, and anointed the eyes of the blind with the clay,

7 And said vnto him, Go wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came againe seeing.

8 [4] Now the neighbours and they that had seene him before, when he was blind, sayd, Is not this he that sate and begged?

9 Some said, This is he: and other said, Hee is like him: but he himselfe sayd, I am he.

10 Therefore they said vnto him, How were thine eyes [c] opened?

11 Hee answered, and sayd, The man that is called Iesus, made clay, and anoynted mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they sayd vnto him, Where is he? He sayd, I can not tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath *day*, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laied clay vpon mine eyes, and I washed, and doe see.

16 [5] Then said some of the Pharises, This man is not of God, because he keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blind againe, What sayest thou of him, because he hath opened thine eyes? And he said, Hee is a Prophet.

18 Then the Iewes did not beleeue him, that hee had bene blind, and receiued his sight, vntill they had called the parents of him that had receiued sight.

19 And

1 Sinne is the beginning euen of all bodily diseases, and yet doeth it not follow, that God alway respecteth their sinnes, whom he most sharpely punisheth.

a Christ reasoneth here, as his disciples thought, which presuppose that there come no disease but for sinne, neyther is he answereth that there was an other cause of this mans blindnesse, and that was, that God his worke might be seene.

2 The workes of Christ, are as it were a light, which lighten the darkenesse of the world.

b By day he meaneth the light, that is, the light sure doctrine of the heauenly truth: and by night is meant the darkenesse which commeth by the obscurities of the same doctrine.

♣ Chap. 1. 9. and 8. 12. and 12. 35.

3 Christ healing the man borne blind, by taking the figure of clay, and afterward the figure of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe restore both his body and soule: and yet so, that he himself commeth first of his owne accord to heale vs.

4 A true image of Ethnes, who as they are of nature blind, doe neither themselues receiue the light that is offered vnto them, nor suffer it to other, and yet make a great adoe amongst themselues, when they cannot receiue any light.

5 This is an Hebrew kinde of speech, for they call a mans eyes shut, when they cannot receiue any light: And therefore they are sayde to haue their eyes opened, which of blinde men are made to see. ¶ Religion is not assaulted by any meanes more, then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.

19 And

19 And they asked them, saying, Is this your sonne, whome yee say was borne blinde? Howe doeth hee nowe see then?

20 His parents answered them, and sayd, Wee know that this is our sonne, and that he was borne blind:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: hee is olde inough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that he was Christ, he should be *excommunicate* out of the Synagogue.

23 Therefore saide his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and sayd vnto him, [d] Giue glory vnto God: we know that this man is a [e] sinner.

25 Then he answered, and sayd, Whether hee be a sinner or no, I cannot tell: one thing I know, that I was blind, and nowe I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will yee also be his disciples?

28 [f] Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man wee know not from whence he is.

30 The man answered, and said vnto them, Doubtlesse, this is a marueilous thing, that yee know not whence he is, and yet hee hath opened mine eyes.

31 Nowe we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, hee could haue done nothing.

34 They answered, and sayde vnto him, [g] Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 [7] Iesus heard that they had cast him out: and when hee had found him, hee sayd vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and sayd, Who is he, Lord, that I might beleeue in him?

37 And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord, I beleeue, and worshipped him.

39 [8] And

d *A solemne oth, whereby men were constrained to confesse their sinne before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore for thou renouncest his mercie, and diest blinde, rather to confesse the whole matter openly, then to lie before him, Iosh. 7. 19. 1 Sam. 6. 5.*

e *He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an error of sinning.*

f *Proud wicked doue must needs at length breake forth, when hath in vaine birth bid vnder a vaile of godlinesse.*

g *Thus are easily excommunicate, and as we see to day, there is nothing in their last sinne.*

7 *Most happy is their sinne, which are cast further out of the Church of the wicked (which proudly boast themselues of the name of the Church) that Christ may come nearer to them.*

8 *And*

39 [g] And Iesus said, I am come vnto [g] iudgement into this world, that they [h] which see not, might see: and that they ✤ which see, might be made blind.

40 And some of the Pharises which were with him, heard these things, and sayd vnto him, Are we blind also?

41 Iesus sayd vnto them, If ye were blind, yee should not haue sinne: but nowe yee say, We see: therefore your sinne remaineth.

g Christ doth lighten all them by the preaching of the Gospell, which acknowledge their owne darknesse, but such as seeme to themselues to see clerely inough, whose eye altogether blindeth, of which sort are they oftentimes, which haue the first place in the Church. g *With great power and authoritie to doe what is right: as if he sayd, that men take vpon them to gouerne the people of God after their owne will, as though they serue all things, and no man but they: but I will rule after other wise then these men doe: for whom they account for blind men, them will I lighten, and such as take themselues to be wise, them will I shewe to be most grosse darkenesse of ignorance.* h *In these words (of seeing and not seeing) there is a sweet sounding and check to the Pharises: for they thought all men blinde but themselues.* ✤ *Chap. 3. 17. and 12. 47.*

CHAP. X.

1 *Christ proueth that the Pharises are the euill shepheards,* 8 *and by many reasons, that himselfe* 11. 14 *is the good shepheard:* 19 *And thereof dissension ariseth.* 31 *They take vp stones,* 39 *and go about to take him, but he escapeth.*

VErely, [i] verely I say vnto you, Hee that entreth not in by the doore into the sheepfold, but climeth vp another way, he is a theefe and a robber.

2 But he that goeth in by the doore, is the sheepheard of the sheepe.

3 To him the [a] porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they knowe his voyce.

5 And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers.

6 This [b] parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am that doore of the sheepe.

8 [z] All, that [c] euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 [3] I am the doore: by me if any man enter in, hee shall be saued, and shall [d] go in, and go out, and find pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

i Seeing that by Christ onely we haue accesse to the Father, there are neither other true sheepheards, then they which come to Christ themselues and bring other thither also, neither is any to be thought the true sheepefold, but that which is gathered to Christ.

a *In those dayes they vsed to haue a porter alwayes sitting at the doore, and therefore he speaketh after the maner of those dayes.*

b *This word (parable) which the Euangelist vseth here, signifieth a darke kinde of speech, when words are taken from their naturall meaning, to signifie another thing by it.*

z It maketh no matter how many, neither howe olde the false teachers haue bene. c *These large termes must be applied to the matter he speaketh of. And therefore when he calleth himselfe the doore, he calleth all those theeues and robbers which take vpon them the name of Doore, which name of the Prophets can, for they shewed the sheepe that Christ was the doore.* 3 Onely Christ is the true Pastour, and that onely in the true Church, which acknowledgeth him to be properly their owne Pastour: To him are opposed theeues which feede not the sheepe but kill them: and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their owne profite and gaines. d *That is, shall liue safely: so vse the Iewes to speake, as Deut. 28. 6. and yet there is apeculiar alluding to the sheepheards office.*

11 ✤ I am

11 ✣ I am that good shepheard: that good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, & know mine, and am knowen of mine.

15 As the Father ᵉ knoweth me, so know I the Father: and I lay downe my life for *my* sheepe.

16 ᵍ Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and ✣ there shalbe ᶠ one sheepefolde, *and* one shepheard.

17 ᵍ Therefore doeth my Father loue me, because ᵛ I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this ˣ commandement haue I receiued of my Father.

19 ¶ ᵍ Then there was a dissension againe among the Iewes for these sayings,

20 And many of them said, He hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the wordes of him that hath a deuill: can the deuill open the eyes of the blind?

22 And it was at Hierusalem the *feast of the* ʰ Dedication, and it was winter.

23 ᵍ And Iesus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and sayde vnto him, Howe long doest thou make vs doubt? If thou bee that Christ, tell vs plainely.

25 ᵍ Iesus answered them, I tolde you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 ᵍ But yee beleeue not: ⁱ for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue *them* me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✣ ˡ⁰ Then the Iewes againe tooke vp stones, to stone him.

✣ Isai.40.11. 1.Pet.2.25. ᵉ Loueth me, & knoweth me.

ᵍ The calling of the Gentiles.

✣ Ezech.37.22.

ᶠ The exteriour marke of the Catholike Church throughout all the world, which hath one head, that is Christ, the onely keeper, and onely shepheard of vs.

ᵍ Christ is by the decree of the Father, the onely true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life.

ᵛ Isai.53.7.

ˣ He praiseth in his owne flesh now in heauen Christ: which life, was as it were a perpetuall death.

ᵍ Acts 1.24.

ᵍ The Gospel offendeth by peeuishe, and therefore the world must needes rage when it commeth foorth.

ʰ The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1.Mac.4.59.

ᵍ The vnbeleeuers and proud men accuse the Gospel of darkenesse, which darkenesse in deede, is within themselues.

ᵍ The doctrine of the Gospel is proued from heauen by two witnesses: both by the purity of the doctrine, and by miracles.

ᵍ It is no marueile that there doe but a few beleeue, seeing that all men are by nature vntamed beastes: yet notwithstanding God hath his, which he turneth into sheepe, and communeth them vnto his Sonne, and preserueth them against the crueltie of all wilde beastes.

ⁱ He giueth a reason why they beleeue not, so wit, because they are not of his sheepe. ✣ Chap.8.59.

ˡ⁰ Christ proueth his dignitie by diuine workes.

32 Iesus answered them, Many good workes haue I shewed you from my [a] Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, ✤ I said, Ye are gods?

35 If he called them gods, vnto whome the worde of God was [b] giuen, and the Scripture cannot be [c] broken,

36 Say yee of him, whom the Father hath sanctified, and sent into the world, Thou blaspemest, because I said, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue mee not.

38 But if I doe, then though ye beleeue not me, *yet* beleeue the workes, that ye may knowe and beleeue, that the Father *is* in me, and I in him.

39 [11] Againe they went about to take him: but hee escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and saide, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ, to shewe that he is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17.34 and buried. 43 and raiseth him vp. 47 As the Priestes were consulting together, 49 Caiaphas 50 prophecieth that one must die for the people. 56, 57 They commaund to seeke Christ out, and to take him.

AND [1] a certeine man was sicke, *named* Lazarus of Bethania, the [2] towne of Marie, and her sister Martha.

2 (And it was that [d] Mary which anoynted the Lorde with oyntment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, beholde, he whom thou louest, is sicke.

4 When Iesus heard it, he sayd, This sickenesse is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Nowe Iesus loued Martha and her sister, and Lazarus.

6 [3] And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs go into Iudea againe.

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a *Through my Fathers authoritie and power.*

✤ *Psalm. 82. 6.*

b *Hath and of none effect.*

11 *Christ feeth danger not of mistrust, nor for feare of death, nor that hee would be idle, but to gather a Church in another place.*

1 *Christ in raising the sinking carcase of Lazarus to life, shewed an example both of his mightie power, and also of his singular good will toward men: which is also an image of the resurrection to come.*

a *Where his sisters dwelt.*

d *(Iohn. 12. 3. Mat. 26. 7.*

b *That is to say, sent for the purpose to visit him.*

3 *In that, that God seemeth sometimes to linger in helping of vs, he doth it both for his glory, and for our salvation, as the falling out of the matter in the ende, plainely proueth.*

8 ¶ The disciples sayde vnto him, Master, the Iewes lately sought to † stone thee, and doest thou go thither againe?

9 Iesus answered, Are there not ‡ twelue houres in the day? If a man walke in the day, hee stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, hee said vnto them, Our friend Lazarus ‡ sleepeth: but I go to wake him vp.

12 Then sayd his disciples, Lord, if he sleepe, he shalbe safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then sayd Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlongs off.)

19 ¶ And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meet him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou asketst of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall ‡ rise againe.

24 Martha said vnto him, I know that he shall rise againe † in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: ‖ he that beleeueth in me, though he were dead, yet shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that shee rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Mary was come where Iesus was, and saw him, she

† This onely is the sure and right way to liue, to follow God boldly without feare, who calleth vs and shineth before vs in the darkenesse of this world. ‖ Chap. 9. 30. and 10. 39. and 12. 35.

‡ All things are fitly wrought and brought to passe in their season.

‡ The Iewes vse a milder kinde of speech, and call death a sleepe, whereupon the olders long ages the place of burial where the dead are laid waiting for the resurrection, is called a sleeping place.

† God who is the maker of nature, doth not condemne naturall affections, but shewth that they ought to be ruled by the rule of faith.

‡ That is, shall receiue her life againe. † Dan. 12. 2. Iohn 5. 29. Iohn 14. 19. ‖ Chap. 8. 35.

she fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 ¶ When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee [f] groned in the spirit, and was troubled in himselfe,

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 *And* Iesus wept.

36 Then sayd the Iewes, Beholde, how he loued him.

37 And some of them sayd, [g] Could not hee, which opened the eyes of the blinde, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was layed vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath bene *dead* foure dayes.

40 Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone *from the place* where the dead was layed. And Iesus lift vp his eyes, and sayde, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cried with a loud voice, Lazarus, come foorth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus said vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to Mary, and had seene the things which Iesus did, beleeued in him.

46 [h] But some of them went their way to the Pharises, and told them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a [i] councel, and said, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and [k] take away both our place, and the nation.

49 [l] Then one of them *named* Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at al,

50 [m] Nor yet doe you consider, that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 [n] This spake he not of himselfe: but being hie Priest that same yeere, he prophecied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which [i] were scattered.

53 Then

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f Christ tooke vpon him together with our flesh, all affections of man (sinne onely excepted) and amongst them especially, mercie and compassion.

f *Those are tokens that he was greatly moued, but yet they were without sinne: and these affections are proper to mans nature.*

g *Chap. 9. 8.*

a The last poynt of hard and vnruly stubbornesse is this, to proclaime open warre against God, and yet ceaseth not to make a pretence both of godlinesse, and of the profite of the common wealth.

g *The Iewes called the councill Sanhedrin: and the word that Iohn vseth, a Synedri.*

h *That is, take away from vs by force: For at that time, though the high Priests ambitious was greatly suffered and decayed, yet there was some kinde of gouernment left among the Iewes.*

i The raging and mad company of the false Church, perswade themselues that they cannot be in safetie, vnlesse he be taken away, who onely vpholdeth the Church: And so likewise iudgeth the wisedome of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse or madnesse.

k *Chap. 18. 14.*

l Christ doeth sometimes so turne the tongues, euen of the wicked, that euen in cursing, they blesse.

i *For they were not gathered together in one country, as the Iewes were, but to be gathered from all quarters, from the East to the West.*

53 Then from that day forth they consulted together, to put him to death.

54 ᵖ Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

ᵖ We may giue place to the rage of the wicked, when it is expedient so to do, but yet in such sort, that we separate not from Gods ordinance.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Hierusalem before the Passeouer, to purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stood in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the high Priests and the Pharises had giuen a commandement, that if any man knewe where hee were, hee should shew it, that they might take him.

CHAP. XII.

2 At Christ is at supper with Lazarus, 3 Mary anointeth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priestes would put Lazarus to death. 12 At Christ commeth to Hierusalem, 18 the people meete him. 20 The Grecians desire to see him. 42 The chiefe Rulers that beleeue in him, but for feare doe not confesse him, 44 he exhorteth to faith.

THen ◆ Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

◆ Chap. 11.55. Mat. 26.2. Mar. 14.1. Luke 22.1.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Mary a pounde of oyntment of Spikenarde very costly, and anoynted Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the oyntment.

4 Then said one of his disciples, *euen* Iudas Iscariot Simons *sonne*, which should betray him:

5 ᵗ Why was not this ointment solde for three hundreth pence, and giuen to the poore?

ᵗ An horrible example in Iudas of a mind blinded with couetousnesse and yet pretending godlinesse. ◆ Chap. 13.29.

6 Now he said this, not that he cared for the poore, but because he was a theefe, and ◆ had the bagge, and bare that which was giuen.

◆ This is a note of many a worthy, which was for a space so led of God, that he preached how the will was to be obeyed, yet at the last ouercome, pompe or costly seruice, beg with plaies. ᵗ When the light of the Gospel shineth in it, it is not found to be curious, and rather (which shall cost) to be open: compare others in seruice honest liuing, whose they will. Rich glutton my fat beasts and wine haue done me seruice by consolation, and so shall my gold haue it. Christ reproueth his disciples, and specially Iudas, for their grudging at couetous

7 ᵘ Then said Iesus, Let her alone: against the day of my burying she kept it.

ᵘ Or, Let her alone, against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

9 ᵛ Then much people of the Iewes knew that he was there, and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

ᵛ This is a note of vanity and wauering, which was for a space in all beloued of God, that he preached how the will was to be obeyed, yet at the last ouercome, pompe or costly seruice, beg with plaies. ᵗ When the light of the Gospel shineth in it, it is not found to be curious, and rather (which shall cost) to be open: compare others in seruice honest liuing, whose they will. Rich glutton my fat beasts and wine haue done me seruice by consolation, and so shall my gold haue it. Christ reproueth his disciples, and specially Iudas, for their grudging at couetous

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ ✣ On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme trees, and went foorth to meete him, and cried, Hosanna, Blessed *is* the king of Israel that commeth in the Name of the Lord.

14 And Iesus founde a yoong asse, and sate thereon, as it is written,

15 ✣ Feare not, daughter of Sion: behold, thy King commeth sitting on an asses coalt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnes that he called Lazarus out of the graue, & raised him from the dead.

18 Therefore mette him the people also, because they heard that he had done this miracle.

19 ✣ And the Pharises saide among themselues, Perceiue ye how ye prevaile nothing? Beholde, the world goeth after him.

20 ¶ Nowe there were certeine Greekes among them that [a] came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Syr, we would see that Iesus.

22 Philip came and tolde Andrewe: and againe Andrewe and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 ✣ Verely, verely I say vnto you, Except the wheate corne fall into the grounde and [b] die, it bideth alone: but if it die, it bringeth foorth much fruit.

25 ✣ Hee that loueth his life, shall lose it, and hee that hateth his life in this world, shall keepe it vnto life eternall.

26 ✣ If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 [d] Now is my soule troubled: and what shall I say? Father, saue me from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stoode by, and heard, that it was a thunder: other sayd, An Angel spake to him.

30 ✣ Iesus answered and said, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

32 ✣ And

✣ Matth. 21.8. marke 11.8. Luke 19.36.
✣ Zech. 9.9.
✣ Euen they which goe about to oppresse Christ, are made instruments of his glorie.
a After the Iewishe fashion: the Greekes were first so called by the name of the country of Greece, whose they were: but afterward, all that were not of the Iewes religion, but worshipped false gods, and were also called Heathen, were called by this name.
✣ The death of Christ is as it were a sowing, which seemeth to be a dying to the eares, but in deede is the cause of a farre greater haruest: and such as is the condition of the head, such shall it be of the members.
b A wheate corne doeth when it is throughly wormy of the ground, and becometh a roote of a fruitfull blade.
✣ Matth. 10.39. and 16.25. marke 8.35. Luke 9.24. and 17.33. 2 Cor. 5.14.
d Whilest Christ went about to suffer all the punishment which is due to our sinnes, and whilest his soule also did not yet shew his might and power to serue, or this satisfaction might be throughly wrought, now, when he is fallen with the great force of the cruell of God, he vttereth out sad prayers, and desireth to be refreshed: yet neuertheles seeking first preferreth the will and glory of his Father before all things, which whilest the Father answereth from heauen. c To wit, of death that is now at hand. d To this, the Father glorie to Christ his Sonne. ✣ Christ foretelleth to the Iewes the manner of his death, the ouercomming of the deuil and the world, and in conclusion his triumphe.

32 ✠ And I, if I were [c] lift vp from the earth, will draw [f] all men vnto me.

33 Nowe this said he, signifying what death he should die.

34 The people answered him, Wee haue heard out of the ✠ Law, that that Christ bideth for euer: and how sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 [g] Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue that light, least the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue that light, beleeue in that light, that yee may be the [z] children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ [h] And though hee had done so many miracles before them, *yet* beleeued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, [a] Lord, who beleeued our report? and to whome is the [b] arme of the Lord reuealed?

39 Therefore coulde they not beleeue, because that Esaias saith againe,

40 ✠ Hee hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor vnderstand with *their* heart, and should be conuerted, and I should heale them.

41 These things said Esaias when he sawe his glory, and spake of him.

42 [i] Neuertheless, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be [k] cast out of the Synagogue.

43 [l] For they loued the praise of men, more then the praise of God.

44 [m] And Iesus cryed, and said, Hee that beleeueth in mee, beleeueth [i] not in me, but in him that sent me.

45 And hee that seeth me, seeth him that sent me.

46 I ✠ am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 ✠ And if any man heare my words, & beleeue not, I iudge him not: for I came not to iudge the world, but to saue [y] world.

48 Hee that refuseth me, and receiueth not my wordes, hath one that iudgeth him: [v] the worde that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, he gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father said vnto me.

✠ *Chap.3.14.*

[c] Christ vseth a word, which hath a double meaning, for it signifieth either to lift vp, or, to rid out of the way: for his meaning was to put them in remembrance of his death, both the Iewes & we in another way.

f Chrysost. and Theophyl. referre this word, Al, to all nations that were to come to the knowledge of Christ.

Esay.53.1.52.10. & 40. and 53.1. Iohn.12.38. Rom.10.16.

[g] Vnmeete it is the mercie of God, but an horrible iudgement followeth if it be contemned.

[v] *Chap.1.9.*

[z] Theire, *purchase of light.*

[h] Faith is not of nature, but of grace.

[a] *Esa.53.1. Rom. 10.16.*

[b] *The arme of the Lord is the Gospell, which is the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reuealed to them, who by beauty the Lord hath not opened.*

✠ *Esa.6.9. Matt.13.14. Mar.4.12. Luke 8.10. Act.28.26. Rom.11.8.*

[i] Such as beleeue, are not easily knowen in number, if they be compared with the rabblement, but alwaies the most of them few, (yea and that especially the chiefe) doe feare men more then God.

[k] *Chap.1.44.*

[l] The lawes of the Gospel are therefore of election, which Christ established in the middest of Hierusalem by his crying out, is this to be put vpon Christ through faith, as the onely Sauiour appointed and giuen vs of the Father. [m] This word, Not, doth not take away any thing of this glorie of Christ which we haue spoken of, but is a way of correction rather, as if he said, He that beleeueth in me, doth not so much beleeue in me, as in him that sent me. This is in Mark 9.37. ✠ *Chap.5.23. and 8.19.* [y] *Chap.3.17. & 8.15.* [v] *Mark 16.16.*

CHAP. XIII.

Christ rising from supper, 15 to commend humilitie to his Apostles, washeth their feete. 21 He noteth the traitour Iudas 26 with an euident token. 34 How commendeth charitie. 37. 39 He foretelleth Peter of his denial.

NOw ✠ [a] before the feast of the Passeouer, when Iesus knew that his houre was come, that hee should depart out of this world vnto the Father, forasmuch as he loued his [a] owne which were in the world, vnto the end he loued them.

2 And when supper was done (and that the deuill had nowe put in the heart of Iudas Iscariot, Simons *sonne*, to betray him)

3 Iesus knowing that the Father had giuen all things into his [b] handes, and that he was come forth from God, and went to God,

4 Hee [c] riseth from Supper, and layeth aside *his vpper* garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a basen, and began to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who saide to him, Lorde, doest thou wash my feete?

7 Iesus answered, and said vnto him, What I do, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue [d] no part with me.

9 Simon Peter said vnto him, Lorde, not my feete onely, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not, saue to wash *his* feete, but is cleane euery whit: and ye are [e] cleane, but not all.

11 For hee knewe who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?

13 Yee call mee Master, and Lorde, and yee say well: [f] for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that yee should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, [g] The seruant is not greater then his master, neither the ‖ ambassadour greater then hee that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ [h] I speake not of you all: I know whom I haue chosen:

✠ Matth. 26. 2. marke 14. 1. luke 22. 1.

a Christ so leaueth certaine of the victorie, then of the combate which was at hand, vsing the figure of washing the feete, doeth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable act, being like very shortly to depart from them: and partly witnesseth vnto them that it is he onely which washeth away the filth of his people, and that by little and little, in their time and season.

a That is of his householde, that is, his Saints.

b Into his power, or, for that he is ioyned to him, it appeareth that there was a place betweene the ceremonie of the Passeouer, and this washing of feete, at what time is vncertaine that the Supper was finished.

c Which shewed that Christ was to wash them, that shall haue no part in the kingdome of heauen.

d Chap. 15. 3.

e Chap. 15. 20. matth. 10. 24. luke 6. 40.

‖ The word signifieth an Apostle, which is any one that is sent from another.

f The washing of Christ was not ended, as a thing that happened by chance, but the Father so ordained the end of our Redemption, to reconcile vs vnto himself in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

but

but it is that the Scripture might be fulfilled, ❧ He that eateth bread with me, hath lift vp his heele against me. ❧ Psalm. 41. 9.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 ❧ Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and hee that receiueth me, receiueth him that sent me. ❧ Matth. 10. 40. & Luke 10. 16.

21 When Iesus had said these things, hee was troubled in the Spirit, and ❦ testified, and said, Verely, verely I say vnto you, that one of you shall betray me. ❦ He signifieth it openly and plainly.

22 ❧ Then the disciples looked one on another, doubting of whom he spake. ❧ Matth. 26. 21. Mark 14. 18. Luke 22. 21.

23 Now there was one of his disciples, which ❦ leaned on Iesus bosome, whom Iesus loued. ❦ Rode to sitting with his head lying vpon his breast, as the vse was at the table.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall giue a soppe, when I haue dipt it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bag, that Iesus had said vnto him, Buy those things that we haue need of against the feast: or that hee should giue some thing to the poore.

30 Assoone then as he had receiued the soppe, he went immediatly out. and it was night.

31 ❧ ❦ When he was gone out, Iesus said, ❦ Nowe is the Sonne of man glorified, and God is glorified in him. ❦ We haue to consider the glorifying of Christ in his ignominie.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him. ❦ His words are to be well weyed, where he ioyneth the glorie and ignominie of Christ.

33 ❦ Litle children, yet a litle while am I with you: ye shall seeke me, but as I said vnto the Iewes, Whither I goe, can ye not come: also to you say I nowe. ❦ The world shall glory that Christ by his death is put from the kingdom of the members. But we must take good heede that we be not ouercome with the crosse.

34 ❧ A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another. ❧ Leuit. 19. 18. & Deut. 6. 5. & Matth. 22. 39. & Iohn 15. 12. 1. Iohn 3. 23. & 4. 21.

35 By this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 ❦ Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not followe me nowe: but thou shalt followe me afterward. ❦ Whether it is to be vnderstood of the life to come, or of the crosse.

37 Peter said vnto him, Lorde, why can I not followe thee nowe? ❧ I will lay downe my life for thy sake. ❧ Matth. 26. 33. Mark 14. 29. Luke 22. 33. Iohn 13. 37.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise. ❧ Matth. 26. 34. Mark 14. 30. Luke 22. 34.

CHAP. XIIII.

1 *He comforteth his disciples,* 2. 7 *declaring his diuinitie and the fruit of his death,* 16 *promising the Comforter,* 17 *euen the holy Spirit,* 26 *whose office he setteth out.* 27 *He promiseth his peace.*

LEt [1] not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, [a] I would haue told you: I go to [b] prepare a place for you.

3 [2] And if I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 [3] And whither I goe, ye knowe, and the way ye knowe.

5 Thomas said vnto him, Lord, we knowe not whither thou goest: how can we then knowe the way?

6 Iesus said vnto him, I am [d] the Way, and the Truth, and the Life. No man commeth vnto the Father, but by me.

7 [e] If ye had knowen me, ye should haue knowen my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philip said vnto him, Lord, shewe vs *thy* Father, and it sufficeth vs.

9 Iesus said vnto him, I haue beene so long time with you, and hast thou not knowen me, Philip? he that hath seene me, hath seene my Father: how then sayest thou, Shew vs *thy* Father?

10 [4] Beleeuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doth the workes.

11 Beleeue me, that I *am* in the Father, and the Father *is* in me: at the least, beleeue me for the very workes sake.

12 [5] Verely, verely I say vnto you, he that beleeueth in mee, the workes that I doe, he shall doe also, and [f] greater then these shall he doe: for I goe vnto my Father.

13 [6] And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske *any thing* in my Name, I will doe it.

15 [g] If ye loue me, keepe my commandements,

16 And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer,

17 *Euen* the [h] Spirit of truth, whom the [i] worlde cannot

1 Ye beleeueth in God, that beleeueth in Christ, and there is no other way to confirme our minde in greatest distresse.

a That is, if it were not so as I tell you, so true, that if there were other prouision made for vs but for you after my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue told you plainely.

b All the speech is by way of an allegorie, whereby the Lord comforteth his, vnder the colour of his departure into heauen, which is, not to reigne there alone, but to go before and prepare a place for them.

c Christ went not away from vs, to the ende to forsake vs, but rather that he might at length take vs vp with him into heauen.

f These words are referred to the whole Church, and therefore the Angels said to the disciples when they were astonished, What stand ye gazing vp into heauen? This Iesus shall so come as you saw him go vp, &c. 1. Thes. 4. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and therefore called the day of redemption.

3 Christ onely is the way to true and euerlasting life, for he it is in whom the Father hath reuealed himselfe.

d This saying serueth vnto vs both for matter, the will and office of Christ.

e It is plaine by this place, that to knowe God, and to see God, is all one: Now whereas he said before, that no man saw God at any time, that is to be vnderstood thus, without Christ no more is not through Christ, without whom could neuer see, nor know God at any time: for as Christ saith, the Father is a very Spirit and doth passe all the subtest nature to vs.

4 The mutuitie of God shewed by Christ most manifestly, both in Christes doctrine and deedes.

5 The obseruing of the vertue of Christ is not included within his owne person, but it is spread through the body of his whole Church.

f That is, not in vertue, but I am also giue other more power to the greater. Ye Chap. 16. 33. and 7. 37. and 11. 25. and 15.

6 He loueth Christ aright, which obeyeth his commandements: and because the flesh is accompanied with an infinite sort of miseries, although he be absent in body, yet doeth he comfort his with the perfect vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.

g The holy Ghost is called the spirit of truth, of the effect which he worketh, because he inspireth the truth into vs, where as otherwise he hath truth in himselfe.

h Worldly men.

receiue,

receiue, because it seeth him not, neither knoweth him: but yee know him: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you fatherlesse: *but* I will come to you.

19 Yet a litle while, and the world shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth mee, shall be loued of my Father: and I will loue him, and will [k] shewe mine owne selfe to him.

22 [l] Iudas sayd vnto him, (not Iscariot) Lorde, what is the cause that thou wilt sheiwe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayd vnto him, If any man loue me, he will keepe my word, and my Father will loue him, and wee will come vnto him, and wil dwell with him.

24 He that loueth me not, keepeth not my wordes, and the worde which yee heare, is not mine, but the Fathers which sent mee.

25 [m] These things haue I spoken vnto you, being present with you.

26 ✠ But the Comforter, which is the holy Ghost, whome the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

27 [n] Peace I leaue with you: *my* peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 [o] Ye haue heard howe I sayd vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I sayd, I goe vnto the Father: for the Father is [p] greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 [q] Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath [r] nought in me.

31 But *it is* that the world may know that I loue *my* Father: and as the Father hath commaunded me, so I doe. Arise, let vs go hence.

i The Sonne is in the Father after such sort, that he is of one selfe same substaunce with the Father, but here in his disciples in a certaine respect as an ayder and helper of them.

k I wil shewe my selfe so vnto you, and be louing of him, as if he were not able to see me: but this shewing of himselfe is not bodily, and generally, yet so plaine as most can be more.

l We must not aske why the Gospel is reuealed to some rather then to other, but we must rather take heed, that wee embrace Christ who is offered vnto vs, and that wee truely loue him, that is to say, that we giue our selues wholy to his obedience.

m It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake.

✠ Chap. 15. 26.

n All true felicitie commeth to vs by Christ alone.

o So farre is it that we should be sory for the departing of Christ from vs aboue

ding to the flesh, that we should rather wishe for it, seeing that all the blessing of the members dependeth vpon the glorifying of the head. p This is spoken in that, that he is Mediatour, for so the Father is greater then he, in as much as the person to whom request is made, is greater then he that maketh the request.

q Christ goeth to death, not vnwillingly but willingly, not as yeelding to the deuil, but obeying his Fathers decree. r As who would say, Satan will try and by all vpon me with all the might he can, but he hathno power ouer me, neither shall he finde any such thing in me as he thinketh he shall.

CHAP. XV.

1 *By the parable of the vine, 2 and the branches, 5. 6 he declareth how the disciples may beare fruite, 12. 17. Hee commendeth mutuall loue. 18 Hee exhorteth them to beare offences patiently, 20 by his owne example.*

I Am that true vine, and my Father is that husband man.
2 ✠ Euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, hee purgeth it, that it may bring forth more fruite.
3 ✠ Nowe are ye cleane through the worde, which I haue spoken vnto you.
4 Abide in mee, and I in you: as the branch can not beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me.
5 I am that vine: ye *are* the branches: hee that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.
6 ‡ If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast *them* into the fire, and they burne.
7 ✠ If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe done to you.
8 ✠ Herein is *my* Father glorified, that ye beare much fruite, and be made my disciples.
9 ✠ As the Father hath loued me, so haue I loued you: continue in that my loue.
10 If ye shall keepe my commaundements, ye shall abide in my loue, as I haue kept my Fathers commaundements, and abide in his loue.
11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.
12 ✠ This is *my* commandement, that yee loue one another, as I haue loued you.
13 Greater loue then this hath no man, when any man bestoweth his life for his friends.
14 Ye are my friends, if ye do whatsoeuer I commaund you.
15 ✠ Henceforth call I not you seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.
16 ✠ Ye ‡ haue not chosen mee, but I haue chosen you, and ordeined you, * that ye go and bring forth fruite, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.
17 These things commaund I you, that ye loue one another.
18 ✠ If the world hate you, yee knowe that it hated mee before you.
19 If ye were of the world, the world would loue his owne

2 We are of nature dry and fit for nothing, but the fire: Therefore that wee may liue and be fruitfull, we must first be grafted into Christ, as it were into a vine, by the Fathers hand: and then be dayly fed with continuall medicine of the word and the crosse: otherwise it shal not auaile any man at all to haue beene grafted, vnlesse hee cleaue fast vnto the vine, and so draw iuice out of it.
✠ Matth. 15. 13.
✠ Chap. 13. 10.
‡ Coloss. 1. 23.
1. Iohn 3. 23.
2 Hee abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such no one thing.
a Or who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.
3 The loue of the Father towardes the Sonne, & of the Sonne towards vs, and ours towards God and our neighbour, are ioyned together with an inseparable knot: and there is nothing more sweete and pleasant then it is. Nowe this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs.
b That is, in that loue, wherewith I loue you: which loue is on both parts.
✠ Chap. 17. 14. 1. Thess. 2. 2. 1. Iohn 3. 11. and 4. 21.
4 The doctrine of the Gospel (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God which pertaineth to our saluation, and is committed vnto the Apostles.
5 Christ is the author and perfecter of the ministerie of the Gospell, euen to the worldes ende, but the Ministers haue about all things needs of prayer and brotherly loue.
c This place teacheth vs plainely, that our saluation commeth from the only fauour and gracious goodnes of the euerlasting God toward vs, and of nothing that we doe or can deserue.
* Matth. 28. 19.
6 It ought not one iot to feare, but rather confirme the faithfull Ministers of Christ, when they shalbe hated of the world as their Maister was.

but

but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the worde that I sayd vnto you, ✠ The seruant is not greater then his master. ✠ If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 ? But ? all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 ✠ If I had not come and spoken vnto them, they should not haue had sinne: but nowe haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But ? it ? that the word might be fulfilled, that is written in their ? Law, ? They hated me without a cause.

26 ✠ But when that Comforter shall come, ✠ whome I will send vnto you from the Father, *euen* the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

✠ *chap.* 13. 16. *matth.* 10. 24.
✠ *Matth.* 10. 40.
7 The hatred that the world beareth against Christ, proceedeth of the blasphemie of the mind, which notwithstanding is so buttressed blind, so that the world can pretend no excuse to couer their sinne.
? *chap.* 16. 2.
✠ *As who would say, If I had not come, their vnrighteousnesse should not haue stacke so hard and fast before God in darkenesse of ignorance, that they are reprobate, and voyd of excuse: but seeing I come to them, and they shewe refuse me, they can haue*

no cloke for their wickednesse. ? *Sometime by this word Law, are meant the fiue bookes of Moses, but in this place, the whole Scripture: for the place alleaged is in the Psalmes.* ✠ *Psalm.* 35. 19. ✠ *Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles.* ✠ *chap.* 15. 1. *Luke* 24. 48.

CHAP. XVI.

1 *He foretelleth the disciples of persecution.* 7 *He promiseth the Comforter, and declareth his office.* 21 *He compareth the affliction of his, to a woman that trauaileth with child.*

THese ? things haue I sayd vnto you, that yee should not be offended.

? The ministers of the Gospell must looke for all manner of reproches, not onely of them which are open enemies, but euen of them also which seeme to be of the same housholde and the very pillars of the Church.

2 They shall excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that hee doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 ✠ But these things haue I tolde you, that when the houre shall come, yee might remember, that I tolde you them. And these things sayd I not vnto you from the beginning, because I was with you.

✠ *chap.* 13. 21.

5 But now I go my way to him that sent mee, and none of you asketh me, Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorow.

? The absence of Christ according to the flesh, is profitable to the Church, that we may wholy depend vpon his spirituall power.

7 ? Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 ? And

8 And when he is come, he will [a] reproue the [b] world of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleeued not in me:

10 Of [c] righteousnesse, because I goe to my Father, and yee shall see me no more:

11 Of [d] iudgement, [e] because the prince of this worlde is iudged.

12 [f] I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when hee is come which is the Spirit of truth, he will leade you into all truth: for hee shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he will shew you the things to come.

14 [g] He shal glorifie me: for hee shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore sayd I, that hee shall take of mine, and shew it vnto you.

16 [h] A [i] litle *while*, and ye shall not see me: and againe a litle *while*, and ye shall see me: [k] for I go to the Father.

17 Then said *some* of his disciples among themselues, What is this that he saieth vnto vs, A litle *while*, and ye shall not see me, and againe, a litle *while*, and ye shall see mee, and, For I goe to the Father.

18 They sayde therefore, What is this that hee saith, A litle *while*? we know not what he saith.

19 Nowe Iesus knew that they would aske him, and said vnto them, Doe yee enquire among your selues, of that I said, A litle *while*, and ye shall not see me: and againe, a litle *while*, and yee shall see me?

20 Verily, verily I say vnto you, that yee shall weepe and lament, and the world shall reioyce: and ye shal sorowe, but your sorow shalbe turned to ioy.

21 A woman when shee trauaileth, hath sorowe, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorow: but I will see you again, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me nothing. ✤ Verily, verily, I say vnto you, whatsoeuer yee shall aske the Father in my Name, he will giue it you.

1 The Spirits of God worketh so mightily by the preaching of the word, that he conuinceth the world, will it nill it, to confesse it owne vnrighteousnesse, and Christes righteousnesse & almightinesse.

a He will so represent the world, that the worldlings shall be able to pretend no excuse.

b Here speaketh the time that followed his ascension, when all gouernours were mightily represented, through the powring out of the holy Ghost vpon the Church: that the very enemies of Christ were conuicted of sinne, in that they were confounded to confesse that they were ignorant, in that they beleeued not, and therefore they said to Peter, Men and brethren, what shall we do?

c Of Christ himselfe. For when the world shall see that I haue ouercome the deuil, and am gouerne the world, when all men shall confesse that I was iust, and was not condemned of my Father, when I went out of this world.

d Of the authoritie and power, which I haue both in heauen and earth.

e That is, because they shall then vtterly find and know in deed, that I haue ouercome the deuil, and do gouerne the world, when all men shall confesse that I was iust, for I will arme you with that heauenly power, wherewith you may destroy euery high thing which is lifted vp against the knowledge of God, 2. Cor. 10. 4. The doctrine of the Apostles proceeded from the holy Ghost, and is most perfect.

f The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christes owne mouth, and imprinteth it in our minder.

g The grace of the holy Ghost is a most liuely glasse, wherein Christ is euery beholden with the most sharpe sighted eies of faith, & not with the blessed eies of the flesh: Whereby we feele a continuall ioy euen in the midst of sorowes.

h When a litle time is once past.

i For I passe to eternall ioy, so that I shalbe much more perfect with you then I was before: for then you shall see & know what I am, and what I am able to do. ✤ Chap. 14. 13. 16. 7. 23. & 15. 7. 16. & 16. 23. 24. Iohn 15. 16. 1. 5.

24 Hitherto

24 Hitherto haue yee asked nothing in my Name: aske, and ye shal receiue, that your ioy may be full.

25 7 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

26 8 At that day shal ye aske in my Name, and I say not vnto you, that I will pray vnto the Father for you:

27 For the Father himselfe loueth you, because ye haue loued me, & haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the worlde, and goe to the Father.

29 9 His disciples sayd vnto him, Loe, nowe speakest thou plainely, and thou speakest no parable.

30 Nowe knowe we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue nowe?

32 & 10 Beholde, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 11 These things haue I spoken vnto you, that b in me ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

7 The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our Saluation, and also by them the Church, and will also instruct it to the end of the world.

8 The summe of the worship of God is the inuocation of the Father in the Name of the Sonne, the Mediator, who is already heard for vs, for which he hath abased himselfe, and is now also glorified.

& 16. 23.

9 Faith and foolish securitie differ very much.

& Matth. 26. 31.

marke 14. 27. 10 Neither the wickednesse of the world, neither the weaknesse of his owne, can diminish any thing of the victorie of Christ. 11 The fiercest and fiery of the Church depended only vpon the victorie of Christ. b That in me you might be throughly quieted. For by (peace) is meant in this place, that quietnesse of minde, which is cleane contrary to disquietnesse and heauinesse.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Father may be made manifest. 9 He prayeth for his Apostles, 20 and for all beleeuers.

THese 1 things spake Iesus, and lift vp his eyes to heauen, and sayde, a Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 7 As thou hast giuen him power ouer a all flesh, that her should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they know thee *to be* the b onely very God, and whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And nowe glorifie me, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

1 Iesus Christ the euerliuing high Priest, being ready straightwayes to offer vp himselfe doth by solemne prayer consecrate himselfe to God the Father, as a Sacrifice, and vs together with him to be: Therefore this prayer was from the beginning, in, and finally to the

ende of the world, the foundation and ground of the Church of God. 2 He first declareth, that as he came into the world, to the ende that the Father might shewe in him, being apprehended by faith, his glorie to saueg his elect, so he applied himselfe to that only: and therefore desireth of the Father, that he would bleste the worke which he had finished. 7 Matth. 28. 18. a Ouer all men. b He ioyneth the Father the onely very God, to set him against all false gods, and vnto him vs himselfe and the holy Ghost, for strengthening vs in the knowledge of the Father, and the knowledge of himself together, and governing in his accustomed manner, setteth forth the whole Godhead in the person of the Father: For the Father alone is God to be King, gouernour, iudge, and dweller in light which no man can attaine vnto, tangible, Rom. 16. 27. 1. Tim. 1. 17.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: [c] thine they were, and thou [d] gauest them me, and they haue kept thy word.

7 Nowe they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes which thou gauest me, and they haue receiued *them*, and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou hast giuen me, that they may be [e] one as we *are*.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me haue I kept, and none of them is lost, but the childe of perdition, that the [f] Scripture might be fulfilled.

13 And nowe come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy worde, and the world hath hated them, because they are not of the worlde, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 [g] Sanctifie them with thy trueth: thy word is trueth.

18 [h] As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the [i] trueth.

20 [k] I pray not for these alone, but for them also which shall beleeue in me through their word,

21 That they all may be one, as thou, O Father, *art* in mee, and I in thee: *euen* that they may be also one in vs, that the world may beleeue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one,

23 I in

1 First of all he prayeth for them his disciples by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole company of the reprobate) because he receiued them of him, into his custodie, and for that they embracing his doctrine, shall haue to striue and to fight against many enemies, that there is no way for them to be in safetie, but by his helpe onely.

a He sheweth briefly that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation.

d He sheweth howe that couenanting and hidden purpose of God is declared in Christ, by whom we are inlightned and sanctified, if we lay hold on him by faith, that so being ioyned to him we may come to the glory of the resurrection.

[c] Chap. 16. 27.

e He prayeth that his people may agree alwayes as one, and be ioyned together in one, that as the God-head is one, so they may be of one mind and one consent to-gether. [f] Psal. 109. 7.

4 He sheweth what manner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might proue by experience, that the doctrine of Christian is true, which they receiued at his mouth to deliuer to others. [g] That is, make them holy: and that is said to be holy, which is dedicated, and made proper to God onely. 5 Here addeth mention, that the Apostles haue a vocation common with him, and therefore that they must be holden vp by the selfe same vertue to giue vp themselues wholy to God, whereby he being holy, did consecrate himselfe to the Father. [i] The true and substantiall sanctification of Christ, is set against the outward purifyings.

k Secondarily he offereth to God the Father all his, that is, howe many soeuer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father, receiuing from him all holinesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him, may also with him enioy euerlasting glorie.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loued them, as thou hast loued me.

24 ✠ Father, I will that they which thou hast giuen mee, be with me euen where I am, that they may beholde that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 7 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

✠ Chap. 12. 26.

7 He communicateth with his by his and his, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christes power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 he declareth his kingdome.

WHen 1 Iesus had spoken these things, he went foorth with his disciples ouer the brooke ✠ Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knewe also the place: for Iesus oft times resorted thither with his disciples.

3 2 Iudas then, after he had receiued a band of men and officers of the hie Priests, and of the Pharises, came thither with lanterns and torches, and weapons.

4 3 Then Iesus, knowing all things that should come vnto him, went foorth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus sayd vnto them, I am hee. Now Iudas also which betrayed him, stood with them.

6 Assoone then, as he had said vnto them, I am he, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whome seeke ye? And they sayd, Iesus of Nazareth.

8 4 Iesus answered, I told vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 *That was* that the word might be fulfilled which he spake, 5 Of them which thou gauest me, haue I lost none.

10 6 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then sayde Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 6 And led him away to ✠ Annas first (for he was father in

1 Christ goeth of his owne accord into a garden, which his betrayer knew, so he tooke him: that by his obedience he might take away the curse that entred into the world by our wanne rebellion, and that in a garden.

✠ *Matt. 26. 36. marg. 24. 30. Luke 22. 39.*

2 *Matth. 26. 47. marg. 24. 43 Luke 22. 47.*

3 Christ who was innocent, was taken as a wicked person, that we which are wicked might be let go as innocents.

4 Christes person, (but not his cause) was bound of the adulteries, when and how he would.

5 Christ doeth not neglect the office of a good pastour, no not in his greatest danger. ✠ *Chap. 17. 12.*

6 We ought to continue the godly warre we haue to God, within the bounds of our vocation.

6 Christ is brought before an earthly iudge to be condemned for our ✠ *Gal. 3. 13.*

lawe to Caiaphas, which was the hie Priest that same yeere)

14 ✠ And Caiaphas was hee, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ ❧ Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stood among them, and warmed himselfe.

19 ¶ (ᵏ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I spyd vnto them: behold, they know what I spyd.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ ᵛ Nowe Annas had sent him bound vnto Caiaphas the hie Priest)

25 ❧ And Simon Peter stoode and warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of the seruants of the hie Priest, his cosin whose eare Peter smote off, said, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

28 ¶ ❧ ᵖ Then led they Iesus from ᵠ Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, least they should be ʳ defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then spyd Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, ˢ It is not lawfull for vs to put any man to death.

32 *It was that the word of Iesus* ✠ *might be fulfilled which he spake,* ᵗ signifying what death he should die.

ᵏ (Iohn. 12. 42.

7 A lively example of the roughnesse of man euen in the best when they be once left to themselues.

✠ Mat. 26. 58. marke 14. 54. Iohn 18. 15.

8 Christ defendeth his cause but tenderly, not that he would withdraw himselfe from death, but to shew that hee was condemned as an innocent.

ᵛ Mat. 26. 57. Iohn 18. 24.

ᵖ Mat. 26. 69. marke 14. 66. Iohn 18. 25.

9 After that men haue once fallen, they cannot easily, nor lift vp themselues by their owne strength, but also they fall more and more into worse, vntill they be raised vp againe by a new vertue of God.

✠ Mat. 27. 2. marke 15. 1. Iohn 18. 28.

10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whome there is found much lesse wickednesse, then in the princes of the people of God. A lively image of the wrath of God against sinne, and therewithall of his great mercie, and loue of all, of his most seuere iudgement against the stubborne contemners of his grace when it is offered vnto them.

ᵠ From Caiaphas house.

ʳ Num. 19. 11. and 31. 19.

ˢ For iudgement of life and death, were taken from them, shortly before the destruction of the Temple.

✠ Mat. 20. 19. ᵗ Christ had foretold that he should be crucified.

33 ✠ So Pilate entred into the common hall againe, and cal-led Iesus, and said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 [11] Iesus answered, My kingdome is not of this world: if my kingdome were of this worlde, my seruants would surely fight, that I should not be deliuered to the Iewes: but nowe is my king-dome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus an-swered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into ‡ world, that I should beare witnes vnto the trueth: euery one that is of ‡ trueth, heareth my voyce.

38 [12] Pilate said vnto him, [d] What is trueth? And when he had said that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.

39 ✠ But you haue a custome, that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

40 [13] Then [e] cried they all againe, saying, Not him, But Barab-bas: now this Barabbas was a murtherer.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thorne, 4 was desirous to let him loose: 8 but being ouercome with the outrage of the Iewes, 16 He deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vineger, he dieth: 34 and being dead, his side is pearced with a speare. 40 He is buried.

THen [x] Pilate tooke Iesus and [1] scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And saide, Haile, King of the Iewes. And they smote him with *their* roddes.

4 [2] Then Pilate went foorth againe, and said vnto them, Be-holde, I bring him foorth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, Behold the man.

6 Then when the hie Priests and officers saw him, they cried, saying, [3] Crucifie *him*, Crucifie *him*. Pilate said vnto them, Take ye him and crucifie *him*: for I finde no fault in him.

7 The Iewes answered him, We haue a lawe, and by our lawe he ought to die, because he made himselfe the Sonne of God.

8 ¶ [4] When Pilate then heard ‡ word, he was ‡ more afraide,

9 And went againe into the common hall, and said vnto Ie-sus, Whence art thou? But Iesus gaue him none answere.

10 Then saide Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

✠ *Matth. 27. 11. marke 15. 2. Luke 23. 3.*

11 Christ conuerteth his spirituall king-dome, but reiecteth a worldly.

12 It was requisite that Christ should be pronounced innocent, but notwith-standing for that he tooke vpon him our person, was to be condemned as a moste wicked man.

d *He speaketh this disdainfully, and scof-fingly, and not by way of asking a question.*

✠ *Matth. 27. 15. marke 15. 6. Luke 23. 17.*

† *After* 14.

‡ *Word for word, made a great and feare.*

x *Matth. 27. 27. marke 15. 16.*

1 The wickednes of the flesh cloaketh it two euils the lesse, but God cureth them some wholesome.

2 Christ is againe quited by that same mouth wherewith he is witnessed condemned.

3 They will haue him crucified, whom by an old custome of theyrs, they should haue spared and honored as an example of their freedome: but they desire to haue him crucified after the manner of the Romanes.

4 Pilate is exceeding highwith for Christ, but Feare-fulnesse is worldely, because it is not repugnant with the singular vnion of God.

11 Iesus

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thencefoorth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ [d] When Pilate heard this worde, hee brought Iesus foorth, and sate downe in the iudgement seate in a place called the Pauement, and in Hebrewe, [b] Gabbatha.

14 And it was the Preparation for the Passeouer, and about the sixt houre: and he said vnto the Iewes, Behold your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate said vnto them, Shall I crucifie your King? The high Priestes answered, We haue no King but Cesar.

16 [e] Then deliuered he him vnto them, to be crucified. ✤ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* Skulles, which is called in Hebrewe, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 ¶ [f] And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrewe, Greeke and Latine.

21 Then saide the hie Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ [7] Then the [g] souldiers, when they had crucified Iesus, tooke his garments (and made foure partes, to euery souldier a part) and *his* coate: and the coate was without seame wouen from the top throughout.

24 Therefore they said one to another, Let vs not deuide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled, which saith, [7] They parted my garments among them, and on my coate did cast lots. So the souldiers did these things in deede.

25 ¶ [8] Then stoode by the crosse of Iesus his mother, and his mothers sister, Marie *the wife of* Cleophas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loued, he said vnto his mother, Woman, beholde thy sonne.

27 Then said he to the disciple, Behold thy mother: and from that houre, the disciple tooke her home vnto him.

28 [9] After, when Iesus knewe that all things were performed, that the [x] Scripture might be fulfilled, he said, I thirst.

29 And

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d Pilate condemneth himselfe first, with his owne mouth, wherewith he afterward condemneth Christ.

b *Gabbatha signifieth an high place, as iudgement seates are.*

e Christ ouercometh Satan, sinne and death on the crosse.

✤ *Matth. 27. 31. marke 15. 25. luke 23. 26.*

f Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.

g Christ signifieth by the diuision of his garments amongst the blondie bouchers, (his coate except, that had no seame) that it shall come to passe, that he will shortly diuide his members, and enriche his very enemies throughout the world: but in the meane while this is our consolation, that the treasure of his Church shall remaine whole.

✤ *Matth. 27. 35. marke 15. 24.*

7 *Psalm. 22. 18.*

8 Christ is a perfect example of all righteousnesse, not onely in the keeping of the first, but also of the second table.

9 Christ when he hath taken the vineger, yeeldeth vp the Ghost. Heereby we learne to serue the Father with a free conscience.

x *Psalm. 69. 22.*

29 And there was set a vessell full of vineger: and they filled a spunge with vineger, and put it about an Hyssop, and put it to his mouth.

30 Nowe when Iesus had receiued of the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day, (for that Sabbath was an high day) besought Pilate that their legges might bee broken, and that they might bee taken away.

32 Then came the souldiers, and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that hee was dead already, they brake not his legges.

34 But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water.

35 And hee that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might beleeue it.

36 For these things were done, that the Scripture should bee fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture saith, They shall see him whom they haue thrust through.

38 And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the bodie of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

* Luke 23.46. mat. 27.50. † Mark. 15.36. ‡ Mat. 27.57. marke 15.42. luke 23.50. § Christ is openly buried, and in a famous place, Pilate winting and following it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly followed him: so that by his burial, we may easily learne of his death, & resurrection. ¶ Iohn 3.2. ‖ That no man might doubt of his resurrection, as though some other had been buried then Christ. Temphil.

c Galatinus writeth out of the books called Zadocum, that the Iewes were wont to giue them that were executed, vinegar mingled with frankincense to drinke, to make their braines somewhat troubled: & therewith the Iewes (preuailed for the peace with conquerors, which were executed.

30 The body of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the figure of his mysticall body.

31 Christ being dead vpon the crosse, witnesseth by a double figure, that hee onely is the true Sanctification, and the true washing for the beleeuers.

d This seemed not a small matter (for why? the feast of Easter the day whereon they should eat the Passeouer) to violate the Sabbath, but the Passeouer preuailed the very Sabbath, and consequently the Sabbath, which is the feast that containeth that Passeouer, and that being once violated, that ceremony which is so precise and solemne, ought also to be violated.

CHAP. XX.

1. Marie bringeth word that Christ is risen. 3 Peter and Iohn come to see. 15 Iesus appeareth to Marie. 19 and to the disciples that were together in the house. 24 Thomas, before vnbeliefe, 29 now beleeueth.

O 1 Nowe

NOote ✠ the first day of the weeke came Marie Magdalene, early when it was yet darke vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then shee ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and wee know not where they haue laid him.

3 Peter therefore went foorth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lye,

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knew not the Scripture, That hee must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ✠ But Marie stood [a] without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 [b] And saw two Angels in [c] white, sitting, the one at the head, and the other at the feete, where the body of Iesus had lien.

13 And they said vnto her, Woman, why weepest thou? Shee said vnto them, They haue taken away [d] my Lord, and I know not where they haue laid him.

14 ¶ When she had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that he had bene the gardener, said vnto him, Sir, if thou haste borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. Shee turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 ✠ Iesus saith vnto her, Touch mee not: for I am not yet ascended to my Father: but goe to my [e] brethren, and say vnto them, I ascend vnto [f] my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ ✠ The same day then at night,

✠ *Marke 16.1. Luke 24.1.*

1 Marie Magdalene, Peter and Iohn, are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselues could scarcely be perswaded of it so farre is it off, that they should inuent it of set purpose.

✠ *Matth. 28.8. marke 16.8.*

a *That is, without the cave, which the sepulchre was cut out of.*

b *Two Angels are made witnesses of the Lords resurrection.*

c *In white clothing.*

d *Marie spake as the common people vse to speake: for they speake of a dead carkeis, as they doe of a liuely man.*

e *Iesus inuested by his presence, that he is vnely risen.*

f *Christ which is risen, is not to be sought in this world according to the flesh, but in heauen by faith whither he is gone before vs.*

g *By his brethren, he meaneth his disciples: for in the next verse following it is said, that Marie told his disciples, that she had seene the Lord, and he saith your Father, he must be a true Father, by grace, through the adoption of the sonnes of God: that is, by taking vs for his sonnes & heires.*

h *He calleth God his Father, because he is his Father naturally, in the Godhead, and he saith your Father, he must be a true Father, by grace, through the adoption of the sonnes of God: that is, by taking vs for his sonnes & heires.* 1 Iohn. 1.2. 1 Iohn. 3.1. 1 Christ in that he professed himselfe to haue his disciples boldly through his diuine power, when the gates were shut, shewed fully where them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministerie of the Gospel.

day

day of the weeke, and when the f doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the middes, and said to them, Peace *be* vnto you.

20 And when he had so said, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

21 ✠ Then saide Iesus to them againe, Peace *be* vnto you: as my Father sent me, so send I you.

22 And when he had saide that, hee breathed on them, and said vnto them, Receiue the holy Ghost.

23 g Whosoeuers sinnes yee remit, they are remitted vnto them: *and* whosoeuers sinnes ye retaine, they are retained.

24 ¶ h But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore saide vnto him, Wee haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. *Then* came Iesus when the doores were shut, and stoode in the middes, and said, Peace *be* vnto you.

27 After layd he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered, and saide vnto him, *Thou art* my Lord, and my God.

29 i Iesus saide vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed *are* they that haue not seene, and haue beleeued.

30 ¶ k And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue that Iesus is that Christ the Sonne of God, and that in beleeuing ye might haue life through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing, 6, 7 whom they knewe by a miraculous draught of fishes. 15 Hee committeth the charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.

AFter these things, a Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he *himselfe:*

2 There were together Simon Peter and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *sonnes* of Zebedee, and two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also will goe with thee. They went their way & entred into a ship straightway, and that night caught they nothing.

4 But when the morning was nowe come, Iesus stoode on the shore: nevertheless the disciples knewe not that it was Iesus.

f Either the doores opened to him of their owne accorde, or the very walles themselues gaue a passage to him.

g Matth. 18. 18.

h The publishing of the forgiuenesse of sinnes, by faith in Christ, and the setting foorth and declaring the wrath of God in reuealing the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospel.

7 Christ draweth out of the vnbelefe of Thomas, a certaine and sure testimonie of his resurrection.

i True faith depended vpon the mouth of God, and not vpon sensible signes. Gen. 15. 6. Chap. 20. 25.

k To beleeue in Christ the Sonne of God, and our onely Sauiour, is the ende of the doctrine of the Gospel, and especially of the historie of the resurrection.

1 In this also Christ here is not onely present but also exerciseth his discipleship, he giueth a most full assurance of his resurrection.

5 Iesus then said vnto them, Syrs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore saide the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [a] coate to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) and they drew the net with fishes.

9 Assoone then as they were come to land, they sawe hoate coales, and fish laide thereon, and bread.

10 Iesus saide vnto them, Bring of the fishes, which yee haue nowe caught.

11 Simon Peter stepped foorth and drewe the net to lande, full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayde vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that he was the Lord.

13 Iesus then came and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ [b] So when they had dined, Iesus said to Simon Peter, Simon *the sonne* of Iona, loueſt thou mee more then these? Hee said vnto him, Yea Lorde, thou knoweſt that I loue thee. Hee saide vnto him, Feede my lambes.

16 He said to him againe the second time, Simon *the sonne* of Iona, loueſt thou mee? Hee said vnto him, Yea Lorde, thou knoweſt that I loue thee. He said vnto him, Feede my sheepe.

17 He said vnto him the [b] third time, Simon *the sonne* of Iona, loueſt thou mee? Peter was sorie because he said to him the third time, Loueſt thou mee? and said vnto him, Lord, thou knoweſt all things: thou knoweſt that I loue thee. Iesus saide vnto him, Feede my sheepe.

18 ¶ Verily, verily I say vnto thee, When thou wast yong, thou [c] girdedſt thy selfe, and walkedſt whither thou wouldeſt: but when thou shalt bee olde, thou shalt stretch foorth thine hands, and another shall [d] gird thee, and leade thee whither thou wouldeſt [e] not.

19 And this spake he signifying by [f] what death hee shoulde glorifie God. And when hee had saide this, he saide to him, Followe me.

20 ¶ Then

[a] It was a linnen garment, which he couldde not bi his swimming.

[b] Peter by his triple confession is restored into his former degree from whence he fell by his triple denyall, and therewithall is plainly tolde, that he is in deede a pastour, which sheweth his loue to Christ, in feeding his sheepe.

[b] It was meete that he that had denyed him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of his so grieuous a fault, nor of his restoring to the office of the Apostleship.

[c] The violent death of Peter is foretolde.

[c] They that seeke for riches inwardly especially in the East countrey, and in those places where the people vse long garments, had need to be girded and trussed vp.

[d] He meant that kind of gyrding which is vsed toward captiues, when they are bound first with cordes and chaines, as who would say, Now thou goest thy selfe in thine habite whether thou list, but the time will be when thou shalt not go thus with a quiet mind as nowe, but shalt bee tied with chaines, and carye thee whither thou wouldeſt not.

[e] Not that Peter suffered ought for the truthe of God against his will, for nowe that he came with ioy and gladnesse when he returned from the Councell where he was whipped, but because the will commeth not from the flesh, but from the spirit which is giuen vs from aboue, therefore he saith there shoulde be a certaine striuing and conflict, wherein reason, which also is in vs, shall haue great reuerence as touching the flesh.

[f] That is, that Peter should die by a violent death.

20 † Then Peter turned about, and sawe the disciple whome IESVS loued, following, which had also † leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus sayd not to him, Hee shall not die: but if I will that hee tarie till I come, what is it to thee?

24 ‡ This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 † Nowe there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not conteine the bookes that should be written, Amen.

9 Wee must take heede, that whiles we cast our eyes vpon other, we neglect not that which is inioyned vs.

† Chap. 13. 23.

‡ The historie of Christ is true and wisely written: not for curiositie of wordes, but for the salution of the godly.

† 1 Iohn. 1. 2. 3.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 Luke sheweth this historie to his Gospel. 9 Christ being taken into heauen, 10 the Apostles 11 being warned by the Angels, 12 returne, 14 and giue themselues to prayer. 15 By Peters motion, 18 into Iudas the traitours place, Matthias is chosen.

THE former treatise haue I made, O Theophilus, of all that IESVS began to a doe and teach,

2 Vntill the day that he was taken vp, after that he through the holy Ghost had giuen commaundements vnto the Apostles, whome hee had chosen:

3 b To whome also he presented himselfe aliue after that he had suffered, by many c infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the kingdome of God.

4 ‖ And when he had d gathered them together, hee commaunded them, that they should not depart from Hierusalem, but to waite for the promise of the Father, e which sayd he, yee haue heard of me.

a A paling ouer from the historie of the Gospel, that is, from the historie of the liuings and doings of Christ, vnto the acts of the Apostles.

b The acts of Iesus are the workes and things which shewed his Godhead, and his most perfect holinesse and example of his doctrine.

c Christ did not straightwayes ascende into heauen after his resurrection, because hee would throughly proue his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard. d He calleth them vnfeinedly vnbelieuers, which are otherwise termed wretches: meete to that, that Christ spake, and walked, and ate, and was full of wounds, that are sure signes and tokens that hee truely rose againe. ‡ Luke 24. 49. e They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection. ‖ Iohn 14. 25.

5 ✤ For Iohn in deede baptized with water, but ye shall be
baptized [d] with the holy Ghost within these fewe dayes.

6 ¶ When they therefore were come together, they asked
of him, saying, Lorde, wilt thou at this time [e] restore the king-
dome to Israel?

7 And he said vnto them, It is not for you to know the times,
or the [f] seasons, which the Father hath put in his owne power,

8 ✤ But ye shall receiue power of the holy Ghost, when hee
shall come on you: and yee shalbe witnesses vnto mee both in
Hierusalem and in all Iudea, and in Samaria, and vnto the vt-
termost part of the earth.

9 ¶ And when he had spoken these things, while they be-
held, he was taken vp: for a cloud took him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee
went, behold, two men stood by them in white apparell,

11 Which also sayd, Ye men of Galile, why stand yee gasing
into heauen? This Iesus which is taken vp [g] from you into hea-
uen, shall so come, as ye haue seene him go into heauen.

12 ¶ Then returned they vnto Hierusalem from the mount
that is called *the mount* of Olives, which is neere to Hierusalem,
being from it a Sabbath [h] *dayes* iourney.

13 ¶ And when they were [i] come in, they went vp into an vp-
per chamber, where abode both Peter and Iames, and Iohn, and
Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames
the sonne of Alpheus, and Simon Zelotes, & Iudas Iames *brother*.

14 These all [k] continued with one [l] accord in [m] prayer and
supplication with the [n] women, and Marie the mother of Iesus,
and with his [o] brethren.

15 ¶ [p] And in those dayes Peter stoode vp in the middes of
the disciples, and sayd (nowe the number of [q] names that were
in one place were about an hundreth and twentie,)

16 [r] Ye men *and* brethren, this Scripture must needes haue
bene fulfilled, which the [s] holy Ghost by the mouth of Dauid
spake before of Iudas, which was [t] guide to them that took Iesus.

17 For he was numbred with vs, and had obteined felowship
in this ministration.

18 Hee therefore hath [u] purchased a field with the reward of
iniquitie: and when [x] he had [y] throwen downe himselfe headlong,

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✤ *Matth. 3. 11. Mar. 1. 8. Luke 3. 16. Ioh. 1. 26. and 3. 23. and 13. 26. and 20. 25.*

d Either of the Father, or of me: so that either the Father or Christ, is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other.

e We must fight before we triumph: and we ought not curiously to search after those things, which God hath not reuealed.

f To the olde and auncient state.

g That is, the first occasion that serue to doing of matters which the Lord hath appointed to bring things to passe in.

✤ *Chap. 2. 2.*

h Luke 24. 51.

i After that Christ had promised the full vertue of the holy Ghost, wherewith he would gouerne his Church, although he should be absent in body, he tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse.

k That is, out of your sight.

l About two mile.

m Ecclesiasticall assemblies to heare the worde, and to make common prayer were first instituted and kept in priuate houses by the Apostles.

n They went into the house, where the Church had chosen at that time to be assemble for the whole assemble.

o The Greeke word signifieth an vnmouable constancie, and stedfastnesse.

p It is a good purpose, that this concorde is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.

q The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers where with they were beset.

r Peter was beholdden to haue the women counted, who were afterward to be partakers of the danger with their husbands.

s With his kinsfolkes.

t Peter is made the mouth and interpreter of the whole companie of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the Congregation.

u Because men are commonly called and reuealed by their names.

x Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretold by God. ✤ *Psal. 41. 9.* ✤ *Iohn 13. 27.*

y Luke considered not Iudas his purpose, but that that followed of it, and so was vsed to say, that a man hath procured hurt to himself, not that he will and purposeth so to, but in respect of that which followeth.

z Matth. 27. 5.

a The Greeke word signifieth also a waine, that Iudas fell downe flat and waines in sunder in the middes, with a marueilous huge crash.

he braſt aſunder in the middes, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Hieruſalem, in ſo much, that that field is called in their owne language, Aceldema, that is, the fielde of blood.

20 For it is written in the booke of Pſalmes, ♣ Let his habitation be voyde, and let no man dwell therein: ♣ alſo, Let another take his [f] charge.

21 [g] Wherefore of theſe men which haue companied with vs, all the time that the Lord Ieſus was [t] conuerſant among vs,

22 Beginning from the baptiſme of Iohn vnto the day that he was taken vp [u] from vs, muſt one of them bee made a witnes with vs of his reſurrection.

23 [g] And they [x] preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, and Matthias.

24 And they prayed, ſaying, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may take the [y] roume of this miniſtration and Apoſtleſhip, from which Iudas hath [z] gone aſtray, to goe to his owne place.

26 Then they gaue foorth their lottes: and the lot fell on Matthias, and hee was by a common conſent counted with the eleuen Apoſtles.

♣ Pſal. 69. 26.
♣ Pſal. 109. 7.
[f] His office and miniſterie: Dauid wrate theſe words againſt Doeg the Kings heardman: And theſe words, Shepheard, Sheep, and Flocke, are put ouer to the Church office and miniſterie, ſo that the Church and the offices thereof are called by theſe names.
[g] The Apoſtles deliberate vpon nothing, but firſt they conſult and take aduiſement by Gods worde: and againe they doe nothing that concerneth and is behouefull for the whole body of the Congregation, without making the Congregation priuie vnto it.
[t] Went in and out, which kinde of ſpeach betokeneth as much as the Hebrew tongue, as the exerciſing of a publique and paineful office, when they ſpeake of ſuch as are in any publique office, Deut. 31. 2. 1 Chron. 27. 1.
[u] From our company.
[x] Apoſtles muſt be choſen immediatly from God, and therefore after prayer, Matthias is choſen by lot, which is as it were Gods owne voyce.
[y] Office, and by the voyce of all the whole company.
[z] That hee may be ſeene and partaker of this miniſterie.
[a] Departed from, or fallen from: And it is a Metaphore taken from the way: For callings are ſignified by the names of wayes, and the contrarie.

CHAP. II.

1 The Apoſtles 4 filled with the holy Ghoſt 8 ſpeake with diuers tongues: 12 They are thought to bee drunke, 15 but Peter diſproueth that: 34 Hee teacheth that Chriſt is the Meſſias: 37 And ſtiring the hearers aſtonied, 38 he exhorteth them to repentance.

1 The Apoſtles being gathered together on a moſt ſolemne feaſt day in one place, that it might euidently appeare vnto all the world, that they had all one office, one ſpirite, one faith, one by a double ſigne from heauen

AND [a] when the day of Pentecoſt was [a] come, they were [b] all with one accorde in one place.

2 And ſuddenly there came a ſound from heauen, as of a rushing *and* mightie winde, and it filled all the houſe where they ſate.

3 And there appeared vnto them clouen tongues, like fire, and it ſate vpon eche of them.

4 And they were all filled with the holy Ghoſt, and began

authoriſed, and enuyronted with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinarie and neceſſarie gift of tongues.
[a] Words for words, was fulfilled: that is, was begunne, as Luke 2. 22. For the Hebrewes ſay that a day, or a time is fulfilled or ended, when the former dayes or yeares are ended, and the other begunne, Gen. 25. 22. And it ſhall come to paſſe, &c. when fourtie yeares are fulfilled, I will viſite, &c. For the Lord did not bring home his people after the fourtieth yeare was ended, but in the fourtieth yeare: Now the day of Pentecoſt, was the fiftieth after the ſhaft of the Paſſouer.
[b] The ſeuen Apoſtles, which were vnto the Patriarkes as it were of the Church.

to speake with e other tongues, as f the Spirit gaue them vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noysed, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among them selues, Behold, are not all these which speake, of Galile?

8 g How then heare wee euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, & of Iudea, & of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, & Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, and

11 Iewes, and Proselytes,

Creetes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 h They were all then amased, and doubted, saying one to another, What may this be?

13 And others i mocked, and said, They are full of new wine.

14 ¶ But Peter standing with the Eleuen, k lift vp his voyce, and said vnto them, Ye men of Iudea, & ye all that inhabite Hierusalem, be this knowen vnto you, and hearken vnto my words.

15 For these are not drunken, as ye suppose, since it is but the l third boure of the day.

16 But this is that, which was spoken by the k Prophet m Ioel.

17 n And it shalbe in the last dayes, sayth God, I will powre out of my Spirit vpon o all p flesh, and your sonnes, and your daughters shall prophecie, and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my seruants and on mine handmaides I wil powre out of my Spirit in those dayes, and they shall prophecie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and vapour of smoke.

20 The Sunne shalbe turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 q And it shalbe, that whosoeuer shall r call on the Name of the Lord, shalbe saued.

22 s Ye men of Israel, heare these wordes, IESVS of Naza-

e He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them new tongues.

f Hereby we vnderstand, that the Apostles vsed not new out tongue, and then an other by hap-hazard and at all aduentures, as men first afficall men vse to doe, but with good consideration of their hearers: & to be short, that they spake nothing but as the holy Ghost gouerned their tongues.

g Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather bene in the hearers, whereas now it is in speakers. Marke, in the oration of Whitsunday.

h By Iewes, he vnderstandeth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were Proselytes, which were Gentiles borne, and embraced the Iewish religion.

i Gods word perceiueth some so, that it driueth them to seeke out the truth, and it doeth so choke other, that it forceth them to bit witnesses of their owne impudencie.

k The words which he vseth here, signifieth such a kinde of mocking which is reprochfull and contumelious. And by this reprochfull mocking we see, that there is no miracle so great and excellent, which the wicked ers of man doeth not speake euil of.

l Peter his boldnes is to be marked, wherein the grace of the holy Ghost is to be seene, euen straight after the beginning.

m After the sixt rising, which may be about seuen or eight of the clocke with vs.

n There is nothing that can diffuse our feares and doubts, but it pleaseth God to take out of the Prophets: for many reasons may be conceiued.

o Ioel 2.28. &c. 3.1.

p Peter setting the truth of God against the false accusations of men, sheweth in himselfe and in his followers, that that is fulfilled which God spake before concerning the full giuing of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certaine and vndoubted destruction, which doe contemne it.

q All without exception, both vpon the Iewes and Gentiles.

r That is, pray.

s The chiefest vse of all the giftes of the holy Ghost, is to bring men to iustification by faith.

t The word, Call on, signifieth in holy Scripture, an earnest praying and crauing for helpe as Gods hand.

u Christ being innocent, was by Gods prouidence crucified of wicked men,

neth a man o approoued of God among you with great workes, and wonders, and signes, which God did by him in the midst of you, as ye your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and p foreknowledge of God, after you had taken, with wicked q hands you haue crucified and r slaine.

24 s Whom God hath raised vp, and loosed the t sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid sayth concerning him, u I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not x leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast y shewed mee the wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, z that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had a sworne with an othe to him, that of the fruit of his loynes he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 Hee knowing this before, spake of the resurrection of Christ, that b his soule should not be left in graue, neither his flesh should see corruption.

32 c This Iesus hath God raysed vp, whereof we all are witnesses.

33 Since then that hee by the d right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heauen, but he saith, e The Lord sayd to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy footestoole.

36 Therefore let all the house of Israel know for a surety, that God hath f made him both Lord, and Christ, this Iesus, I say, whom ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and sayd vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 g Then Peter said vnto them, Amend your liues, and bee

o *Who is by such workes which God wrought by him, so manifestly approued and allowed of all as no man can gainesay him.*

p *Gods euerlasting knowledge going before, which can neither be stayed from his determining counsell, as the Epicures say, neither yet to be the cause of euill: for God in his euerlasting and vnchangeable counsell, appointed the wicked deed of Iudas to an excellent ende: and God doeth what well, which the instruments doe ill.*

q *Gods counsell doth not excuse the Iewes, which handle matters wicked.*

r *The fact is said to be theirs, by whose counsell and rashe for ward it is done.*

s *Christ (as Dauid here telleth) did not onely rise again, but also was in the graue voyde of all corruption.*

t *The death that was full of sorow both of body and minde: therefore when death appeared conqueror and victour ouer those sorowes, Christ is rightly said to haue ouer come those sorowes of death, when as being dead he ouercame death, to fulfill the word with his Father.*

u *Psalme 16.8.*

a Thou wilt not suffer me to remaine in graue. a Thou hast opened the way to the true life. b 1. King. 2.10. Chapter 13.36. c Psalme 132.11. d Had power giuen vnto him. e Psalme 110.1. Chap. 13.33. f Peter witnesseth that Iesus Christ is the appointed euerlasting King, which hee procureth mightily by the gifts of the holy Ghost and the righteousnesse of Dauid. g Might and power of God. h Psalme 110.1. i Christ is sayde to bee made, because he was aduanced to that dignitie: and therefore it is not spoken of his nature, but of his state and high dignitie. k Repentance and remission of sinnes in Christ are two principles of the Gospell, and therefore of our salutation: and they are obtained by the promise apprehended by faith, and are ratified in vs by Baptisme, wherewith is ioyned the vertue of the holy Ghost.

baptized

baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: & ye shal receiue the gift of the holy Ghost.

39 For the [a] promise is made vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.

40 [g] And with many other words he besought and exhorted them, saying, Saue your selues from this froward generation.

41 [h] Then they that gladly receiued his worde, were baptized: and the same day there were added [i] to the Church about three thousand soules.

42 [k] And they continued in the Apostles doctrine, and [b] fellowship, and [c] breaking of bread, and prayer.

43 ¶ [l] And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 [l] And all that beleeued, were in one place, and had all things common.

45 And they sold their possessions and goods, and parted them to all men, as euery one had neede.

46 [l] And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart,

47 Praysing God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

a The word that is vsed here, giueth vs to vnderstand, that it was a free gift.

g He is truely ioyned to the Church, which separateth himself from the wicked.

h A notable example of the vertue of the holy Ghost: but such as we of age, are not baptized, before they make confession of their faith.

i The markes of the true Church are the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the Sacraments, and true inuocation vsed of all the faithfull.

k Communicating of goods, and all other duties of charitie, as is shewed afterward.

l The Iewes vsed diuine houre, and therefore they did rather breake them then cut them: so by breaking of bread, they vnderstood that fasting together, and the banquets which they vsed to keepe. And when they kept their loue feasts, they vsed to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul laboureth it, 1. Cor. 11.

22 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be vexed, and haue some refreshing. 23 Charitie maketh all things common concerning the vse, according as necessitie requireth. 24 The faithfull came together at the beginning with great feare, not onely to the hearing of the word, but also to prayer.

CHAP. III.

1 Peter going into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to see the miracle, 12 he expounded the mystery of our saluation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

NOw [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whom they laid daily at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he [a] gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and gold haue I none, but such as I haue,

1 Christ, in healing a man that was borne lame, and well knowen to all men, both in place and time very famous, by the hands of his Apostles, doth partly confirme them which beleeued, and partly also caused other to beleeue.

a Both with heart and eye.

haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, and lift *him* vp, and immediately his feete and ankle bones receiued strength.

8 And hee leaped vp, stood, and walked, and entred with them into the Temple, walking and leaping, and praysing God.

9 And all the people saw him walke, and praysing God.

10 And they knew him, that it was hee which sate for the almes at the Beautifull gate of the Temple: and they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed, [b] held Peter and Iohn, all the people ranne amased vnto them in the porch which is called Solomons.

12 [a] So when Peter saw it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our owne power or godlinesse, we had made this man go?

13 The God of Abraham, and Isaac, and Iacob, the [d] God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.

14 But ye denied the Holy one and the Iust, and desired a murtherer to be giuen you,

15 And killed the Lord [e] of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom yee see, and know, through faith in his Name: [f] and the faith which is by him, hath giuen to him this perfite health of his whole body in the presence of you all.

17 [g] And now brethren, I know that through ignorance yee did it, as *did* also your gouernours.

18 But those things which God before had shewed [h] by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinne may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you,

21 [i] Whome the heauen must containe vntill the time that all things be restored, which God hath spoken by the mouth of all his holy Prophets since the world began.

22 [k] For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you [l] a Prophet, *euen* of your brethren, like vnto me: ye shall heare him in all things, whatsoeuer he shal say vnto you.

b Either because hee knewe them, who had beheld him: or because he feared that if he were let slippe out of his sight, hee should be lost & gone.

a Miracles are appointed to conuince the rebellerers, and therefore they doe wickedly abuse them, who standing amased either at the miracles themselues, or at the instruments and meanes which it pleaseth God to vse, take an occasion to establish idolatrie and superstition by that, which God hath prouided for the knowledge of his true worship, that is, Christianitie. & Chap. 5. 30.

c Who hath life in himself, and giueth life to other.

d Because he labored on him being raised from the dead, whose name he heard of by vs.

e It is best of all to receiue Christ to soone as he is offered vnto vs: but such as haue neglected so great a benefite through mans weakenesse, haue yet repentance for a meane.

f As for the ignominie of the crosse, we haue to see against that, the dignitie and purpose of God. foretold by the Prophets, of Christ, how that first of all he should be crucified here vpon earth, and then how he should appeare from heauen the iudge and restorer of all things, that all beleeuers might be saued, and all rebelleuers vtterly perish.

g Though there were many Prophets, yet he speaketh but of two mainly, to shew vnto vs the consent and agreement of the Prophets.

h Or, he taken vp into heauen. & Deut. 18. 19. chap. 7. 37.

i The prouide was of an excellent and singular Prophet.

23 For

23 For it shalbe that euery person which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets [b] from Samuel, and thencefoorth as many as haue spoken, haue likewise foretold of these dayes.

25 ✤ Ye are [i] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, ✤ Euen in thy seed shall all the kindreds of the earth be blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

[b] *At what time the kingdome of Israel was established.*
[i] *The Iewes that beleeue are the first begotten in the kingdome of God.*
[k] *For whom the Prophets were chiefly appointed.*
✤ Gene. 22. 3. chap. 3. 8.
[l] *Giuen to the world, or raised from the dead, and aduanced to his kingdome.*

CHAP. IIII.

3 Peter and John 3 are taken and brought before the counsell, 7 and 19 They speake boldly in Christes cause. 24 The disciples pray vnto God. 32 Many sell their possessions: 36 Of whom Barnabas is one.

1 AND [l] as they spake vnto the people, the Priestes and the [a] Captaine of the Temple, and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, & preached in Iesus *Name* the resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued, and the [b] number of the men was about fiue thousand.

5 ¶ And it came to passe on the morow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kindred of the hie Priests.

7 [e] And when they had set them before them, they asked, By what power, or in what [f] Name haue ye done this?

8 Then Peter full of the holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,

9 [g] For as much as wee this day are examined of the good deed *done* to the impotent man, *to wit*, by what meanes hee is made whole,

10 ✤ Be it knowen vnto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whome yee haue crucified, whome God raised againe from the dead, euen by him doeth this man stand here before you whole.

11 ✤ This is the stone cast aside of you builders which is be-

[1] *None are commonly more diligent or bolder enemies of the Church, then such as professe themselues to be head builders: but the more constantly the faithfull seruants of God doe continue.*
[a] *The Iewes had certaine garrisons for the gards and safetie of the Temple and holy things, Matth. 28. 65. This garrison had a Captaine, such as Eleazarus Annias the high Priests sonne was in the time of the warre that was in Iudea, being a very impudent and proud young man, Ioseph. lib. 2. of the taking of Iudea.*
[b] *Whilst they thought to diminish the number, they increased them.*
[c] *Those were they that made the Sanhedrim, which were all of the tribe of Iuda, vntill Herod vsed that crueltie against Danids stocke.*
[d] *Of whome the high Priest were wont to be chosen and made, the succession of the people after being now changed.*
[e] *Against such as brag of a succession of persons without a succession of doctrine, and by that meanes beat downe the true ministers of the word, so farre foorth as they are able.*
[f] *By what authoritie?*
[g] *Wolues which succeed true Pastours, plead their owne causes and not Gods, neither the Churches.*
✤ *Hee is in deede a true sheepheard, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hands.* ✤ *Psal. 118. 22. & 118. 22. Matt. 21. 42. Mar. 12. 10. Luke 20. 17. Rom. 9. 33. 1. Pet. 2. 7.*

come

come the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [i] Nowe when they sawe the boldnesse of Peter and Iohn, and vnderstoode that they were vnlearned men and without [k] knowledge, they marueiled, and knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and [l] conferred among themselues,

16 [m] Saying, What shall we doe to these men? for surely a manifest signe is done by them, *and it is* openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noysed no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commaunded them, that in no wise they should speake or teach in the Name of Iesus.

19 [n] But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For wee cannot but speake the things which wee haue seene and heard.

21 [o] So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praysed God for that which was done.

22 For the man was aboue fourtie yeeres olde, on whome the miracle of healing was shewed.

23 [p] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had layd vnto them.

24 [q] And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by [r] mouth of thy seruant Dauid hast said, [s] Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse against thy holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the [t] people of Israel gathered themselues together,

f Of God.

g There is no other meane, or no other power & authoritie whereby we were wont to seeke any helpe among the Iewes, vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe.

h Any where: and this setteth forth vnto vs the kingdome of Christ Iesus.

i The good libertie and boldnesse of the seruants of God doth yet thus much preuaile, that both the bad vsage & violent rage of men, doe at length bring them to be in deede wicked men.

k The world hath here a false iudgement of learning, and maketh a priuate man, but when we speake of diuers and seuerall kindes of knowledge, we doe not account a vnlearned and vnskilfull man of the meaner and ordinarie sort, as ignorant out of all degree, and no estimation.

l Laide their heads together.

m He that flattereth himself in ignorance, commeth at length to doe open wickednesse, and that against his owne conscience.

n We must so obey men to whom we are subiect, that especially and before all things we obey God.

o So farre off are the wicked from doing

p Then they list, that contrariwise God vseth euen that to the setting forth of his glory, which hee giueth them leaue to doe. *q* The Apostles communicate their troubles with the Congregation. 29 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs, but we haue to set against their furor and malice, an earnest thinking upon the power and good will of God, both which we do manifestly behold in Christ, and to flee to the aid and succour of our Father. *r* Psal. 2. 1. *s* Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the number as the diuision, partly one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Psal. 2. 1.

28 To

28 To m doe whatsoeuer n thine hand, and thy counsell had determined before to be done.

29 And nowe, O Lord, beholde their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy worde,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may bee done by the Name of thine holy Sonne Iesus.

31 11 And when as they had prayed, the place was shaken where they were assembled together, & they were all filled with the holy Ghost, and they spake the word of God boldly.

32 12 And the multitude of them that beleeued, were of o one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things p common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus, & great grace was vpon them all.

34 13 Neither was there any among them, that lacked: for as many as were possessours of lands or houses, solde them, and brought the price of the things that were solde,

35 And laide it downe at the Apostles feete, and it was distributed vnto euery man, according as he had neede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 Whereas he had land, solde it, and brought the money, and laid it downe at the Apostles feete.

m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without sinne.
n Then heedfull deliberation of things ought to goe before execution and power.
11 God witnesseth to his Church by visible signes, that it is he that will establish it by shaking the powers both of heauen and earth.
12 An example of the true Church, wherein there is concord as well in doctrine as in charitie, and power to worke miracles: and the Pastours deliuer true doctrine faithfully, and constantly.
o They agree with one consent, will, and purpose.
p Chap. 5. 44.
13 True charitie helpeth the necessitie of the poore with his owne substance, so that all things be done well and orderly.

CHAP. V.

1 *Ananias, for his deceite in keeping backe part of the price,* 5 *falleth downe dead,* 10 *and likewise Sapphira his wife.* 12 *Through diuers the Apostles miracles* 14 *the faith is increased,* 18 *The Apostles that were imprisoned,* 19 *are deliuered by an Angel,* 26 *and bring before the Synode of the Priestes,* 36 *through Gamaliels counsell they are kept aliue,* 40 *and beaten:* 41 *They glorifie God.*

BVt 1 a certaine man named Ananias, with Sapphira his wife, solde a possession,

2 And 2 kept away *part* of the price, his wife also being of counsell, and brought a certaine part, and laide it downe at the Apostles feete.

3 Then saide Peter, Ananias, why hath Satan b filled thine heart, that thou shouldest c lye vnto the holy Ghost, and keepe away *part* of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? howe is it that thou hast d conceiued this thing in thine heart? thou hast not

1 Luke sheweth by contrary examples, howe great a sinne hypocrisie is, especially in them which vnder a false pretence and cloke of zeale would seeme to shine and be chiefe in the Church.
a Craftily reckoned.
b Fully possessed.
c For when they had appointed that former possession for the Church, they sought out as it were occasion of the gayne, as though they had had to doe with men, and not with God, and therefore he saith also of the same, that they tempted God. d Heresie is declared to be deuised and purposed of men, and the fault of the same is shewed by double suggestion.

lyed

lyed vnto men, but vnto God.
5 Nowe when Ananias heard these wordes, he fell downe,
and gaue vp the ghost. Then great feare came on all them that
heard these things.
6 And the yong men rose vp, and tooke him vp, and caried
him out, and buried *him*.
7 And it came to passe about the space of three houres after,
that his wife came in, ignorant of that which was done.
8 And Peter said vnto her, Tell mee, sold yee the land for so
much? And she said, Yea, for so much.
9 Then Peter said vnto her, Why haue ye agreed together,
to [e] tempt the Spirit of the Lord? behold, the feete of them
which haue buried thine husband, *are* at the [f] doore, and shall
carie thee out.
10 Then she fell downe straightway at his feete, and yeelded
vp the ghost: and the yong men came in, and found her dead,
and caried her out, and buried her by her husband.
11 [2] And great feare came on all the Church, and on as many
as heard these things.
12 Thus by the hands of the Apostles were many signes and
wonders shewed among the people (and they were all with one
accord in Solomons porch.
13 And of the other durst no man ioyne himselfe to them:
neuerthelesse the people [g] magnified them.
14 Also the number of them that beleeued in the Lord, both
of men and women, grewe more and more)
15 In so much that they brought the sicke into the streetes,
and layd them on beds and couches, that at the least way the sha-
dow of Peter, when he came by, might shadow some of them.
16 There came also a multitude out of the cities round about
vnto Hierusalem, bringing sicke folkes, and them which were
vexed with vncleane spirits, who were all healed.
17 ¶ [3] Then the chiefe Priest rose vp, and all they that were
with him (which was the [h] sect of the Sadduces) and were full of
indignation,
18 And laid hands on the Apostles, and put them in the
common prison.
19 [4] But the Angel of the Lord by night opened the prison
doores, and brought them forth, and said,
20 [5] Goe your way, and stand in the Temple, and speake to
the people all the [i] words of this life.
21 [6] So when they heard it, they entred into the Temple
early in the morning, and taught. And the chiefe Priest came,
and they that were with him, and called the Councill together,
and all the Elders of the children of Israel, and sent to the prison,
to cause them to be brought.

e Looke how oft men doe things with an euill conscience, so oft they presume proudly against the Spirit, as much as in them lieth, prouoking him to [illegible] anger, as [illegible] minding [illegible] whether he be [illegible] mightie or no.
f Are at hand.
2 The Lord by his marueilous wisdome brideleth some, that they may not hurt the Church: otherwise he keepeth in his owne and some, and other some he allureth vnto him.
g Highly praised them.
3 The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceede from threatnings to prisoning.
h The word which is vsed here, is Hairesis, which signifieth a choyse and so is taken for a right forme of learning or following, studie or course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church. 4 Angels are made seruants of the seruants of God. 5 God doth therefore deliuer his, that they may more stoutly preach his commandements. *i Words, whereby the way vnto life is shewed.* 6 God mocketh his enemies attempts from aboue.

22 But when the officers came, and found them not in the prison, they returned and tolde it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we found no man within.

24 Then when the *chiefe* Priest, and the captaine of the Temple, and the hie Priestes heard these things, they doubted of them, whereunto this would growe.

25 ‡ Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teach the people.

26 ‡ Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned.)

27 And when they had brought them, they set them before the Counsell, and the chiefe Priest asked them,

28 ‖ Saying, Did not we streitly commaund you, that ye should not teach in this Name? and beholde, yee haue filled Hierusalem with your doctrine, and yee would ‖ bring this mans blood vpon vs.

29 ‡‡ Then Peter and the Apostles answered, and sayd, We ought rather to obey God then men.

30 ‡‡ The ◆ God of our fathers hath raised vp Iesus, whom ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to be* a Prince and a Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 ‡‡ And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they ‖ brast for anger, and consulted to slay them.

34 ‡‡ Then stood there vp in the Counsell a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commaunded to put the Apostles forth a little space,

35 And saide vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 ‡‡ For before these times, rose vp Theudas ‖ boasting himselfe, to whom resorted a number of men, about a foure hundreth, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drewe away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And nowe I say vnto you, ‖ Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of ◦ men, it will come to nought:

? The more openly vnto Christs vertue sheweth it selfe, the more increaseth the madnesse of his enemies which conspire against him.

‖ Tyrants which feare not God, are constrained to feare their subiects.

‡ Or in the propertie of tyrants to let out their owne common slanders, as right and truth, so they serue for

‖ Or, bring the bloud of this man vpon vs, that more vehemently they will vse violence to vs.

‡‡ We ought to obey no men, but so farre forth as obeying him, we may obey God.

‡‡ Christ is appointed and in deede declared Prince and professour of his Church to displease of his enemies.

◆ Chap. 3. 15.

‡‡ It is not sufficient for vs that there is a right end, but we must also according to our vocation go the lawfull way till we come vnto it.

‖ The boldnesse that they were in a small multitude vnarmed, and vnexercised in armes, for it is a borrowed kinde of speech taken from them which are horribly afraid in fonde with a sparke.

‡‡ Christ findeth defenders of his truth, euen in the very rage of his enemies: so oft as he thinketh it needefull.

‡‡ In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, besides our vocation.

‖ To be of some sect.

‖ He dissembleth his slownes from murthering the Apostles, whether desire to shede it for a good cause before the Romane Magistrate, for the enuie could admit nothing vnpt, that to haue abrogated the Romane empire.

◦ If it be counterfeit and deceitfull.

39 But

39 But if it be of God, ye can not destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthie to suffer rebuke for his Name.

42 And daily in the P Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

1 The Apostles 3 appoynt the office of Deaconship 5 to seuen chosen men: 8 Of whom Stephen, full of faith, is one: 12 He is taken, 13 and accused as a transgressour of Moses Lawe.

AND 1 in those dayes, as the number of the disciples grewe, there arose a murmuring of the a Grecians towards the Hebrewes, because their widowes were neglected in the b dayly ministring.

2 2 Then the twelue called the multitude of the disciples together, and sayde, It is not c meete that wee should leaue the word of God to serue the d tables.

3 3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoynt to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Stephen a man full of faith and of the holy Ghost, and 4 Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 4 Which they set before the Apostles: and they prayed, and e layed their hands on them.

7 5 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the f faith.

8 ¶ 6 Nowe Stephen full of faith and g power, did great wonders and miracles among the people.

9 7 Then there arose certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of

1 When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within with deadly dissension and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.

a Of these parts which of Grecians became religious Iewes.

b In seruing of almes according to their necessitie.

2 The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here insinuate: And the Apostles doe not chuse in such a the Deacons without the consent of the Church.

c It is such a matter, as we may in no wise

wrong of it. d Banquets: thoughby the name of tables, other offices are also meant, which are committed to it, such as pertaine to the care of the poore. 3 *In chusing of Deacons (and much more of Ministers) there must be examination both of their learning and maner of life.* 4 *Chap. 21. 8.* 5 *The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.* 6 *This ceremonie of laying on of hands, ceased from the Iewes, who vsed the same both in publike actions, and offering of sacrifices, and also in priuate prayers: and blessings, as appeareth Gen. 48. and the Church obserued this ceremonie, 1. Tim. 5. 22. Heb. 6. 2. but here is no mention made either of creame, or shining, or vsing, or crossing, &c.* 7 *An happy end of temptation.* 8 *This is the figure Metonymia, meaning by signe, the doctrine of the Gospel which resembleth it.* 9 *God exerciseth his Church sundrie wayes and fashions, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length he enableth it to encounter with Satan and the world, euen to bloodshed and death, and that with good successe.* 1 *Excellent and singular gifts.* 2 *Schooles and Vniuersities were of olde time addicted to false purposes, and were the instruments of Satan to blow abroad and defend false doctrines.* 3 *Of the company and Colledge aforesaid.*

them of Cilicia, and of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, Wee haue heard him speake blasphemous words against Moses and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 [10] And set forth false witnesses, which said, This man ceasseth not to speake blasphemous wordes against this holy place, and the Law.

14 For wee haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they [i] sawe his face as *it had beene* the face of an Angel.

8 False teachers, because they will not be ouercome, flee from disputations to stablish an open slandring and false accusations.
9 The first bloody persecution of the Church of Christ began and sprang from a Councell of Priests by the suggestion of the vniuersitie doctours.
10 An example of cauillers or false accusers, which gather false conclusions of things that are well vttered and spoken.
i Merely is apparent that Steuen had an excellent and goodly countenance, beeing a quiet and setled minde, a good conscience, and sure perswasion that his cause was iust: For seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes minde might be pearced and wounded.

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordained according to the heauenly Patterne. 54 The Iewes gnashing their teeth, 59 stone him.

THen [1] sayd the chiefe Priest, Are these things so?

2 [1] And hee sayd, Ye men, brethren and Fathers, hearken. ✣ That God of [a] glory appeared vnto our father Abraham, while he was in [b] Mesopotamia, before he dwelt in Charran,

3 And sayd vnto him, Come out of thy countrey, and from thy kindred, and come into the land, which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell,

5 And hee gaue him none inheritance in it, no, not the [c] breadth of a foote: yet he [d] promised that he would giue it to him for a possession, and to his seede after him, when as yet hee had no childe.

6 But God spake thus, that his ✣ seede should be a soiourner in a strange land: and that they should keepe it in bondage, and entreate it euill [e] foure hundreth yeeres.

1 Steuen is admitted to pleade his cause, but to this end and purpose, that vnder a colour and colour of Law, he might be condemned.
2 Steuen witnesseth vnto the Iewes, that he acknowledgeth the true fathers, and the onely true God: and sheweth moreouer that they are more ancient then the Temple, with all that seruice appointed by the Law, and therefore they ought to lay no other foundation of true religion, that is to say, the free couenant that God made with the fathers. ✣ *Gen.* 12.4. *a* That mightie God full of glory and maiestie. *b* Where he saith afterward, verse 4. that *Abraham* came out of *Chaldea*, it is vnderstood that *Mesopotamia* conteined *Chaldea*, which was more vnto it, and bordered vpon it, and so writeth Pliny, booke 6. chap. 27. *c* Not so much ground as to set his foote vpon. *d* The promise of the possession was certaine, and belonged to *Abraham*, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche. ✣ *Gen.* 15.13. *e* There are reckoned foure hundreth yeeres, from the beginning of *Abrahams* progenie, which was at the birth of *Isaac*: and foure hundreth and thirtie yeres which are spoken of by Paul, *Gala.* 3.17. from the time that *Abraham* and his seede departed together out of *Vr* of the Chaldeans.

7 But the nation to whome they shall be in bondage, will I iudge, sayth God: and after that, they shall come forth and serue me in this place.

8 ✤ Hee gaue them also the couenant of circumcision: and so *Abraham* begate ✤ Isaac, and circumcised him the eight day: and Isaac *begate* y Iacob, and Iacob the twelue ✠ Patriarkes.

9 ‖ And the Patriarkes moued with enuie, solde ✤ Ioseph into Egypt: but God was ‖ with him,

10 And deliuered him out of all his afflictions, and * gaue him ‖ fauour and wisedome in the sight of Pharao King of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer all the land of Egypte and Chanaan, and great affliction, that our fathers founde no sustenance.

12 But when ✤ Iacob heard that there was corne in Egypt, he sent our fathers first.

13 ✤ And at the second time, Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kindred, euen threescore and fiftene soules.

15 So ✧ Iacob went downe into Egypt, and hee ✠ dyed, and our fathers,

16 And were ‖ remoued into Sychem, and were put in the sepulchre, that Abraham had bought ✤ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another King arose, which knew not Ioseph.

19 The same ‖ dealte subtilly with our kindred, and euill entreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 ✤ The same time was Moses borne, and was ‖ acceptable vnto God, which was nourished vp in his fathers house three monethes.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mightie in words and in deedes.

23 Nowe when hee was full fourtie yeere olde, it came into his heart to visite his brethren, the children of Israel.

24 ✤ And when he sawe one *of them* suffer wrong, hee defended him, and auenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren woulde haue vnderstand, that God by his hande should giue them deliuerance: but they vnderstoode it not.

26 ✧ And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Syrs, yee

✤ Gen. 17.9.
✤ Gen. 21.2.
✧ Gen. 25.24.
✠ Gen. 29.33. and 30. and 31.23.
‖ Sainct Luke teacheth vp diligently the honorable mainteiners of some of the Fathers, to teach the lewes that they ought not rashly to reiect the authoritie or example of the Fathers.
✤ Gen. 37.28.
‖ By this kinde of preach is meant the preceding fauour that God shewed vnto Ioseph: so he speaketh to be saued from them, whom he helpeth out, and on the other side, for to shew them how he deliuereth out of wofull seruice great treasures.
* Gen. 41.37.
‖ Gaue him fauour in Pharaohs sight, for his wisedome.
✤ Gen. 42.1.
✤ Gen. 45.4.
✧ Gen. 46.6.
✠ Gen. 49.33.
‖ The Patriarkes the sonnes of Iacob, though there be mention made of no more then Ioseph, Iosh. 24.32.
✤ Gen. 23.16.
‖ Exod. 1.7.
‖ He declareth a subtile inuention against our seruitude that he commanded all the males to be cast out.
✤ Exod. 2.2.
‖ This childe was borne through Gods mercie all goodnesse and fauour, to be of a goodly and fayre countenance.
✤ Exod. 2.11.
✧ Exod. 2.13.

are brethren: why doe ye wrong one to another?

27 But hee that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill mee, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the ♣ wildernesse of mount Sina, an ! Angel of the Lorde in a flame of fire, in a bush.

31 And when Moses sawe it, hee wondred at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lorde said to him, Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and nowe come, and I will sende thee into Egypt.

35 This Moses whome they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the ¤ hand of the Angel, which appeared to him in the bush.

36 He ♣ brought them out, doing wonders and miracles in the land of Egypt, and in the red sea, and in the wildernes fourtie yeeres.

37 ♣ This is that Moses, which saide vnto the children of Israel, ℵ A Prophet shall the Lorde your God raise vp vnto you, out of your brethren, like vnto me: him shall ye heare.

38 ♣ This is he that was in the Congregation, in the wildernesse with the Angel, which spake to him in mount Sina, & with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whome our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying vnto Aaron, ° Make vs gods that may goe before vs: for wee knowe not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a ° calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne handes.

42 Then God turned himselfe away, and ° gaue them vp to serue the ? host of heauen, as it is written in the booke of the Prophets, ♣ O house of Israel, haue yee offered to mee slaine beastes and sacrifices by the space of fourtie yeeres in the wildernesse?

43 And yee ? tooke vp the tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them:

♣ Exod. 3.2.
! Now he calleth the Angel, for he is the Angel of great counsell, and therefore straight waies after he sheweth him, saying to Moses, I am the God of thy Fathers, &c.
¤ By the power.
♣ Exod. 7.8, 9, 10, 11, 12, &c. chapters.
♣ Exod. 16.2.
♣ He acknowledgeth Moses for the lawgiuer, but in that he proueth by his owne witnesse, that the Law had respect to a more perfit thing, that is to say, to the prophetticall office which tended to Christ, the head of all Prophets.
ℵ Deut. 18.15. chap. 3.22.
♣ Exod. 19.2.
° Exod. 32.1.
a This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marueilous calfe, and made goodly images of him. Exod. 12.12.
° Being destitute and voyde of his Spirit, he gaue them vp to Satan, and wicked lustes, to worship starres.
? By the hoste of heauen here he meaneth not the Angels, but the moone and sonne, and other starres, Deut. 17.3.
♣ Amos 5.25.
? You tooke it vpon your shoulders and caried it.

them: therefore I will carie you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of [2] witnes in the wilder-
nes, as he had appointed, speaking vnto ✤ Moses, that he should
make it according to the fashion that he had seene.

45 ✤ Which *tabernacle* also our fathers [r] receiued, & brought
in with Iesus into the [t] possession of the Gentiles, which God
draue out [u] before our fathers, vnto the dayes of Dauid:

46 ✤ Who found fauour before God, and desired that hee
might finde a tabernacle for the God of Iacob.

47 [x] But Solomon built him an house.

48 Howbeit the most High ✤ dwelleth not in temples made
with hands, as ✤ saith the Prophet,

49 ✤ Heauen *is* my throne, and earth *is* my footestoole: what
house will yee build for me, saith the Lord? or what place is it
that I should rest in?

50 Hath not my hand made all these things?

51 ✤ ¶ Yee stiffenecked and of [z] vncircumcised hearts and
eares, ye haue alwayes resisted the holy Ghost: as your fathers
did, so *doe* you.

52 Which of the Prophets haue not your fathers persecuted?
and they haue slaine them, which shewed before of the comming
of that Iust, of whom ye are now the betrayers and murtherers,

53 ✤ Which haue receiued the Lawe by the [7] ordinance of
Angels, and haue not kept it.

54 ¶ But when they heard these things, their hearts brast for
anger, and they gnashed at him with their teeth.

55 ¶ But he being full of the holy Ghost, looked stedfastly
into heauen, and sawe the glory of God, and Iesus [a] standing at
the right hand of God,

56 And sayd, Behold, I see the heauens open, and the Sonne
of man standing at the right hand of God.

57 [b] Then they gaue a shoute with a loude voyce, and stop-
ped their eares, and [c] ranne vpon him violently all at once,

58 And cast him out of the citie, & stoned him: and the [d] wit-
nesses layd down their clothes at a yong mans feete named Saul.

59 And they stoned Steuen, who called vpon *God*, and sayd,
Lord Iesus, receiue my spirit.

60 [e] And hee kneeled downe, and cried with a loude voyce,
Lord, [f] lay not this sinne to their charge. And when he had thus
spoken, he [g] slept.

2 Moses in deede erected a tabernacle, but that was to call them backe to that fourme which he had seene in the mount.

r *That is, of the fathers.*

✤ Exo.25.40. Heb.8.5.

✤ Iosh.3.14.

t *Deliuered from hand to hand.*

u *By the space 480. yeeres, for the enterprise which the Gentiles possessed.*

x *God draue them out, that they should yeelde up the possession of their countreys to our fathers, when they entred into the land.*

✤ 2.Sam.7.2.5.1.King. 8.13.

✤ 1.Chro.17.12. 1.King.8.13.

6 Solomon built a Temple, according to Gods commandement, but not with any such condition that the Maiestie of God should be included therein.

✤ Chap.17.24.

✤ Esai.66.1.

✤ Iere.9.25.Ezek.44.9.

7 Moses moued with the zeale of God, at length iudgeth his owne iudges.

z *They are of vncircumcised hearts, which be ouerwhelmed in the feare of nature, and sticke fast in themselues: otherwise all the Iewes were circumcised at eyght dayes old, and therefore there were*

two kinds of circumcision, Rom.2.28. ✤ *Exo.19.16.Esai.2.19.* 7 *By the ministerie of Angels.* 8 *The more Satan is pressed, the more he bursteth out into an open rage.* 9 *The nearer that the Martyrs approch to death, the neerer they beholding Christ do rise vp euen into heauen.* a *Ready to receiue him in the confession of the worde, & reuenge him to him.* 10 *The zeale of hypocrites & superstitious people, breaketh out in length into most open madnes.* b *This was done in a rage and furie, for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, & therefore it is reported by Iosephus, that Ananus a Sadducy slew Iames the brother of the Lord: for he being, was accused before Albinus the President of the countrey.* 11 *Faith & charitie vanes subdue the cruel furiousnes of God, euen to the last breath.* c *The word which he vseth here, signifieth out such a kinde of impetuous or laying to vnto charge, as remaineth firme and stedy for euer, neuer to be removed.*

d *Luke 2.Thes.4.13.*

CHAP. VIII.

2 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus 18 his couetousnesse reproued. 26 Philip 27 commeth to the Ethiopian Eunuch, 38 and baptizeth him.

AND [1] Saul consented to his death: and at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 [2] Then *certaine* men fearing God, [a] caried Steuen among them, *to be buried*, and made great lamentation for him.

3 [3] But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the worde.

5 ¶ [4] Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 [5] And there was before in the citie a certaine man called Simon, which vsed [b] witchcraft, and [c] bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heede from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heede vnto him, because that of long time he had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 [6] Then Simon himselfe beleeued also and was baptized, and continued with Philip, and wondred, when hee sawe the signes and great miracles which were done.

14 ¶ [7] Now when the Apostles, which were at Hierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the [d] holy Ghost.

16 (For as yet, he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.

2 The godly mourne for Steuen after his death, and bury him, shewing therein an example of singular faith and charitie: but no man prayeth to him.

a *Among all the duties of charitie which the godly vse, there is no mention made of burying of robbers.*

3 The dispersion or scattering abroad of the faithfull, is the ioyning together of Churches.

4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.

5 Christ ouercommeth Satan so oft as he lifteth, and causeth him about as it were in a triumph, in the sight of them, whome he deceiued, and bewitched.

b *The worde which is vsed in this place was at the first taken in good part, and is borrowed out of the Persian language, who call their wise men by that name, but afterward it was taken in euill part.*

c *He had so allured the Samaritans with his witchcrafts, that as blind and mad they drawe their wits after him.*

6 The wicked & the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

7 Peter, not chiefe, but as an assistant, sent from the whole company of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vpon the Churches of Samaria, whose foundation had been layde afore by Philip.

d *Their excellent gifts, which are necessarie, especially for them that were to be appointed rulers and gouernours of the Church.*

17 Then

17 Then layde they their hands on them, and they receiued the holy Ghost.

18 [g] And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offred them money,

19 Saying, Giue mee also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.

20 [h] Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obteined with money.

21 Thou hast neither part nor fellowship in this [i] businesse: for thine heart is not [k] right in the sight of God.

22 [l] Repent therefore of this thy wickednes, and pray God, that if is be possible, the thought of thine heart may be forguen thee.

23 For I see that thou art in the [m] gall of bitternesse, and in the [n] bond of iniquitie.

24 Then answered Simon & said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many townes of the Samaritans.

26 [o] Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And hee arose and went out: and beholde, a certaine Eunuche of Ethiopia, Candaces the Queene of the Ethiopians [p] chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as hee returned sitting in his charet, hee read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere, and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had [q] a guide? And hee desired Philip, that he would come vp and sit with him.

32 [r] Now the place of the Scripture which hee read, was this, ❖ He was led as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.

33 In his [s] humilitie his iudgement hath bin exalted: but who shal declare his [t] generation? for his life is taken from the earth.

34 Then the Eunuch answered Philippe, and said, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?

35 Then Philip opened his mouth, & began at the same Scripture, and

g Ambition and couetousnesse doe at length plucke the hypocrites out of their denne.

h They are the successours of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

i In the matter which I preach.

k It is not upright in deede, and without dissembling.

l We must hope well euen of the vilest sinners, so long and so farre forth as we may. m He calleth the inward malice of the heart, and that venemous and deuilish wickednes wherewith this Magician was wholly replenished, the gall of bitternesse: and he sayd he is in the gall, as though hee were wholy ouerwhelmed with gall, and buried in it.

n Entangled in the snares of iniquitie.

o Christ who calleth freely whome him listeth, doeth not so vse Philip who thought on no such matter, to instruct and baptize the Eunuche as trauailed, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.

p A man of great wealth and authoritie with Candaces: Now this word (candaces) is a common name to all the Queenes of Ethiopia.

q To shew vnto him the way how to vnderstand it.

r This things which seeme mall to come by chance or fortune (as men terme it) are yet ordered by the secret prouidence of God. ❖ Esai 53. s The Hebrew text readeth it thus, One of a narrow prison, and out of iudgement was he taken: where by the narrow prison, he vnderstandeth the grauе and the very bands of death, and by iudgement, the punishment which was layd vpon him, and that vniustly: for which Christ took vpon him our sinnes, & bearing his Fathers wrath. t How long his age shall last for Christ hauing once risen from the dead, dieth no more, Rom. 6. 9.

eare, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuche said, See, here is water: what doeth let me to be baptized?

37 [13] And Philip sayde vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and said, [a] I beleeue that that Iesus Christ is that Sonne of God.

38 Then hee commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuche, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuche saw him no more: so he went on his way reioycing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities, till he came to Cesarea.

13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is euident that we are not then first ingrafted into Christ, when wee are baptized, but being already ingrafted, are then confirmed.

a *The summe of the confession which is required for baptisme.*

CHAP. IX.

1 Saul going towardes Damascus, 4 is throwen downe to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying awaite of the Iewes 25 his escape, being let downe through the wall. 31 Peter cureth Aneas of the palsie, 36 and by him Tabitha being dead, 40 is restored to life.

AND [1] ✤ Saul yet [a] breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as he was come neere to Damascus, ✤ suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he sayd, Who art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is [c] hard for thee to kicke against pricker.

6 He then both trembling and astonied said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise and goe into the citie, and it shalbe tolde thee what thou shalt doe.

7 The men also which iourneyed with him, [d] stood amased, hearing [his] [e] voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus, named

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were fall before him, falleth into his hands and is ouercome: and with a singular example of the goodnes of God, in stead of punishment which he iustly deserued for his cruelty, is not onely receiued to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnes of Ananias.

✤ Rom. 9. 3. Gal. 1. 13.

a *This is a token that Saule stomake boyled and cast out great threatnings: to murder the disciples.*

b *Any trade of life which a man taketh him selfe vnto, the Iewes call a way.*

✤ *Chap. 22. 6. 26. 12. 13.*

c *This is a prouerbe, which is spoken of them that through their owne stubbornes hurt themselues.* d *Stood still and could not goe one step forwarde, but abode amased as if they had lost their senses.* e *They heard Pauls voyce: for afterward it is sayd in plat termes, that they heard not his voyce that spake: as Chap. 22. 9. But other goe about to set these places at one which seeme to be at a vare, after this sort, to wit, that they heard a sound of a voyce, but no perfit voyce.*

Ananias,

Ananias, and to him said the Lord in a vision, Ananias. And he sayd, Behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Iudas after one called Saul of [f] Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in *to him*, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy saints at Hierusalem.

14 Moreouer here hee hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for hee is a [g] chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will [h] shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into [i] that house, and put his hands on him, and sayd, Brother Saul, the Lord hath sent me (*euen* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as *it had beene* scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 [k] And straightway he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him, were amazed, and sayd, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 [l] But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, [m] confirming, that this was that Christ.

23 [n] And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knowen of Saul: now they ◆ watched the gates day and night, that they might kill him.

25 [o] Then the disciples tooke him by night, and put him thorow the wall, and let him downe by a rope in a basket.

26 [p] And when Saul was come to Hierusalem, he assayed to ioyne himselfe with the disciples: but they were all afrayd of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that hee had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 [q] And

f Tarsus was a citie of Cilicia neere vnto Antiochia, which was called Iouis Campolus: it is sayd to haue stoode in one day.

g To beare my name in.

h I will shew him plainly.

i Into Iudas his house.

k Paul beginneth straightwayes to enioye the office which was enioyned him, neuer consulting with flesh and blood.

l Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.

m By conferring places of the Scripture together, as cunning craftsmen doe, when they make vp any thing, they vse to ioyne all parts together, to make them agree fully one with another.

n Paul who was before a persecutor, hath now perfection laid before him selfe, but yet a farre off.

◆ *2. Cor. 11. 32.*

o We are not forbidden to auoyd and eschew the dangers and conspiracies that the enemies of God lay for vs, so that we swerue not from our vocation.

p In ancient time, no man was rashly or lightly receiued into the number of and amongst the sheepe of Christ, much lesse to be a pastour.

28 ? And he was conuersant [l] with them at Hierusalem,

29 And spake boldly in the Name of the Lorde Iesus, and spake and disputed against the [m] Grecians: but they went about to slay him.

30 [n] But when the brethren knewe it, they brought him to Cesarea, and sent him forth to Tarsus.

31 [o] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [p] edified and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 [q] And it came to passe, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And hee arose immediatly.

35 And all that dwelt at [o] Lydda and Saron, saw him, and turned to the Lord.

36 [r] There was also at Ioppa a certaine woman, a disciple, named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which she did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stoode by him weeping, and shewing the coates and garments, which Dorcas made while shee was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the body, and sayd, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the Saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 sendeth for Peter: 11 Who also by a vision 15. 20 is taught not to despise the Gentiles: 34 He preacheth the Gospel to Cornelius and his household: 45 Who hauing receiued the holy Ghost, 47 are baptized.

Further-

l Paul, Peter and Iames, for he sayth that he saw none of the Apostles but them, Gal. 1. 18, 19.

m Looke chap. 6. 1.

n The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

o The ende of persecutions is the building of the Church, so that we will patiently waite for the Lord.

p This is a borrowed kinde of speach, which signifieth stablishment and increase.

q Peters Apostleship is confirmed, by healing of the man that was sicke of the palsie.

r Lydda was a citie of Palestine, and Saron a champion countrey, and a place of good pasture apt, belonging [before] to Palestine and the mountaine Tabor, and the lake of Genezareth, which extendeth it selfe to great length beyond Ioppe.

s Peter declareth euidently by raising vp a dead body through the name of Christ, that he preacheth the glad tidings of life.

FVrthermore [a] there was a certaine man in Cæsarea called Cornelius, a captaine of the band called the Italian *band*,

2 A [a] deuout man, and one that feared God with [b] all his housholde, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, & said, [c] What is it, Lord? and he sayd vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Nowe therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him.

8 And told them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drewe neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *some thing* ready, he fell into a [f] trance.

11 And he sawe heauen opened, and a certaine vessell come downe vnto him, as *it had bene* a great sheete, knit at the [g] foure corners, and was let downe to the earth.

12 Wherein were [h] all maner of [i] foure footed beasts of the earth, and wilde beastes and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise Peter: kill, & eate.

14 [l] But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *spake* vnto him againe the second time, The things that God hath purified, [l] pollute thou not.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stoode at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

a Peter confuteth the first error of the Gentiles to God by the meane of two miracles.

a So that hee worshipped one God, and was no Idolater, neither could he worke of faith in Christ, because he was a deuout man: but as yet hee knew not that he must come.

b This is a great commendation of this man, that hee laboured to haue all his household and familiar friends and acquaintance to be religious and godly.

c What wish shee with me Lord? for he saluteth himself so heare.

d This is a borrowed kind of speech which the Hebrewes vse much, taken from sacrifices and applied to prayers: for it is sayd of whole burnt sacrifices, that the smoke and sauour of them goeth vp into Gods nostrils, so that our prayers, as a sweete smelling sacrifice which the Lord taketh great pleasure in.

e That is, so much that they will not suffer God as it were to forget them: for so doth the Scripture vse similitudes to speake the more as we vse to deale with little children when they learne their tongues to speake.

f For though Peter were not rauished as Paul was, yet his mind was there other, and shewed him what he was to doe, but shortly returned to the olde sort.

g Sathan is framed to be a foure square sheete. h Here is this word (All) which is generall, plainely put for an indefinite and vncertaine, that is to say, for some of all sortes, and for all of euery sort. i That is, such as were vncleane for meate vse. k What is meant by these creeping things, Looke Leuiticus 11. l Peter professeth Anoly in the knowledge of the kindes of Christ, yea rather that he had receiued the holy Ghost. l Doe not holde them as vncleane.

19 And

19 And while Peter thought on the vision, the Spirit ſaid vn-
to him, Behold, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them,
and doubt nothing: for I haue ſent them.

21 ¶ Then Peter went downe to the men, which were ſent
vnto him from Cornelius, and ſayd, Behold, I am he whome yee
ſeeke: what is the cauſe wherefore ye are come?

22 And they ſayd, Cornelius the captaine, a iuſt man, and one
that feareth God, & of good report among all the nation of the
Iewes, was warned from heauen by an holy Angel, to ſend for
thee into his houſe, and to heare thy words.

23 Then called he them in, and lodged them, and the next
day, Peter went foorth with them, and certaine brethren from
Ioppa accompanied him.

24 ¶ And the day after, they entred into Cæſarea. Now Cor-
nelius waited for them, and had called together his kinſmen, and
ſpeciall friends.

25 ‖ And it came to paſſe as Peter came in, that Cornelius
met him, and fell downe at his feete, and worſhipped him.

26 But Peter tooke him vp, ſaying, Stand vp: for euen I my
ſelfe am a man.

27 And as he talked with him, he came in, and found many
that were come together.

28 And he ſayd vnto them, Yee know that it is an vnlawfull
thing for a man that is a Iew, to company, or come vnto one of
another nation: but God hath ſhewed me, that I ſhould not call
any man polluted, or vncleane.

29 Therefore came I vnto you without ſaying nay, when I
was ſent for. I aſke therefore, for what intent haue yee ſent
for me?

30 Then Cornelius ſayd, Foure dayes ago, about [m] this houre,
I faſted, and at the ninth houre I prayed in mine houſe, and be-
hold, a man ſtood before me in bright clothing,

31 ‡ And ſayd, Cornelius, thy prayer is heard, and thine almes
are had in remembrance in the ſight of God.

32 ‡ Send therefore to Ioppa, and call for Simon, whoſe ſur-
name is Peter (hee is lodged in the houſe of Simon a Tanner by
the ſea ſide) who when he commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediately, and thou haſt well done
to come. Now therefore are we all here preſent before God, to
heare all things that are commanded thee of God.

34 ‡ Then Peter opened [n] his mouth, and ſayd, Of a truth I
perceiue, that [m] ‡ God is no accepter of perſons.

35 But in euery nation he that [m] feareth him, and worketh
righteouſneſſe, is accepted with him.

36 Yee know the word which God hath ſent to the children

‖ Religious adoration or worſhip agreeth onely to God: but ciuil worſhip is giuen to the Miniſters of the worde, although not without danger.

m *His meaneth not the firſt three houre, but the 3. houre of the clocke the other day, as it was then time when he ſpake to Peter.*

¶ Cornelius faith thereof ſooth it ſelfe by prayer and charitie.

¶ As faith commeth by hearing, ſo is it nourriſhed and groweth vp by the ſame.

‡ Diſtinction of nations is taken away by the comming of Chriſt: And it is vnlawfully ſeene by faith and righteouſneſſe, who is agreeable to him, or whom he accepteth.

n *That God iudgeth not after the outward appearance.*

‡ Deut. 10. 17. 2 chro. 19. 7. Iob 34. 19. rom. 2. 11. gal. 2. 6. eph. 6. 9. col. 3. 25. 1 pet. 1. 17.

m *By the feare of God, the Hebrewes vnderſtand the whole ſeruice of God: whereby we perceiue that Cornelius was not voyde of faith no more then they were which lined before Chriſtes time: and therefore they dealt ſtackly, which build preparatiue workes and ſet will vpon this place.* p *God gaue the Iewiſhe to vnderſtand, that whoſoeuer liueth godly, is acceptable to God of what nation ſo euer he be, for he preached peace to men through Ieſus Chriſt, who is Lord not of one nation onely, that is, of the Iewes, but of all.*

of

of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 *Euen* the worde which came through all Iudea, & beginning in Galile, after the baptisme which Iohn preached.

38 *To wit*, howe God [q] anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all [r] were oppressed of the deuil: for God was with him.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that hee was shewed openly:

41 Not to all the people, but vnto the witnesses [s] chosen before of God, *euen* to vs which did eate and drinke with him, after he arose from the dead.

42 And he commaunded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the [t] Prophets witnesse, that through his Name all [u] beleeue in him, shall receiue remission of sinnes.

44 [x] While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 [y] Can any man forbid water, that these shoulde not bee baptized, which haue receiued the holy Ghost, as well as we?

48 So he commaunded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

q The summe of the Gospel (which shall be made manifest in the latter day, when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes. & *Luke* 4.14.

r The fruit & token from an vile enemie of the Iewes, who vsed to anoint their Kings and Prophets, whereupon is grewe, to call them anointed, vpon whom God bestoweth gifts and vertues.

s The chusing of the Apostles is properly giuen to God: for though God be present in the lawfull election of Ministers, yet there is in the place a seuen appointing and setting of Gods chusing, and many voyces the one against the other: for the Apostles are immediately appointed of God, and the Church Ministers by means. & *Ioh.* 15. 16. *Luke* 6.13. *Acts* 1.24. *Rom.* 10.15.

t The spirit of God teacheth that in the heart of the hearer, which the Minister of the word speaketh by the commandement of God, as it appeareth by the effects.

u Repentance doth not sanctifie or make them holy which receiue it, but sealeth vp & confirmeth their sanctification.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 And there Agabus foretelleth a famine to come.

NOwe [1] the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued [2] word of God.

1 Peter being without cause reprehended of the vnbeliefull and ignorant, doeth not obiect that he ought not to be iudged of any, but openly giueth an account of his doing.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe the vision, A certaine vessell comming downe as *it had bene* a great

great sheete, let downe from heauen by foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered mee the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should goe with them, without doubting: moreouer these sixe brethren came with me, and we entred into the mans house.

13 And he shewed vs, howe hee had seene an Angel in his house, which stoode and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on them, ✤ euen as vpon vs at the beginning.

16 Then I remembred the word of the Lorde, how he saide, ✤ Iohn baptized with water, but ye shall bee baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 [1] When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 ¶ [1] And they which were [2] scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice and Cyprus, and [3] Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 [4] Nowe some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 [5] Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent foorth Barnabas that he should goe vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith,

✤ Chap. 2. 4.
✤ Chap. 1. 5. and 19. 4. Matth. 3. 11. Marke 1. 8. Iohn 3. 26. Iohn 12. 6.
a Such as are the question of the truth which they know not, ought to be quietly heard, and must also quietly yeelde to the declaration thereof.
[1] The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.
[2] Chap. 8. 1.
a He speaketh of Antiochia which was in Syria and beautified vpon Cæsar.
a The Church of Antioch, the new Hierusalem of the Gentiles, was extraordinarily called.
[3] The Apostles doe not rashly condemne an extraordinary vocation, but yet they iudge it by the effectes.

faith, and much people ioyned themselues vnto the Lord.

25 ¶ [c] Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, he brought him vnto Antiochia; and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, in so much that the disciples were first called Christians in Antiochia.

27 [7] In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 [8] Then the disciples, euery man according to his abilitie, purposed to send [b] succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

c There was no contention amongst the Apostles either of vsurping, or of holding places and degrees.

7 God doeth so wrappe vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conuenientely.

8 All congregations or Churches make one body.

b That is, that shewed the Deacons might receiue the power: for it behoued to haue all these things done orderly and decently, and therefore it is said, that they sent the siluer things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

3 Herod killeth Iames with the sword: 4 And imprisoneth Peter, 8 whom the Angel deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

NOwe [1] about that time, [a] Herod the King stretched foorth his hands to vexe certaine of the Church,

2 And he [b] killed Iames the brother of Iohn with the sword.

3 [2] And when he sawe that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of vnleauened bread)

4 [3] And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiers to bee kept, intending after the Passeouer to bring him foorth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, & the keepers before the doore, kept [4] prison.

7 ¶ And beholde, the Angel of the Lord came vpon them, and a light shined in the [c] house, and he smote Peter on the side, and raised him vp, saying, Arise quickely. And his chaines fell off from [d] his hands.

8 And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and follow me.

9 So *Peter* came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

1 God giueth his Church a truce, but for a little time.

a This name Herod was common to all them that came of the stocke of Herod Ascalonites, whose surname was Magnus but he that is spoken of here, was nephewe to Herod the great, sonne to Aristobulus, and father to that Agrippa which is spoken of afterward.

b Violently, as may be gathered.

2 It is an olde custome of Tyrants to procure the fauour of the wicked, with the blood of the godly.

3 The tyrants and wicked make a gallows for themselues euen then a when they doe most according to their owne wild and fantasie.

4 The prayers of the godly ouercome the counsell of Tyrants, driue the Angels of God, burst the prison, vnloose chaines, put Satan to flight, and preserue the Church. ¶ *Chap. 4. 9.* c *In the prison.*

10 Now

10 Now when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Now I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 [7] And as he considered *the thing*, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 [8] And when Peter knocked at the entrie doore, a maid [d] came foorth to hearken, named Rhode,

14 But when she knew Peters voyce, she opened not the entrie *doore* for gladnesse, but ranne in, and told howe Peter stood before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 [7] And hee beckened vnto them with the hand, to holde their peace, and told them how the Lord had brought him out of the prison. And he said, Goe shew these things vnto Iames and to the brethren: and he departed and went into another place.

18 ¶ [8] Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined [9] keepers, & commanded them to be led to be punished. And he went downe frō Iudea to Cesarea, & *there* abode,

20 [9] Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings *land*.

21 And vpon a day appointed, Herod araied himselfe in royal apparell, and sate on the iudgement seate, and made an oration vnto them.

22 [10] And the people gaue a shoute, *saying*, The voyce of God, and not of man.

23 [11] But immediatly the Angel of the Lord smote him, because hee [e] gaue not glory vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 [12] And the [f] word of God grewe, and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

3 The holy Ghost commandeth that Paul and Barnabas bee separated vnto him. 6 At Paphus 8 Elymas the sorcerer 11 is stroken blinde: 14 From whence being come to Antiochia, 17 they preach the Gospel, 45 the Iewes vehemently withstanding them.

There

3 Holy meetings in the night as well of men as women (when they cannot be kept in the day time) are allowable, by the example of the Apostles.

6 We ought to make more of God then we doe, if we looke for.

d Out of the place where they were assembled, but not out of the house.

7 We may some times giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods behalfe, be not a whit slackened.

8 Euill counsell falleth out in the end to the hurt of the deuisers of it.

9 A vnseemly and shamefull example of the gate of the enemies of the Church.

10 The fickenesse of the people maketh flatters faine.

11 God resisteth the proud.

e Iosephus recordeth, that the king did not reproue their flatterie sooner, and therefore at his death he complained and cryed out of their words.

12 Tyrants builde vp the Church by plucking it downe.

f They that heard the word of God.

1 Here I were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had bene brought vp with Herod the Tetrarch) and Saul.

2 Nowe as they ministred to the Lord, and fasted, the holy Ghost sayde, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they and prayed, and layd their hands on them, and let them go.

4 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet being a Iewe, named Barieſus.

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas, the sorcerer (for so is his name by interpretation) withstoode them, and sought to turne away the Deputie from the faith.

9 Then Saul, (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And sayd, O full of all subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the straight wayes of the Lord?

11 Nowe therefore beholde, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fell on him a mist and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he sawe what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Nowe when Paul and they that were with him, were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

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1 Paul with Barnabas, against the sorcerer appointed Apostle of the Gentiles, not of men neither by men, but by an extraordinarie commandement of the holy Ghost.

a He knew not Antiochia, which put Iohn Marke to flight.

b While they were busie doing their office, that is, praying and fasting.

c The Lord is said to call (whereof the word Church) commeth, which is vsed in the Church) when he causeth the heart to be, where he will, that is, whether soeuer it is the matter of light, or in any question being among them: and it pertaineth to the, because, when things be ordered to a good end, they seeme to be done by God himselfe.

2 Feruent and solemne prayer is required before the laying on of hands.

3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ.

4 Seleucia not a citie of Cilicia, so called of Seleucus one of Alexanders successours.

5 The deuill marketh the counsell of Christ more glorious, in that he striueth against him.

6 The sorcerer which here withstandeth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel. a He seemed not such a fault, as who so hurteth it, seemeth heathen and vnth great right to be called of mankinde: with the holie ghoste in the verse 9. b His power whereby he striueth in striking and bringing darknesse vpon him. c An example in one and the like sinne common both of hypocrisie and also of great wickednesse. d This proueth a difference betweene it and blindnesse, which ensueth vpon it.

7 In the Synagogue of the Iewes (according to the patterne whereof Chaldian congregations were instituted) after the Scriptures were read, then such as were learned, were required by the rulers of the Synagogue to speake and expound.

b Word for word, If there be any word in you, and that is a thing of speech taken from the Hebrewes, whereby is meant, that the gifts of God great are in vs, as it were to treasure heaped, and that they are not euery, but Gods: As he also saith Dauid, Thou hast put a new song in my mouth, Psal. 40. 1.

8 God bestowed many peculiar benefites vpon his people Israel, but this especially, that he promised them the euerlasting redemption.

c Appointed and brought to passe.

d Gen. 12. 3.

e 2 Sam. 13. 14.

f Openly and with mighty force, breaking in pieces the enemies of his people.

g Exod. 16. 1.

h Isa. 14. 1.

i Iudges 2. 8.

k There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Iosua seuen hundreth and seuen and fourtie yeeres, and therefore he addeth in the place this word, About, for there want three yeeres, but the Apostle vseth the whole number. l 1. Sam. 8. 5. m 1. Sam. 9. 15 and 10. 1. n In the space of fourtie yeeres, until the time of Samuel he reckoned with the dayes of Saul, for the king hauing did as it were swallowe vp his gouernment.

o 1. Samuel 16. 13. p Hee proceeth by the witnesse of Iohn, that Iesus is that Iesus which should come of Dauid. q Psal. 89. 21. Isai. 11. 1. r Malach. 3. 1. matth. 3. 1. marke 1. 2. Iohn 3. 28. s Iohn as an Herauld, did set forth Christ comming after him: another Prophete did, but he did set hand and euidence to, in writing. t Matth. 3. 11. marke 1. 7. Iohn 1. 20. u Christ was promised and set properly to the Iewes. x All things came to passe in Christ, which the Prophets foretolde of Messias: so that hereby it is apparant that he is the true and onely Sauiour: and yet notwithstanding they are not to be excused which did not onely not receiue him, but also persecute him, and cruelly although he was innocent. y Matth. 27. 21. marke 15. 13. Iohn 19. 15. Act. 3. 14.

25 z And after the lecture of the Lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye a haue any word of exhortation for the people, say on.

26 b Then Paul stoode vp and beckened with the hand, and sayd, Men of Israel, and ye that feare God, heare him.

27 The God of this people of Israel chose our fathers, and c exalted the people when they dwelt in the land of d Egypt, and with an e h high arme brought them out thereof.

28 And about the time i of fourtie yeeres, suffered hee their maners in the wildernesse.

29 And he destroyed seuen nations in the land of Chanaan, and k diuided their land to them by lot.

30 Then afterward hee gaue vnto them l Iudges about l foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

31 So after that, they desired a m King, and God gaue vnto them n Saul, the sonne of Cis, a man of the tribe of Beniamin, o by the space of m fourtie yeeres.

32 And after he had taken him away, hee raised vp p Dauid to bee their King, of whom hee witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

33 q Of this mans seede hath God r according to his promise raised vp to Israel the Sauiour Iesus:

34 When s Iohn had first preached t before his comming the baptisme of repentance to all the people of Israel.

35 And when Iohn had fulfilled his course, he said, u Whom ye thinke that I am, I am not he: but behold, there commeth one after me, whose shoe of his feete I am not worthy to loose.

36 x Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent.

37 y For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

38 And though they found no cause of death in him, z yet desired they Pilate to kill him.

39 a And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 b But

30 [m] But God [♣] raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.

32 And wee declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he [•] raised vp Iesus, [n] euen as it is written in the second Psalme, [♣] Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to corruption, he hath said thus, [▽] I will giue you the holy things of Dauid, [p] which are faithfull.

35 [q] Wherefore he sayeth also in another place, [r] Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid, after he had serued his time by the counsell of God, hee [s] slept, and was laid with his fathers, and sawe corruption.

37 But he, whom God raised vp, saw no corruption.

38 [t] Bee it knowen vnto you therefore, men *and* brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from [u] all things, from which ye could not be iustified by the Lawe of Moses, by him euery one that beleeueth, is iustified.

40 [x] Beware therefore lest that come vpon you, which is spoken of in the Prophets,

41 [y] Beholde, ye despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleeue, if a man should declare it you.

42 ¶ [z] And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath *day*.

43 Now when the congregation was dissolued, many of the Iewes and [a] Proselites that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath *day* came almost the whole citie together, to heare the word of God.

45 [b] But when the Iewes sawe the people, they were full of enuie, & spake against those things, which were spoken of Paul, contrarying *them*, and railing on *them*.

46 [c] Then Paul and Barnabas spake boldly, and sayde, It was necessarie that the worde of God should first haue beene

m We must set the glorie of the resurrection against the shame of the crosse, and grefe. And the resurrection is proued as well by Moses, which law is not by the testimonies of the Prophets.

♣ Matth. 28.6. mar. 16.6. luk. 24.6. ioh. 20.19.

n For then he appeared plainely and manifestly as that early Sonne of God, when as he left off his weaknesse, and came out of the graue, hauing ouercome death.

o If Christ had risen in death he had not beene the true Sonne of God, neither had the couenant, which was made with Dauid, beene sure.

♣ Psal. 2.7. heb. 5.5. & 7.3.

p Esai. 55.3.

q The Greekes call those holy things, which the Hebrewes call gracious bountifulnesse and they are called Dauids bountifulnesse in the psalme aforenamed, because God bestowed them vpon Dauid. Moreouer they are termed faithfull after the maner of speach which the Hebrewes vse, who count those things faithfull, which are stedie, and sure, such as neuer alter nor change.

r Psal. 16.10.

s Psal. 49.11. chap. 2.31.

♣ 1. King. 2.10.

t Christ was sent to giue them free remission of sinnes, which were condemned by the Lawe. u Where as the ceremonies of the Lawe could not absolue you from your sinnes, this man doth absolue you, if you lay holde on him by faith. x The heauines of God turne to the vtter vndoing of them that contemne them. y Habak. 1.5. z The Gentiles goe before the Iewes into the kingdome of heauen. a Which had forsaken their heathenish religion, and embraced the religion of the Iewes by faith. b The fulnesse of one sillie sinne Gospell is vnto the regenerate and vnbeleeuers, death, and to the elect and such as beleeue, life. c The Gospell is published to the Gentiles by the expresse commandement of God.

spoken vnto you: but seeing ye put it from you, and f iudge your selues vnworthy of euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lorde commaunded vs, *saying*, ✠ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lorde: and as many as were g ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 h But the Iewes stirred *certaine* i deuout & honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, & expelled them out of their coastes.

51 k But they ✠ shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

f *By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues.* ✠ *Esai.49.6.*

g *Therefore whosoeuer all were not appointed to euerlasting life, or els all should haue beleeued, but because that a fit sit followeth that some certaine were ordeined: and therefore God did not onely foreknow, but also foreordeine, that as his flock, vnto the office of faith, should be the cause of his ordaining or appointment, but by ordeining the cause of faith.*

h *Such is the craft and subtilties of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euil men, to execute their malice.*

i *Such as embraced Moses his Law.*

k *The wickednesse of the worlde cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together.* ✠ *Matth.10.14. mar.6.11. luke 9.5. chap.18.6.*

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted from Iconium: 6 At Lystra Paul 10 healeth a cripple: 11 They are about to doe sacrifice vnto them, 15 but they forbid it: 19 Paul, by the perswasion of certaine Iewes, is stoned: 23 From thence passing through diuers Churches, 26 they returne to Antiochia.

AND a it came to passe in b Iconium, that they went both together into the Synagogue of the Iewes, & so spake, that a great multitude both of the Iewes & of the Grecians beleeued.

2 And the c vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 d So therefore they abode there a long time, and spake boldly in the Lorde, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to bee done by their hands.

4 But the multitude of the city was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and e fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ f Nowe there sate a certaine man at Lystra, impotent

a *We ought to be no lesse constant in preaching of the Gospel, then the peruersenesse of the wicked is obstinate in persecuting of it.*

b *Iconium was a citie of Lycaonia.*

c *Which obeyed not the doctrine.*

d *We ought not to leaue our places and giue place to the enemies, neither to open rage, but when there is no other remedie, and that not for our owne commodite sake, but that the Gospel of Christ may be spread further abroade.*

e *It is lawfull sometimes to flie danger, as time requireth.*

f *It is an olde deuise of the deuill, either to cause the faithfull seruants of God to be banished a coast, or to bee worshipped for Gods: and that chiefly taking occasion by miracles wrought by them.*

in his feete, which was a cripple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said, with a loude voyce, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likeneſſe of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters priest, which was before their citie, brought bulles with garlands vnto the [d] gates, and would haue sacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent their clothes, and ranne in among the people, crying,

15 [e] And saying, O men, why doe yee these things? We are euen men subiect to the [f] like passions that yee be, and preach vnto you, that yee should turne from these [g] vaine things vnto the liuing God, [h] which made heauen and earth, and the sea, and all things that in them are:

16 [i] Who in time past [k] suffered all the Gentiles to walke in their owne wayes.

17 Nerthelesse, he left not himselfe without witnesse, in that hee did good *and* gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them.

19 [l] Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, [m] stoned Paul, and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 [n] And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [o] Confirming the disciples hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdome of God.

23 [p] And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 [q] Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to [b] Attalia,

d *Of the Iewes where Paul and Barnabas were.*

e That is also called Idolatrie, which giueth the creature, be they neuer so holy & excellent, that which is proper to the onely one God, that is, Inuocation, or calling vpon.

f *Men, as ye are, and partakers of the selfe same nature of men as you.*

g *Not called Gods, because they, after the manner of the Hebrewes, & Gen. 1. 1. fol. 1. 6. 5. vers. 1. & 7.*

h Customs be it neuer so old, doeth not excuse the Idolators. & *Psalme 115. vers. 1. 15.*

i *Suffered them to line as they liked, permitting and approuing them no kinde of religion.*

k The deuil when he is brought to the last cast at length reueals openly, but in vaine, euen then when he seeketh to haue the vpper hand.

l 2. Cor. 11. 25.

m We must go forward in our vocation through a thousand deaths.

n It is the office of the ministers, not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.

o The Apostles committed the Churches which they had planted to prayer and peculiar Pastours, which they made not rashly, but with prayers and fastings going before; neither did they thrust them vpon Churches through briberie or

p Paul & Barnabas

lordly superiorities, but chose & placed them by the voyce of the congregation, hauing made an end of their peregrination, and being returned to Antiochia, doe render an account of their iourney to the Congregation or Church. q *Attalia was a sea citie of Pamphylia, next to Lycia.*

[1] Antiochia of Syria.
[2] Chap. 13.3.

26 And thence sayled to [1] Antiochia, [2] from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all [3] things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 certaine go about to bring in circumcision at Antiochia. 6 About which matter the Apostles consult: 19 and what must be done 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

THen [1] came downe [a] certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 [2] And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should go vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought foorth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *sayd they*, certaine of the sect of the Pharises, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to command *them* to keepe the Law of Moses.

6 [3] Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, [4] Ye men *and* brethren, yee know that [c] good while ago, among vs God chose *me*, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as *he did* vnto vs.

9 And he put no [d] difference betweene vs and them, after that [e] by faith he had purified their hearts.

10 [5] Nowe therefore, why [f] tempt ye God, to [g] lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But wee beleeue, through the grace of the Lord Iesu

[1] The Church is at length troubled with dissension within it selfe, and the trouble birth of the preade and stubborne whose of certaine euil men. The first strife was, concerning the office of Christ, whether we be saued by his onely righteousnesse apprehended by faith, or we haue to ade also to obserue the Law.
[a] Ephesians 2 of opinion that the most Christians.
[2] Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.
[b] Courteously and louingly brought on their way by the Church, that is by certaine appointed by the Church.
[3] The matter is full handled, both parties being heard, in the assembly of the Apostles and ministers, after is communicated with the people.
[4] Chap. 10.20. & 11.12.
[5] God hindreth in calling of the Gentiles which are vncircumcised, did teach that our saluation doeth consist in faith without the worship appointed by the Law. [c] Word for word, of olde time, that is, euen from the first time that we were commaunded to preach the Gospel, and by experience after that the holy Ghost came downe vpon vs. [d] He put no difference betweene vs and them, as touching the beginning of the free graces. [e] Chap. 10.43 Rom. 1.2. [f] Christ preuenteth them by *Sil.* which are part of heart: and here we are plainly taught, that men are made such by faith. [g] Peter, passing from the Ceremonies, to the Law in generall, sheweth that none could be saued, if saluation were to be sought for by the Law: and not by grace onely in Iesus Christ, because that no man could euer fulfill the Law, neither Patriarch, nor Apostle. [f] Why tempt ye God, as though he could put sure by faith. [g] Rom. 8.14.

Christ

Christ to be saued, euen as they also.

12 c Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they helde their peace, d Iames answered, saying, Men and brethren, hearken vnto me.

14 e Simeon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 f After this I will returne, and will build againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, saith the Lord which doeth all these things.

18 From the beginning of the world, God g knoweth all his workes.

19 h Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstaine themselues from i filthinesse of idols, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing he is read in k Synagogues euery Sabbath day.

22 l Then it seemed good to the Apostles & Elders with the whole Church, to send chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas & Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 m Forasmuch as we haue heard, that certaine which n went out from vs, haue troubled you with words, and o subuerted your mindes, saying, Ye must bee circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good vnto vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 p For it seemed good to the q holy Ghost, and r to vs, to

c A true patterne of a lawfull Councell, whose Gods mouth onely reigneth.
d The name of Apostle, or Bishop is also called the Lords brother.
e Iames confirmeth the calling of the Gentiles out of the worde of God, therein agreeing to Peter. f Amos 9. 11.
g And therefore we ought rashly to iudge by no man but by Gods appointment.
h In matters indifferent, we may so farre bowe with the weakenesse of our brethren, as they may haue time to be instructed.
i From sacrifices, or such things which were kept to idols vncleane.
k For a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing vniuersally or vpon a Lawfull warrant doth the consciences any thinke set themselues somewhat carefully against them which be so iudged by the woorde of God: as the like order also is holden in publishing and ratifying those things which haue been so determined and agreed vpon.
l The Councell of Hierusalem concludeth, that they troubled mens consciences which teache vs to seeke saluation in any other matter then in Christ onely apprehended by faith, from whence soeuer they come, and whatsoeuer they pretend to.

to be without of their vocation. g From our congregation. h A learned kinde of peace-making of them which all desire that that may hurt vs: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for the Church is planted and established. i To Rome ward, he would their host. k That is a lawfull Councell, which the holy Ghost ruleth. l Such they were as succeeded in this sort, Christ, that it may not seeme to be any more new. m Not that men haue any authority of themselues, but to shew the faithfulnesse that they vsed in their ministery and labour.

lay no more burden vpon you, then these necessary things,

29 That ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 ¶ Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And whē they had read it, they reioyced for y consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words and strengthened them.

33 And after they had tarried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ 14 But after certaine dayes Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lord, *and see* how they doe.

37 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 ¶ Then were they so sharpe, that they departed asunder one from the other, so that Barnabas tooke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, confirming the Churches.

CHAP. XVI.

1 Paul hauing circumcised Timotheus, 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirit of Diuination 18 is by him cast out: 20 and for that cause 23 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31, 32 The iayler getteth the faith

THen came he to Derbe & to Lystra: and behold, a certaine disciple was there named Timotheus, a womans sonne, which was a Ieuesse & beleeued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, reported well.

1 Paul vnwilling doth not receiue Timotheus into the ministerie without sufficient testimonie, and shewing of the brethren. ✠ Rom. 16. 21. 2. Tim. 1. 5. 1. Tim. 4. 14. 2. Tim. 3. 15. a Paul in his latter Epistle to Timothie, commendeth the godlinesse of Timotheus mother and grandmother. b Both for his godlinesse and learning.

3 Therefore

3 Therefore Paul would that he should go forth with him, and tooke and circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greeian.

4 And as they went through the cities, they delivered them the decrees to keepe, ordained of the Apostles and Elders, which were at Hierusalem.

5 And so were the Churches stablished in the faith, and encreased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 And a vision appeared to Paul in the night, There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, & with a straight course came to Samothracia, and the next day to Neapolis,

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 And on the Sabboth day, we went out of the citie, beside a River, where they were wont to pray: and we sate downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the city of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when shee was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide there: and shee constrained vs.

16 And it came to passe that as wee went to prayer, a certaine maide having a spirit of divination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieued,

1 Timothie is circumcised, not simply for any necessitie, but in regard of the time ready to offend the Iewes.

2 Christ is to be obeyed in things indifferent also, regard the holy spirit of the worke, and the quietnesse of the Church.

3 Those decrees which he speaketh of in the former chapter.

4 God effectually certaine and determinate times to open and to further his counsels, that hereby the election, and the calling may proceede of grace.

5 He shewed not why they were forbidden: but only that they were forbidden, that they might not stay, and not regarde it.

6 They say the ministers of the Gospel, by whome he helpeth such as were like to perish.

7 The spirit did not easily beleeue every vision.

8 God hath made his kingdome in this ordinance by the conuersation of a woman, and so shewed that there is no acception of persons in the Gospel.

9 Where they must resort to exercise their function.

1 The Lord easily openeth the heart to heare the word which is preached.

2 An example of a godly housholder.

3 Paul made no bones to the matter, for he did nothing as he had learned of the spirit.

turned

turned about, and sayd to the spirite, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 [11] Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 [12] And brought them to the gouernours, saying, These men which are Iewes, trouble our citie,

21 [13] And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 [14] The people also rose vp together against them, and the gouernours rent their clothes, and commaunded *them* to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commanding the layler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feete [b] fast in the stockes.

25 [15] Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doors opened, and euery mans bands were loosed.

27 [16] Then the keeper of the prison waked out of his sleepe, and when he saw the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had bene fled.

28 [17] But Paul cried with a loud voyce, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayd, Sirs, what must I doe to be saued?

31 And they sayd, Beleeue in the Lord Iesus Christ, and thou shalt be saued, and thine household.

32 And they preached vnto him the word of the Lord, and to all that were in the house.

33 [18] Afterward he tooke them the same houre of the night, and washed *their* stripes, and was baptized with all that belonged vnto him, straightway.

34 And when hee had brought them into his house, hee set meate before them, and reioyced that he with all his household beleeued in God.

35 [19] And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 [20] Then sayd Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verily:

but

17 Counsaile is of large and gaines is an occasion of persecuting the truth. In the meane season, God saying Timotheus, calleth Paul and Silas to the stronger, to battaile.

18 Counsaile is prosperous and desire of common peace and godlinesse.

19 It is an argument of the deuil, to vrge the authoritie of ancestors without any distinction.

20 An example of euil Magistrates, to obey the lawes and rage of the people.

b *Because he would be sure of them, he put them fast in the stockes.*

25 The prayers of the godly doe shake both heauen & earth.

26 The mercifull Lord so oft as he listeth, draweth men to life euen through the middest of death and wherein iustly they deserued great punishment, he sheweth them great mercy.

27 In matters which are especially extraordinarie, we ought not to moue our feete forward, vnlesse that God go before vs.

28 God with one selfe same hand woundeth and healeth, when it pleaseth him.

29 Shame and confusion is in processe of time, the reward of wicked and vniust Magistrates.

30 We must not render iniurie for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outrageousnesse of the wicked, that they hurt not other in his ire,

but let them come and bring vs out.

38 [21] And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 [22] And they went out of the prison, and entred into *the house of Lydia*: and when they had seene the brethren, they comforted them, and departed.

21 The wicked are moued with the feare of God, but by the feare of men and by y meanes also God prouideth for his, when it is needfull.

22 We may eschew dangers, & yet we ought not to neglect our duetie.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is intertained of Iason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 In Mars streete 23 hee preacheth the liuing God to them vnknowen, 34 and so many are conuerted vnto Christ.

NOw [1] as they passed through Amphipolis, & Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath *dayes* disputed with them by the Scriptures,

3 [2] Opening and alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome, *sayd he*, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 [3] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine [a] vagabonds *and* wicked felowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason & certaine brethren vnto the heads of the city, crying, These are they which haue subuerted the state of the [b] world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them goe.

10 [4] And the brethren immediately sent away Paul and Silas by night vnto Beree, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the word with all readines, and searched the Scriptures daily, whether those things were so.

1 The calling out of Silas and Paul, was the saluing of many other.

2 Christ in deede was the Mediatour, because he was crucified and rose againe, much lesse is he to be reiected, because the crosse is ignominious.

3 Although the zeale of the vnfaithfull seeme sower to godly, yet at length it is found to haue written truth and equitie: But yet the wicked cannot doe what they list, for ouer them among them. 4 Iehouah God stirreth vp some, whom he helpe he vseth to the deliuerance of his.

a Certaine companions which doe nothing but walke the streets, wicked men, to be hired for euery mans money, to do any mischiefe, such as we commonly call the rascals and very soilers and dunghill cleaners of all townes and cities.

b Into what countrey and place so euer they came, they caused sedi-

si on and tumult. c When Iason had put them in good assurance that they should appeare. 4 That is in deed the wisdome of the spirite, which alwayes seeketh the glory of God before it selfe as a marke whereunto it directeth it selfe and neuer swarueth from it. 5 The Lord setteth out in one moment, and in one people diuers examples of his rare double wisdome, to cause them to feare him. d Here compareth the Iewes with the Iewes.

12 Therefore many of them beleeued, and of honest wo-
men, which were Grecians, and men not a few.

13 ¶ [8] But when the Iewes of Thessalonica knewe, that the
word of God was also preached of Paul at Berea, they came thi-
ther also, and mooued the people.

14 [7] But by and by the brethren sent away Paul to goe as it
were to the sea: but Silas and Timotheus abode there still.

15 [8] And they that did conduct Paul, [e] brought him vnto A-
thens: and when they had receiued a commaundement vnto Si-
las and Timotheus that they should come to him at once, they
departed.

16 ¶ [9] Now while Paul waited for them at Athens, his spirit
was [f] sturred in him, when hee saw the citie subiect to [g] idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes,
and with them that were religious, and in the market daily with
[h] whomsoeuer he met.

18 [10] Then certaine Philosophers of the Epicures, and of the
Stoicks, disputed with him, and some sayde, What will this
[i] babler say? Others sayd, Hee seemeth to be a setter foorth of
strange gods (because hee preached vnto them Iesus, and the re-
surrection.)

19 And they tooke him, and brought him into [k] Mars streete,
saying, May we not know, what this new doctrine, whereof thou
speakest, is?

20 For thou bringest certaine strange things vnto our eares:
we would know therefore, what these things meane.

21 [11] For all the Athenians, and strangers which dwelt there,
gaue themselues to nothing els, but either to tell, or to heare
some newes.

22 [12] Then Paul stood in the mids of Mars streete, and sayd,
Ye men of Athens, I perceiue that in all things yee are too [l] su-
perstitious.

23 For as I passed by, and beheld your [m] deuotions, I found
an altar wherein was written, VNTO THE VNKNOWEN
GOD. Whome yee then ignorantly worship, him shew I
vnto you.

24 [13] God that made the world, and all things that are

6 Saint hath hir, who
are zealous for him,
and that euen such,
as least of all seeme.
7 There is neither
counsell nor sapie-
nce, nor malice against
the Lord.
8 The Lord do also watch
for their pastours
health and safetie, but
yet in the Lord.
e It is not for nought
that the Iewes of Be-
rea were so commen-
ded, for they brought
Paul safe from Ma-
cedonie to Athens,
and there is no di-
stance betwixt those
two, as Thessalo-
nica, and Berea.
9 In comparing the
wickednesse of God
with mans willingne,
men scoffe & mocke
at that which they
vnderstand not. And
God vseth the curi-
ositie of fooles, to
gather together his
elect.
f He could not for-
beare.
g Iustly giuen to
Idolatrie: Pausa-
nias writeth that
there were more I-
dols in Athens, then
in all Grecia, yea they
had altars dedicated to
Hunger, and Feare, and
Lust, whom they made
goddesses.
h Wonderfully Paul
was with, that would suffer him to talke with him, he reasoned with him, so throughly did her Barne with the truth of Gods glory. 10 Two sects especially of the Philosophers, do set themselues against Christ: the Epicures which make a mocke and scoffe at all religion: and the Stoicks, which determine vpon matters of religion according to their owne braine. i Word for word, seeds gatherer; a borrowed kind of speech taken of birds which pecke corne, and is applied to them which without all care bestow out such knowledge as they haue gotten by hearing this man and that man. k This was a place called as you would say, Mars hill, where the iudges sate which were called Areopagita, vpon wrights a stone, which in olde time are shewed Socrates, and afterward condemned him of impietie. 11 The Idolaters themselues ministre most strong & forcible argument against their owne superstition. l To stand too precise and scrupulous a feare of your gods. m What seruice men worship for religious sake, that we call deuotion. n Paulus Orosius in his Affrica, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name inscribed. 12 It is meete for him and vaine thing to compare the Creator, with the creature, to limit him within a place which can be comprehended in no place, and to thinke to allure him with gifts, of whome all men haue receiued all things whatsoeuer they haue: And these are the fountaines of all Idolatrie.

therein,

therein, seeing that he is Lord of heauen and earth, ✣ dwelleth not in temples made with hands,

✣ Chap.7.48.

25 ✣ Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all life and breath and all things,

✣ Psal.50.8.

26 ¶ And hath made of [o] one blood all mankinde, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation,

¶ God is wonderfull in all his works, but especially in the worke of man: not that we should stand amazed at his works but that we should lift vp our eyes to the workeman.

27 That they should seeke the Lord, if so be they might haue [p] groped after him, and found him, though doubtlesse he bee not farre from euery one of vs.

[o] Of one flocke and one beginning.

[p] For as blindmen we could not seeke our God but only by groping vntil before the true light came and lightned the world, ✓ Esa.40.12.

28 For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue saide, for wee are also his generation.

29 ✓ Forasmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto golde, or siluer, or stone q grauen by arte and the inuention of man.

✓ Esa.40.19.

q Which for all golde, siluer, stones, are confounded & grauen as men will can deuise, for men will not worship that great substance as it is, vnlesse by some arte it haue gotten some shape vpon it.

30 ¶ And the time of this ignorance God regarded not: but nowe he admonisheth all men euery where to repent,

¶ The olde estate of the errour doeth not excuse them that erre, but it commendeth and setteth forth the patience of God who notwithstanding will be a iust reuenger.

31 Because he hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, *whereof* he hath giuen an [r] assurance to all men, in that hee hath raised him from the dead.

32 ¶ Nowe when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Arcopagita, and a woman named Damaris, and other with them.

iudge to such as contemne him. r By declaring Christ to be iudge of the world, through the resurrection from the dead. 16 Men, to shewe forth their vanitie are diuersly affected and moued with one selfe same Gospel, which notwithstanding ceaseth not to be effectuall in the elect.

CHAP. XVIII.

1 *As Paul at Corinth 6 taught the Gentiles, 9 The Lord comforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus: 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.*

AFter [1] these things, Paul departed from Athens, and came to Corinthus,

1 The true ministers are so farre from seeking their owne profite, that they doe willingly depart from their right rather then the course of the Gospel should be hindred in the least wise that

2 And found a certaine Iewe named [x] Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that [y] Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

might be. x Rom.16.3. y Suetonius recordeth that Rome banished the Iewes, because they were ch[illegible]

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tentes.)

wyes at disquiet, and that by Christes meanes,

4 [a] And he disputed in the Synagogue euery Sabbath day, and [b] exhorted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul, [c] forced in spirit, testified to the Iewes that Iesus was the Christ.

6 [d] And when they resisted and blasphemed, he ✤ shooke his raiment, and saide vnto them, Your [e] blood *be* vpon your owne head: I am cleane: from henceforth wil I go vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✤ Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 [f] Then saide the Lorde to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For I am with thee, and no man shall lay *hands* on thee to hurt thee: for I haue much people in this citie.

11 So he [g] continued there a yeere and sixe moneths, and taught the word of God among them.

12 ¶ [h] Now when Gallio was Deputie of [i] Achaia, the Iewes arose with one accorde against Paul, and brought him to the iudgement seate,

13 Saying, This fellowe perswadeth men to worship God otherwise then the Lawe appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to [k] reason maintaine you.

15 But if it be a question of [l] wordes, and [i] names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those things.

16 And he draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seate: but Gallio cared nothing for those things.

18 [m] But when Paul had tarried there yet a good while, hee tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that [n] he had shorne his head in [o] Cenchrea: for he had a [p] vowe.

19 Then he came to Ephesus, and left them there: but hee entred into the Synagogue and disputed with the Iewes.

a The truth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the perilse that the people take thereby, shall require.

b Exhorted, is that he perswaded, and so the word signifieth.

c Was very much grieued in minde: whereby is signified the great earnestnesse of his minde, which was greatly moued: for Paul was so vehement, that he almost forgot himself and with a wonderfull courage gaue himself to preach Christ.

d Although we haue offered all meanes possible, and yet in vaine, we must not driue off them our worke, but forsake the rebellious, and goe to them that be more obedient.

✤ Leu. 13. 51. matth. 10. 14.

e This is a kinde of speech taken from the Hebrewes, whereby he meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without fault in forsaking them and going to other nations.

✤ 1. Sam. 12. 14.

f God doth succour and maintaine the constancie of his seruants.

g Words for words, sate, wherevpon they in former time, tooke the name of their Bishops seat: but Paul sate, that is, continued teaching the words of God: and this kinde of speech belongeth nothing to them, which neuer sawe their seate with a minde to teach in them.

h The wicked are neuer weary of euill doing, but the Lorde mocketh their endeuours marueilously.

i That is of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanias recordeth.

k As much as is right & equitable.

l As if mens liues not spoken well of the cause of your religion standeth.

i For this prophane man thinketh that the controuersies in religion is but a braule about words, and for no matter of substance.

m Paul is made all to all, to winne all to Christ.

n That is, Paul.

o Cenchrea was an haue of the Corinthians.

p Numb. 6. 18. chap. 21. 24.

20 ¶ Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ϕ if God will. So he sailed from Ephesus.

22 ¶ And when hee came downe to Cesarea, hee went vp *to Hierusalem*: and when hee had saluted the Church, hee went downe vnto Antiochia.

23 Nowe when hee had taried *there* a while, he departed, and went thorowe the countrey of Galatia and Phrygia by order, ſtrengthening all the disciples.

24 ¶ And a certaine Iewe named ϱ Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and ϖ mightie in the Scriptures.

25 The ſame was instructed in the way of the Lord, and hee ſpake feruently in the Spirit, and taught diligently the things of the Lord, and knew but the baptiſme of Iohn onely.

26 And he began to ſpeake boldly in the Synagogue. Whom when ϒ Aquila and Priſcilla had heard, they tooke him vnto them, and expounded vnto him the ϙ way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, hee holpe them much which had beleeued through ϱ grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, ſhewing by the Scriptures, that Ieſus was that Christ.

CHAP. XIX.

1 Certaine disciples at Ephesus, 3 hauing onely receiued Johns baptiſme, 2 and knowe not the viſible giftes of the holy Ghoſt, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the name of Ieſus. 13 The Iewiſh exorciſts 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiſeth ſedition against Paul.

AND 1 it came to paſſe, while Apollos was at Corinthus, that Paul when hee paſſed thorow the vpper coaſtes, came to Ephesus, and found certaine disciples,

2 And ſayd vnto them, Haue yee receiued the a holy Ghoſt ſince yee beleeued? And they ſaid vnto him, Wee haue not ſo much as heard whether there be an holy Ghoſt.

3 And he ſaid vnto them, Vnto b what were yee then baptized? And they ſaid, Vnto c Johns baptiſme.

4 Then ſaid Paul, a Iohn verely baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleeue in him, which ſhould come after him, that is, in Chriſt Ieſus.

5 And when they heard *it*, they were baptized in the Name of the Lord Ieſus.

6 So Paul laid his hands vpon them, and the holy Ghoſt

7 The Apoſtles were caried about not by the will of men, but by the leading of the holy Ghoſt.
ϕ 1. Cor. 4. 19. Iames 4. 15.
ϱ We muſt prouide nothing raſhlie the cloſe, for we know not what the day following will bring forth.
ϖ Apollos, a godly and learned man, refuſeth not to profeſſe in the ſchoole of a baſe and abiect handicrafts man, and also of a woman: and ſo becommeth an excellent minister of the Church.
ϱ 1. Cor. 1. 12.
ϖ Very well inſtructed in the knowledge of the Scriptures.
ϒ Rom. 16. 3.
ϙ The way that leadeth to God.
ϱ Through Gods gracious ſauour, or by thoſe excellent gifts which God had beſtowed vpon him.

1 Paul being nothing offended at the rudeneſſe of the Ephesians, planteth a Church among them.
a Thoſe excellent gifts of the holy Ghoſt, which were in thoſe dayes in the Church.
b Iohn did onely begin to inſtruct the diſciples whom Chriſt ſhould make perfect.
c In what doctrine were you taught and inſtructed?
a To be baptized into Johns baptiſme, it is preſſed the doctrine which Iohn preached and ſtuck vnto his baptiſme, Mat. 3. 3. and 11. 10. and 21. 26. Mark 1. 2. Luke 3. 4. Iohn 1. 26.

came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that *appertaine* to the kingdome of God.

9 ‖ But when certaine were hardened, and disobeyed, speaking euill of the [d] way *of God* before the multitude, he departed from them, and separated the disciples, and disputed daily in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by ‖ hands of Paul,

12 So that from his body were brought vnto the sicke, kerchefs or hand kerchefs, and the diseases departed from them, and the euill spirits went out of them.

13 ‖ Then certaine of the vagabond Iewes, ‖ exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iewe, the Priest, *about* seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and ‖ preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 ‖ And many that believed, came and [h] confessed, and shewed their workes.

19 Many also of them which vsed curious artes brought their bookes, and burned them before all men: and they counted the price of them, and found it [i] fiftie thousand *pieces* of siluer.

20 So the word of God grewe mightily, and preuailed.

21 ¶ [e] Nowe when these things were accomplished, Paul purposed by the [k] Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, *but* hee remained in Asia for a season.

23 ‖ And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer [l] temples of Diana, brought great gaines vnto the craftesmen,

25 Whom

[a] For a time to separate himselfe and others from infidels which are vtterly desperate, it is not to diuide the Church, but rather to vnite it and make it one.

[d] By this word Way, the Holy Ghost vnderstandeth any kinde of life, and here it is taken for Christianisme, as Iohn 14 maie haue a more proper name.

[g] Satan is constrained to giue witnesse against himselfe.

[f] So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with deuils, were also so called.

[g] It preuailed against them, though they shewed not so much.

[h] Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.

[h] Confessed their errours, and detested them openly, being terrified with the feare of the iudgement of God: and what is this to our shrifte?

[i] They that make the least value of it, reckon it to be about eight hundreth pounds Englishe.

[e] Paul is neuer weerie.

[k] By the motion of Gods Spirit: therefore we may not say that Paul rashe hand ouerhead to death, but as the spirit of God led him.

[l] Gaine cloked with a shew of religion is the very cause wherefore Idolatrie is stoutly and stubbornely defended. For they were certaine counterfeit temples with Dianas pillars in them, which they bought that we suppose to

25 Whom hee called together, with the workemen of like things, and sayd, Syrs, ye knowe that by this craft wee haue our goodes:

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands.

27 So that not only this thing is dangerous vnto vs, that this our [m] portion shalbe reproued, but also that the Temple of the great goddesse Diana should bee nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Nowe when they heard it, they were full of wrath, and cried out, saying, Great [n] Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught † Gaius, and † Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffred him not.

31 [q] Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assemblie was out of order, and the more part knewe not wherefore they were come together.

33 And *some* of the company drewe foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 [p] But when they knewe that hee was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying, Great [n] Diana of the Ephesians.

35 [o] Then the towne clearke when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of *the image*, which [n] came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftesmen which are with him, haue a [o] matter against any man, the [p] law is open, and there are [q] Deputies: let them accuse one another.

39 But if yee inquire any thing concerning other matters, it may be determined in a [r] lawfull assembly.

40 For wee are euen in ieopardie to be accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

m As if he said, If Paul goe on thus as he hath begun, to confute the opinion which euery one of Diana maye, all this our gaine will come to nought.

† Rom. 16. 23. 1. Cor. 1. 14.

† Colos. 4. 10.

n There ought to be in all Christians, and especially in the Ministers, an inuincible constancie, which may not by any stormes or assaults be ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisedome.

o In stead of reason, the idolaters are sufficiently contented with their owne madnesse and ouersight, and those are the greatest defences y they haue.

p An example of a politike man, who redeemeth peace and quietnesse with lies, which Paul would neuer haue done.

q The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.

r Haste ought to accuse any man of.

s For there are certaine dayes appointed for ciuill causes and matters of iudgement, and the Deputies sit.

t By the Deputies are meant also the Deputies and Gouernors, that is such as did sit for them.

u He speaketh of a lawfull assemblie, not onely to except against the misordered hastie lustie of the people, but also against all meeting and coming together which was not by order: for there were certaine dayes appointed to call the people together in.

CHAP. XX.

1 Paul approacheth to go to Macedonia: 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a window, 10 he raiseth him to life: 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

1 Paul departeth from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.
a For after so great trouble, there was need of a long exhortation.

NOW [1] after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when hee had gone through those parts, and had exhorted them with [a] many words, he came into Grecia.

3 [2] And hauing taried *there* three moneths, because the Iewes layd waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

2 A froward zeale is the guider and instructour to murder: and we are not debarred by the wisedome of God to preuent the endeuours of wicked men.

4 And there accompanied him into Asia, Sopater of Beren, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed foorth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 [3] And the [b] first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

3 Assemblies in the night time can not be iustly condemned, neither ought, when the cause is good.
b Word for word, the first day of the Sabbaths, that is, vpon the Lords day: so that by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in those times the Christians were wont to assemble on set dayes solemnly together vpon that day.

8 [4] And there were many lights in an vpper chamber, where they were gathered together.

4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel.

9 And there sate in a windowe a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and laid himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy aliue, and they were not a little comforted.

5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an accompt of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to persuere and go forward with continuance in their office.

13 [5] Then we went before to ship, and sailed vnto *the citie* Assos, that we might receiue Paul there: for so had he appointed, and would himselfe goe afoote.

14 Nowe when hee was come vnto vs to Assos, and wee had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day wee arriued at Samos, and tarried at Trogillium: the next day we came to Miletum.

16 [6] For Paul had determined to saile by Ephesus, because

he would not spend the time in Asia: for he hasted to be, if he could possibly, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from [c] Miletum, he sent to Ephesus, and called the Elders of the Church.

18 [c] Who when they were come to him, hee said vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept [d] backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 ¶ And nowe beholde, I go [e] bound in the Spirit vnto Hierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lorde Iesus, to testifie the Gospell of the grace of God.

25 ¶ And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shal see my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blood of all men.

27 [g] For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therfore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to [a] feede the Church of God, which [h] hee hath purchased with [i] that his owne blood.

29 [k] For I knowe this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your own selues shall men arise speaking peruerse things, to [l] drawe disciples after them.

31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 [m] And nowe brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to giue you an [n] inheritance, among all them, which are sanctified.

33 [o] I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye knowe, that these handes haue ministred vnto my

c According to the situation of these places, as set forth, that distance betweene Ephesus and Miletum, was about 400. furlongs, which maketh aboue fifty dutch miles.

d A lively image of a true Pastour.

e I refrained not to speake, neither shunned in any respect what future, either feare, or losses sake.

f He testifieth that he goeth to his bonds, by the commandement of God.

g He calleth this motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whom he followed with all his heart.

f If you doe perish, yet there shall be no staine in me, Ezech. 18. 8.

g The doctrine of the Apostles is most perfite and absolute.

a To keepe it, to feede it, and gouerne it.

h A notable sentence for Christs Godhead: which sheweth plainly in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other being taken in the abstracte, and not in the primitiue: which is also vsuall in the godly Fathers writings, communicating or following the proprieties, that is to say, making communion of that to two, which belongeth but to one.

i The word, That, sheweth the excellencie of the blood.

k A Prophecie of Paules, that should straightway degenerate into wolues against such as boast and braggat vainly of a succession of person. l You must not erre, to want the patrones of such a shepheard, but greater to leave within euery one. m The power of God, and his free promises reuealed in his word, are the props and vpholders of the ministerie of the Gospel. n As children, and therefore of his loue and good will. o Pastours must before all things be void of couetousnesse.

necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, yee ought to [m] support the weake, and to remember the wordes of the Lorde Iesus, how that hee saide, It is a blessed thing to giue, rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 [12] Then they wept al abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the wordes which hee spake, That they should see his face no more. And they accompanied him vnto the shippe.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea he talketh with Philip the Euangelist. 10 Agabus foretelleth him of his bands. 17 After he came to Hierusalem, 26 and into the Temple, 27 The Iewes layd hands on him: 32 Lysias the Captaine taketh him from them.

AND [1] as wee launched forth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee founde a ship that went ouer vnto Phenice, and went aboard, and set forth.

3 And when we had discouered Cyprus, we left it on the left hand, and sayled toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, wee taried there seuen dayes. And they tolde Paul through the [a] Spirit, that hee shoulde not goe vp to Hierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues and children, euen out of the cities: and wee kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, wee arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with them, departed, and came vnto Cesarea: and we entred into the house of [4] Philip the Euangelist, which was one of the [b] seuen Deacons, and abode with him.

9 Now he had foure daughters virgins, which did [c] prophecy.

10 As wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, he tooke Pauls girdle, and bounde his owne handes and feete, and sayd, Thus sayth the holy Ghost, So shall the Iewes at Hierusalem binde the man that owneth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And

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[m] 1. Cor. 4. 12. 1. Thes. 2. 9. 2. Thes. 3. 8.

[m] As it were by reaching out the hand to them, which otherwise are about to slip and fall away, and so to slay them.

12 The Gospel doeth not take away naturall affections, but ruleth & bridleth them in good order.

1 Not only men singularly, but euen our friends, and such as are endued with the Spirit of God, doe sometimes go about to hinder the course of our vocation: but it is our part to goe forward without staying or staggering, after that wee are sure of our calling from God.

[a] They foretolde through the Spirit what dangers layed ouer Pauls head, and tho they did as Prophets: but of a fleshly affection they prayed him from going to Hierusalem.

[4] Chap. 6. 5.

[b] He speaketh of the seuen Deacons whom he mentioned before chap. 6.

[c] They had a peculiar gift of foretelling things to come.

13 And when he had heard these things, both we and other of the same place besought him that he would not go vp to Hierusalem.

13 Then Paul answered, and sayd, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 [2] So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whome we should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 [3] And when he had embraced them, he tolde by order all things, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then *to be done?* the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. Wee haue foure men, which haue made a vowe,

24 Them take, and [d] purifie thy selfe with them, and [e] contribute with them, that they may [f] shaue their heads: and all shall knowe, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Lawe.

25 For as touching the Gentiles, which beleeue, wee haue written, & determined that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [g] declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 [1] And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) mooued all the people, and laide handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Lawe, and this place: moreouer, hee hath brought Grecians into the Temple, and

2 The will of God bridleth all affections in them which earnestly seeke the glory of God.

3 God is to be praysed, who is the Author of all good sayings and deedes.

4 In things indifferent (of which sort were not the traditions of the Pharises, but the ceremonies of the Law, vntill such time as christian liberty was more fully reuealed to the Iewes) charitie willeth vs to conforme or applie our selues willingly so (yea as we may) to our brethren which do not stubbornly and maliciously resist the truth, but are not throughly instructed, especially if the question be of a whole multitude.

d That is, confesse all the filth for be washed not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That it may be knowen, that thou walkest not onely precise at the vowe, but also a righteous man in all thy doings. Therefore it is sayde afterwardes that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde somewhat vnto them, Num. 6. 21. & Chap. 18. 18.

f Num. 6. 18.

g The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day that the vowe was ended.

1 A preposterous zeale is the cause of great confusion and great mischiefes.

and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul and drew him out of the Temple, & forthwith the doores were shut.

31 [c] But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hierusalem was on an vproare.

c God findeth some euen amongst the wicked and prophane themselues, to hinder the endeuours of the rest.

32 Who immediatly tooke souldiers and Centurions, & ran downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chains, and demaunded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certaintie for the tumult, he commanded him to be led into the castell.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And as Paul should haue bene led into the castell, he sayd vnto the chiefe Captaine, May I speake vnto thee? Who sayd, Canst thou *speake* Greeke?

38 Art not thou the [g] Egyptian who before these dayes raised a sedition, and led out into the wildernesse foure thousand men that were murtherers?

g Touching this Egyptian which assembled thirtie thousand men, read Iosephi. booke 2. chap. 21.

39 Then Paul sayd, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous citie of Cilicia, & I beseech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while: 23 But so soone as they cried out, 24 he is commaunded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

1 Paul making a short declaration of his former life, prooueth both his vocation, and doctrine to be of God.

YE men, brethren and Fathers, heare my defence nowe towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them, they kept the more silence, and he sayd)

3 [1] I am verely a man *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the [a] feet of Gamaliel, and

a That is, his doyly hearer: the reason of this speech is this, for that they which teach, sit commonly in the higher place, speaking to their hearers which sit vpon lowers benches: and therefore he sayth, at the feete of Gamaliel.

instructed

instructed according to the perfect maner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women.

5 As also the chiefe Priest doeth beare mee witnesse, and all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And hee sayd to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, saw in deede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I sayd, What shall I doe, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was ledde by the hand of them that were with mee, and came into Damascus.

12 And one Ananias a godly man, as perteining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnes concerning me.

19 Then I sayd, Lord, they knowe that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that [b] slew him.

21 Then he sayd vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ [c] And they heard him vnto this worde, *but* then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.

b This is properly spoken: for Steuen was murdered of a sort of vnlawfull men, not by order of iustice, but by open force: for at that time the Iewes could not put any man to death by Law.

c Stoute and stubborne pride will neither it selfe embrace the truth, neither suffer other to speake it.

e This description of a seditious hurly burly, and of an hare-brained and mad multitude.

23 And as they e cryed and cast off their clothes, and threw dust into the ayre,

24 f The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that he might know wherefore they cryed so on him.

f The wisedome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the profite, according as it appeareth presently.

25 g And as they bound him with thongs, Paul sayd vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

g There is no cause why we may not vse their lawfull meanes which God giueth vs, to repell, or put away an iniurie.

26 Now when the Centurion heard it, hee went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he sayd, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul sayd, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afrayd, after he knew that he was a d Romane, & that he had bound him.

d Not by nature, but by the law of the city.

30 On the next day, because hee would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from *his* bonds, and commaunded the hie Priests and all their Councill to come *together*: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth him to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul 20 is declared vnto the chiefe captaine: 27 Hee sendeth him to Felix the Gouernour.

1 Paul against the false accusations of his enemies, setteth a good conscience, for proofe whereof he repeateth the whole course of his life.

AND a Paul beheld earnestly the Councill, and sayde, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Hypocrites are constrained at length, to betray themselues by their inward peruersitie.

2 b Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God c wil smite thee, thou d whited wall: for thou sittest to iudge me according to the Law, and c transgressing the Law, commandest thou me to be smitten?

3 It is lawfull for vs to complaine of iniuries, and to summon the wicked to the iudgement seate of God, so that we doe it without hatred,

4 And they that stoode by, sayde, Reuilest thou Gods hie Priest?

5 f Then sayd Paul, I knewe not, brethren, that hee was the hie Priest: for it is written, g Thou shalt not speake euill of the ruler of thy people.

6 h But when Paul perceiued that the one part were of the

a It appeareth plainly by the Greeke phrase that Paul did not curse the hie Priest, but onely pronounce the punishment of God against him.

b This is a vehement and sharpe speech, but yet not reprochfull. For the godly may speake vnmanly, and yet the words of the liuer affection of a sharpe and angry minde.

c For the Law commaundeth the Iudge to heare the partie that is accused, patiently, and to pronounce the sentence aduisedly.

d We must willingly and from the heart giue honour to Magistrates, although they bee tyrants.

e Exod. 22. 27.

f We may lawfully sometimes let the wicked together by the eares, that they may leaue off to assault vs, so that it be with no hinderance of the truth.

Sadducees,

Sadduces, and the other of the Phariſes, he cried in the Councell, Men *and* brethren, ♣ I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

7 [d] And when hee had ſayd this, there was a diſſenſion betweene the Phariſes and the Sadduces, ſo that the multitude was deuided.

8 [7] ♣ For the Sadduces ſay that there is no reſurrection, neither [d] Angel, nor ſpirit: but the Phariſes confeſſe both.

9 [8] Then there was a great cry: and the [e] Scribes of the Phariſes part roſe vp, and ſtroue, ſaying, We finde none euill in this man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

10 [9] And when there was a great diſſenſion, the chiefe captaine, fearing leſt Paul ſhould haue bene pulled in peeces of them, commaunded the ſouldiers to goe downe, and take him from among them, and to bring him into the caſtel.

11 Now the night following, the Lord ſtood by him, and ſaid, Bee of good courage, Paul: for as thou haſt teſtified of mee in Hieruſalem, ſo muſt thou beare witneſſe alſo at Rome.

12 [10] And when the day was come, certain of the Iewes made an aſſembly, and bound themſelues [f] with a curſe, ſaying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conſpiracie.

14 And they came to the chiefe Prieſts and Elders, and ſayd, We haue bound our ſelues with a ſolemne curſe, that we wil eate nothing, vntill we haue ſlaine Paul.

15 Now therefore, ye and the [g] Councell ſignifie to the chiefe captaine, that he bring him forth vnto you to morow, as though you would know ſome thing more perfectly of him: and we, or euer he come neere, will be ready to kill him.

16 But when Pauls ſiſters ſonne heard of their laying awaite, he went, and entred into the caſtel, and told Paul.

17 [11] And Paul called one of the Centurions vnto him, and ſaid, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to ſhew him.

18 So he tooke him, and brought him to the chiefe captaine, and ſaid, Paul the priſoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, & aſked him, What haſt thou to ſhew me?

20 And he ſaid, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring foorth Paul to morow into the Councell, as though they would inquire ſomewhat of him more perfectly:

21 But let them not perſwade thee: for there lie in waite for him of them more then fourtie men, which haue bound themſelues with a curſe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and waite for thy promiſe.

22 [12] The

♣ *Chap. 24. 22. phil. 3. 5.*

6 The conceit of the wicked is weake, although they conſpire together to oppreſſe the truth.

7 It is an olde hereſie of the Sadduces, to denie the ſubſtance of Angels and ſoules, and therewithall the reſurrection of the dead.

♣ *Matth. 22. 23.*

d *Or, Heauen, that word ſoeuer.*

8 The Lord when it pleaſeth him, findeth defenders of his cauſe, euen amongſt his enemies.

e *The Scribes office was a publike office, and the name of the Phariſes, was the name of a ſect.*

9 God will not forſake his to the end.

10 Such as are caried away with a fooliſh zeale, thinke that they may lie and murther, and doe whatſoeuer miſchiefe they liſt.

f *They curſing and banning themſelues, promiſed.*

g *To end the Iewes requeſting the ſame to be done, leſt that the Tribune ſhould eſcape, that is was demanded of him at ſome priuate meane ſeaſon.*

11 The wiſedome of the Spirit muſt be ioyned with ſimplicitie.

22 There is no counsell against the Lord and his seruants. ‖Grieke, that thou hast shewed these things to me.

22 So the chiefe captaine then let the yong man depart, after he had charged him to vtter it to no man, that he had ‖shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cæsarea, and horsemen three score and ten, and two hundred with darts, at the third houre of the night.

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an epistle in this maner:

23 Lysias is saddenly made by the Lord, Pauls patrone.

26 1 Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause, wherefore they accused him, I brought him forth into their Council.

29 *There* I perceiued that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layed waite for the man, I sent *him* straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castel.

33 Now when they came to Cæsarea, they deliuered the epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 He answereth for himselfe. 22 Hee preacheth Christ to the gouernour and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

1 Hypocrites, when they cannot doe what they would doe, by force and deceit, at length they goe about to compasse it by a shew of Law.

NOw 1 after fiue dayes, Ananias the hie Priest came downe with the Elders, and *with* Tertullus a certaine orator, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that wee haue obtained great quietnesse 2 through thee, and that many b worthy things are done vnto this nation through thy prouidence,

3 Wee acknowledge it wholy, and in all places most noble

a Felix ruled that prouince with great crueltie and couetousnesse, and yet Iosephus recordeth that he did many worthy things, as that he tooke the Captaine of certaine robbers, and put that deceiuing wretch the Egyptian to flight, which caused great trouble in Iudea. b He vseth a word which the Iewes vsed to be a perfit duetie and behauiour.

Felix

Felix, with all thanks,

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few wordes.

5 Certainly we haue found this man a [e] pestilent fellow, and a moouer of sedition among al the Iewes throughout the world, and a [d] chiefe maintainer of the sect of the [e] Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Lawe:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commaunding his accusers to come to thee: of whome thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise [f] affirmed, saying that it was so.

10 [g] Then Paul, after that the gouernour had beckened vnto him that he should speake, answered, I doe the more gladly answere for my selfe, for as much as I know that thou hast bene of many yeeres a iudge vnto this nation,

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple disputing with any man, neither making vprore among the people, neither in the Synagogues, nor in the citie.

13 Neither can they [h] prooue the things, whereof they now accuse me.

14 [i] But this I confesse vnto thee, that after the way, which they call [i] heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shall be both of iust and vniust.

16 And herein I endeuour my selfe to haue alway a cleare conscience toward God, and toward men,

17 [k] Now after many yeeres, I came and brought almes to my nation and offerings.

18 At [k] what time, certaine Iewes of [l] Asia found me purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

20 Or let these themselues say, if they haue found any vniust thing in me, while I stood in the [m] Councill,

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

[e] *Word for word, a plague.*

[d] *As you would say, a ringleader, or chiefe hearer.*

[e] *So they called the Christians scoffingly, of the towne name where they thought that Christ was borne, whereupon it came that Iulian the Apostata called him Galilæus.*

[f] *Confirmed Tertullus his saying.*

[g] *Tertullus by the deuils thetorike beginning with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple denial.*

[h] *Paul pleaded his cause two yeeres before Felix departed out of the prouince, Chap. 27. but he had gouerned Trachonitis, and Batanea, and Galilæa, before that (Iudæa made him Gouernour of Iurie: Iosephus in the eighth booke of the Iewes warres, chap. 12.*

[i] *They cannot lay forth before thee, and proue by good reason.*

[i] *Paul goeth in the cale of religion, from a state consisting all to a state of qualities, not onely not denying that religion which was established*

against him, but also prouing it to be true, to be heauenly and from God, and to be the eldest of all religions. [i] *Many thou word, Heresie, or sect, is taken in euil part.* [k] *Paul in conclusion telleth the thing which was done, truely, which Tertullus had before diuers wayes corrupted.* [k] *And while I was busie about these things.* [l] *Hereby it appeareth that these of Asia were Paul his enemies, and these that stirred vp the people against him.* [m] *Whether the Tribune brought me.*

22 [n] Now

22 [f] Now when Felix heard these things, he deferred them, and sayd, When I shall more [n] perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

23 [g] Then he commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife [o] Drusilla, which was a Iewesse, *and* he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnes and temperance, and of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 [p] When two yeeres were expired, Porcius Festus came into Felix roume: and *Felix* willing to [q] get fauour of the Iewes, left Paul bound.

f The iudge suspendeth his sentence because the matter is doubtfull.

n *Felix could not iudge whether he had done wickedly in the matters of the religion or no, vntill he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till he haue Lysias, and therefore he gaue Paul somewhat more liberty.*

g God is a most faithfull keeper of his seruants, and the force of the truth is wonderfull, euen amongst men which are otherwise prophane.

o *This Drusilla was Agrippa his sister, of whome Luke speaketh afterward, a vaine harlot and lasciuious woman, and being the wife of Azizus King of the Emesens, who was circumcised, departed from him, and went to the Felix the brother of one Pallas, who was sometime Nero his bedman.*

p In a naughtie mind, that is guiltie to it selfe, although sometime there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we haue neede of patience, and that continuall.

q *For whereas he had behaued himselfe very wickedly in the prouince, had it not bene for fauour of his brother Pallas, he should haue died for it: so that we may gather hereby why he would haue pleased the Iewes.*

CHAP. XXV.

1 Festus succeeding Felix, 6 commaundeth Paul to be brought foorth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may vnderstand his cause.

1 [r] Now when Festus was then come into the prouince, after three dayes hee went vp from Cæsarea vnto Hierusalem.

2 Then the hie Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himselfe would shortly depart *thither*.

5 Let them therefore, sayd hee, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.

6 ¶ [s] Nowe when he had tarried among them no more then ten dayes, he went downe to Cæsarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Hierusalem, stood about him and layd many and grieuous com-

r Satans ministers are subtil and diligent in seeking all occasions: but God who watcheth for his, hindreth all their counsels easily.

s We may repel an iniurie iustly, but not with iniurie.

complaints against Paul, whereof [a] they could make no plaine proofe,

8 Forasmuch as he answered, that he had neither offended any thing against the lawe of the Iewes, neither against the temple, nor against Cæsar.

9 [1] Yet Festus willing to get fauour of the Iewes, answered Paul and said, Wilt thou go vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cæsars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthie of death, I refuse not to die: but if there be none of these things whereof they accuse mee, no man, to pleasure them, can deliuer me to them: I appeale vnto Cæsar.

12 Then when Festus had spoken with the Councell, he answered, Hast thou appealed vnto Cæsar? vnto Cæsar shalt thou goe.

13 ¶ [b] And after certaine dayes, King [b] Agrippa and Bernice came downe to Cæsarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to [c] deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commaunded the man to be brought forth.

18 Against whom when the accusers stoode vp, they brought no crime of such things as I supposed:

19 [5] But had certaine questions against him of their owne [d] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to bee reserued to the examination of Augustus, I commaunded him to be kept, till I might send him to Cæsar.

22 [6] Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morowe, said he, thou shalt heare him.

23 And on the morow when Agrippa was come and Bernice with great [e] pompe, & were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present

a *They could not proue them certainely and with vndoubted reasons.*

1 *God doeth not onely turne away the counsell of the wicked, but also turneth it vpon their owne heads.*

4 *Festus thinking no such thing, euen before Kings, bringing to light the wickednes of the Iewes, and Pauls innocencie, doeth manifestly confirme the Church of God.*

b *This Agrippa, was Agrippa his sonne, whose death Luke hath set before, and Bernice was his sister.*

c *The Romanes vsed not to deliuer any man to be punished before, &c.*

5 *The prophane and wicked take occasion to condemne the true doctrine by reason of priuate controuersies and contentions of men betwixt themselues: but the truth neuerthelesse abideth in the meane season safe and sure.*

d *This prophane man called the Iewish religion, superstition, and that before King Agrippa, but no maruell: for the rulers of prouinces by reason of the maiestie of the empire of Rome, vsed to preferre them before Kings.*

6 *That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap 9 15.*

e *Gorgeously like a Prince.*

sent with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon mee, both at Hierusalem, and here, crying that he ought not to liue any longer.

25 Yet haue I found nothing worthie of death, that he hath committed: neuertheleſſe, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whō I haue no certaine thing to write vnto my [f] lord: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layde against him.

f To Augustus. Good Princes refused this name at the first, to wit, to be called lords, but afterward they admitted it, as we reade of Traianus.

CAHP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childhoode, 16 and his calling, 22 with such efficacie of worde, 28 that almost he perswadeth him to Christianitie: 30 But he & his cōpany depart doing nothing in Pauls matter.

THen Agrippa said vnto Paul, thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 [1] I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes,

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee, to heare me patiently.

4 [2] As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which [a] knewe me heretofore, euen from my [b] elders (if they would testifie) that after the [c] most straite sect of our religion I liued a Pharise.

6 [3] And nowe I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly serving God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 [4] Why should it bee thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 [5] Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the hie Priest, and when they were put to death, I gaue my [d] sentence.

11 And I punished them throughout all the Synagogues, and [e] compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to [g] Damascus with authoritie, and commission from the hie Priests,

13 At midday, O King, I sawe in the way a light from heauen

1 To haue a skilfull iudge, is a great and singular gift of God.
2 Paul deuideth the historie of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the fathers and Prophets.
a What I was, and where, and how I lined.
b That my parents were Pharises.
c The sect of the Pharises was the most exquisit amongst all the sectes of the Iewes, for it was better then all the rest.
3 Their are three chiefe and principall witnesses of true doctrine, God, the true Fathers, and the consent of the Church.
4 He proueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witnesse.
4 Chap. 8. 3.
d I consented to, and allowed of their doing: for he was not a iudge.
e By extreame punishment.
5 Chap. 9. 2.

men, passing the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when we were al fallen to ‖ earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoynt thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 ‡ To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

19 ¶ Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 ✠ But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthie amendment of life.

21 For this cause the Iewes caught me in the ✠ Temple, and went about to kill me.

22 ? Neuertheless, I obteined helpe of God, and continue vnto this day, witnessing both to ‖ small and great, saying none other things, then those which the Prophets and Moses did say should come,

23 *To wit*, that Christ should ‖ suffer, and that he should be the ‖ first that should rise from the dead, and should shew ‖ light vnto this people, and to the Gentiles.

24 ? And as he thus answered for himselfe, Festus said with a loud voyce, Paul, thou art beside thy selfe: much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of trueth and soberneste.

26 For the King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a ‖ corner.

27 ? O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, ‖ I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 ? And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues,

‡ The ende of the Gospel is to saue them which are brought to the knowledge of Christ, and are inlarged and sanctified in him, being laid hold on by faith.

✠ Paul alledgeth God to be the author of the office of his Apostleship, and his grace as a witnesse.

✠ Chap. 9. 22, 26. and 13. 4.

✠ Chap. 21. 30.

? Christ is the ende of the Law and the Prophets.

‖ To euery one.

‖ That Christ should not be such a king as the Iewes dreamed of, but one appointed to beare our miseries, and the punishment of our sinnes.

‖ The first of them which are raised from the dead.

‖ Life vnto and thus a most blessed life, which shall be manifest: and also is set against darkenesse, which almost in all tongues signifieth ignorance death, and sometime misery and calamitie.

‖ The wisdome of God is vnknowen to fooles, yet notwithstanding we must boldly mouth the truth.

‖ Soberly and priuily.

? Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.

‖ I would to God that not onely almost, but throughly and altogether both thou and all that heare me this day, might be made as I am, my bonds onely except.

? Paul is solemnly quit, and yet not dismissed.

themselues, saying, This man doeth nothing worthie of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cæsar.

CHAP. XXVII.

1 Paul 7.9 foretelleth the perill of the voyage, 11 but he is not beleeued 14 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

1 Paul with many other prisoners, and through the wiles of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set foorth and commended vnto the world with many singular testimonies, ✠ 2.Cor.11.25.

NOw 1 when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And ✠ we entred into a ship of Adramyttium, purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him liberty to go vnto his friends, that they might refresh him.

4 And from thence wee launched, and sayled hard by Cyprus, because the windes were contrary.

5 Then sayled we ouer the sea by Cilicia, and Pamphilia, and came to Myra *a citie* in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when wee had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to a Salmone,

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 2 So when much time was spent, and sayling was now ieopardous, because also the b Fast was now passed, Paul exhorted them,

10 And sayd vnto them, Syrs, I see that this voyage will bee with hurt and much damage, not of the lading and ship only, but also of our liues.

11 1 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blewe softly, they supposing to attcine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by c it a stormy winde called d Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were caried away.

16 And

a Which was an high hill of Candie.

2 Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their right vse euen then when he appointeth an extraordinarie issue.

b This is meant of the Iewes fast, which they kept in the fall of euening, as we reade, Leuit.23.27. which fell in the seuenth moneth, which we call October, and is not good for nauigation, or sailing.

3 Men cast themselues willingly into an infinite sort of dangers, when they chuse to follow their owne wilfulnes, rather then God speaking by the mouth of his seruants.

c By Candie, from which shore our ship was driuen by that tempest.

d Northeast winde.

16 And wee ranne vnder a little Yle named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, and they strake saile, and so were caried.

18 4 The next day when wee were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our owne handes the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 5 But after long abstinence, Paul stood foorth in the midst of them, and said, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.

23 For there stoode by mee this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely all that saile with thee.

25 6 Wherefore, sirs, be of good courage: for I beleeue God, that it shall be so as it hath bene told me.

26 Howbeit, we must be cast into a certaine Iland.

27 7 And when the fourteenth night was come, as wee were caried to and fro in the 8 Adriatical *sea* about midnight, the shipmen deemed that some countrey 9 approched vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms,

29 Then fearing lest they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 10 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the foreship,

31 11 Paul sayd vnto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 12 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day, that ye haue tarried, and continued fasting, receiuing nothing:

34 Wherfore I exhort you to take meate: for this is for your safegard: for there shall not an 13 haire fall from the head of any of you.

35 And when he had thus spoken, he tooke bread and gaue thanks

4 The ende proueth that none prouide worse for themselues, then they which commit themselues to be gouerned onely by their owne wilsdome.

5 God spareth the wicked for a time, for his elects and chosens sake.

6 The promise is made effectuall through faith.

7 We attaine and come to the promised and sure salvation through the midst of tempests and death it selfe.

8 *For Ptolome writeth, that the Adriaticall sea, beareth vpon the Ilall shore of Sicile.*

9 *That they drewe neere to some countrey.*

10 There is neede of foule an ende, wherevnto distrust and carnall confidence doe not enforce men.

11 Although the performing of Gods promises doeth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnesse, which do not embrace those meanes which God offereth them, either vpon resistance or distrust.

12 When the world trembleth, the faithfull alone be not only quiet, but confirme others by their example.

13 *This is a prouerbe which the Hebrewes vse, whereby is meant, that not, whilest safe, and not any of them perish.*

thankes to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meate.

37 Nowe wee were in the ship in all two hundreth threescore and sixteene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheate into the sea.

39 [11] And when it was day, they knew not the countrey, but they spied a certaine [b] creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ancres, they committed *the ship* vnto the sea, and loosed the rudder bonds, and hoised vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where [i] two seas met, they thrust in the ship: and the forepart stucke fast, and could not be moued, but the hinderpart was broken with the violence of the waues.

42 [12] Then the souldiers counsell was to kill the prisoners, lest any of them, when hee had swomme out, should flee away.

43 [13] But the Centurion willing to saue Paul, stayed them from *the* counsel, and commanded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 [14] And the other, some on boardes, and some on certaine *pieces* of the ship: and so it came to passe that they came all safe to land.

11 There are temptations most of all to be feared and looked for, when the Port or hauen is neerest.
b *A creeke is a fit resting land, as the Adriatick sea, and the Persian sea.*
i *So is Sibboun called, because the sea toucheth it on both sides.*
12 There is no where more vnmercifulnesse and vnthankefulnesse then in beleeuers.
13 God findeth euen amongst his enemies them whom he helpe he with to preserue him.
14 The goodnesse of God ouercommeth mans malice.

CHAP. XXVIII.

2 *The Barbarians courteous towards Paul and his companie.* 3 *A viper on Pauls hand:* 6 *He shaketh it off without harme.* 8 *Publius* 9 *and others are by him healed.* 11 *They depart from Melita,* 16 *and come to Rome.* 17 *Paul openeth to the Iewes* 20 *the cause of his comming:* 22 *He preacheth Iesus* 30 *two yeeres.*

AND when they were come safe, then they knewe that the Yle was called [a] Melita.

a *That is it, which at this day we call Malta.*

2 And the Barbarians shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the cold.

3 [1] And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heate, and leapt on his hand.

1 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious issue.

4 [2] Nowe when the Barbarians saw the worme hang on his hand, they said among themselues, This man surely is a murtherer, whom, though he hath escaped the sea, yet [b] Vengeance hath not suffered to liue.

2 Although oftentimes the punishments of sinne yet seeing that God in punishing of sinne doth not alwayes respect sinne, they iudge rashly, which either doe not waite for the ende, or doe iudge and esteeme of men, according to prosperitie or aduersitie. b *Right and reason.*

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit

6 Howbeit they waited when hee should haue ᵉ swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their minds, and said, That he was a God.

7 ¶ In the same quarters, the chiefe man of the Yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whom Paul entred in, and when he prayed, he laide *his* hands on him, and healed him.

9 ᶠ When this then was done, other also in the Yle, which had diseases, came to him, and were healed,

10 ᵍ Which also did vs great honour: and when wee departed, they laded vs with things necessarie.

11 ¶ ʰ Nowe after three moneths we departed in a ship of Alexandria, which had wintred in the Yle, whose ⁱ badge was Castor and Pollux.

12 And when we arriued at Syracuse, wee taried *there* three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South winde blewe, and wee came the second day to Puteoli:

14 ᵏ Where wee founde brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 ¶ ˡ And from thence, when the brethren heard of vs, they came to meete vs at the ᵐ Market of Appius, & at the three tauernes, whom when Paul saw, he thanked God, and waxed bold.

16 So when he came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwel by ⁿ him selfe with a souldier that kept him.

17 ᵒ And the thirde day after, Paul called the chiefe of the Iewes together: and when they were come, hee saide vnto them, Men *and* brethren, though I haue committed nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let mee goe, because there was no cause of death in me.

19 ᵖ But when the Iewes spake contrary, I was constrained to appeale vnto Cæsar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with *you*: for that hope of Israels sake, I am bound with this chaine.

21 Then they saide vnto him, Wee neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 ᵠ And when they had appointed him a day, there came

ᵉ The Greeke word signifieth to be inflamed or to swel: wherevnto Paul alludeth in the 6. verse, &c. yet meaneth not that the same of a wound, comming of swelling of the body, and so such Nouices, as be vainelie vpon pride.

ᶠ Therein nothing more vsed than ouer many way, than they which are ignorant of true religion.

ᵍ It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable & poore.

ʰ Although Paul were a captiue, yet the verue of God was not captiue.

ⁱ God doeth well to strangers, for his children sake.

ᵏ Idoles doe not defile the Saints, which doe in no wise consent vnto them.

ˡ So they vsed to decke the foreparts of their shippes, wherevpon the shippes were called by such a name.

ᵐ God loweth and beateth the hearts euen of prophane men, as it pleaseth him, to know his.

ⁿ God neuer suffereth his to be afflicted aboue their strength.

ᵒ Appius was, as a pauement made by Appius the blind with the helpe of his souldiers, hard and strong, & rammed and trode as the sea, and there were shoe tauernes in it.

ᵖ Not as a common prisoner, but in a house which he hired for himselfe.

ᵠ Paul in euery place testifieth himselfe to be an Apostle.

ʳ We may vse the meanes which God giueth vs, but so that we seeke the glory of God, and not our owne. ˢ The Lawe and the Gospel agree well together.

many vnto him into *his* lodging, to whom he expounded & testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 13 And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, *to wit*, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 14 Saying, ✠ Goe vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, & their eares are dull of hearing, and with their eyes haue they [b] winked, least they should see with *their* eyes, & heare with *their* eares, & vnderstād with *their* hearts, and should returne that I might heale them.

28 15 Bee it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 16 And when he had saide these things, the Iewes departed, and had great reasoning among themselues.

30 17 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lorde Iesus Christ, with all boldenesse of speach, without let.

g By good reasons, and proued that the kingdome of God foretolde shewn by the Prophets, was true.

19 The Gospel is a sauour of life to them that beleeue, and a sauour of death to them that be disobedient.

24. The vnbeleeuers doe willingly resist the truth and yet not by chance.

✠ *Esai 6. 9. matt. 13. 14. marke 4. 12. luke 8. 10. iohn 12. 40. rom. 11. 8.*

b They made as though they sawe not that which they sawe & would sleepe willyngly for they did for fear they would not see.

29 The vnbeleefe of the reprobate and callowayes cannot cause the truth of God to be of none effect.

28 Not the Gospel, but the contempt of the Gospel is the cause of strife and debate. *31 The worde of God cannot be bounde.*

THE EPISTLE OF THE APOSLE PAVL TO THE ROMANES.

CHAP. I.

1 Hee first sheweth on what authoritie his Apostleship standeth. 15 Then he commendeth the Gospel, 16 by which God sheweth out his power to those that are saued 17 by faith, 21 but were guiltie of wicked vnthankfulnesse to God: 26 For which his wrath was worthily powred on them, 30 so that they vnwisely headlong into all kinde of sinne.

1 The first part of the Epistle containing a most profitable preface vnto verse 18.

2 He moueth the Romanes to giue diligent eare vnto him, in that he sheweth that hee commeth not in his owne name, but as Gods messenger vnto the Gentiles, prouoketh with them of the weightiest matter that is, promised long since of God, by many fit witnesses and nowe at the length performed in deede.

PAul [1] a [2] seruant of Iesus Christ called *to bee* an [b] Apostle, ✠ [c] put apart *to preach* the Gospel of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures)

a A minister, for the word, seruant, is not taken in his place as set against the word, Freeman, but declareth his ministerie and office. b Where as he saith he was a seruant before he was a minister, now he commeth to a more special name, and saith he was an Apostle, and that he tooke not vpon him this office of his owne head, but being called of God, and therefore writeth he vnto the Romanes, doth not beare but his office. ✠ Acts 13. 2. c Appointed of God to preach the Gospel.

3 [1] Concerning

3 *Concerning his* [d] *Sonne Iesus Christ our Lord (which* [e] *was made of the seede of Dauid* [f] *according to the flesh,*

4 *And* [g] *declared* [h] *mightily to be the Sonne of God, touching the Spirit of sanctification by the resurrection from* [i] *dead)*

5 [k] *By whom we haue receiued* [l] *grace & Apostleship (that* [m] *obedience might be giuen vnto the faith) for his* [n] *Name a-*
mong the Gentiles,

6 *Among whom ye be also the* [o] *called of Iesus Christ:*

7 *To all you that be at Rome beloued of God, called to be* [p] *Saints: Grace be with you, and peace from God our Father, and* [q] *from the Lord Iesus Christ.*

8 [r] *First I thanke my God through Iesus Christ for you all, because your faith is* [s] *published throughout the* [t] *whole world.*

9 *For God is my witnesse (whom I serue in my* [u] *spirit in the* [x] *Gospel of his Sonne) that without ceasing I make mention of you*

10 *Alwayes in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.*

11 *For I long to see you, that I might bestow among you some spirituall gift, that you might be strengthened:*

12 *That is, that* [y] *I might be comforted together with you, through our mutuall faith, both yours and mine.*

13 *Now my brethren, I would that yee should not be ignorant, howe that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruite also among you, as I haue among the other Gentiles.*

14 *I am debter both to the Grecians, and to the Barbarians, both to the wise men and vnto the vnwise.*

15 *Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at* [z] *Rome.*

16 *For I am not ashamed of the Gospel of Christ: for it is* [a] *the* [b] *power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the* [c] *Grecian.*

17 [d] *For by it the righteousnes of God is reuealed from* [e] *faith to faith: as* [f] *it is written,* [g] *The iust shall liue by faith.*

3 By declaring the summe of the doctrine of the Gospel, he setteth vp the Romanes in good consideration of the matter whereof the ensueth: So then he sheweth that Christ (who is the very substance & summe of the Gospel) is the onely scope of God the Father, who as touching his humanitie, is made of the seede of Dauid, but touching his diuine and spirituall nature, whereby he is called himselfe, is begotten of the Father from euerlasting, & by his mighty resurrection manifestly appeareth.

4 This is a plaine confutation of the pernicious Ebionites, that haue bene, and yet are, enemies to the diuinitie of Christ.

5 Which spake before of the Virgin, Dauid his daughter.

6 As he is mere flesh, by this figure Synecdoche, is taken for man.

7 Abraham and manie moe.

8 The diuine & mighty power is set against the weakenesse of the flesh, for that ouercame death.

9 Of whome.

[h] *This marueilous liberall and gracious gift, which is giuen me, the head of all the Saints, to preach, &c. Ephes. 3. 8.* [i] *That men through faith might obey God.* [m] *For his Names sake.* [n] *Which shew vnto Gods goodnes, are Christes.* [o] *Gods free good will, by peace, the Hebrewes vnderstand a prosperous successe in all things.* [p] *He procureth their inuincible patience, in that he rejoyceth by their true confession, and his true Apostolique good will toward them, confirmed by taking God humbly to witnesse.* [q] *Because your faith is such, that it is commended in all Churches.* [r] *In all Churches.* [s] *Pray willingly and with all my heart.* [t] *In preaching his Name.* [u] *Though Paul were neuer so excellent, yet by teaching the Church, he might be inferiour to it.* [x] *He meaneth all them that dwelt in Rome, though some of them were not Romanes. Looke the end of the epistle.* [y] *The second part of the Epistle vnto the beginning of the 9 chap. Now the whole end and purpose of the disputation is this: that is to say, to shewe that there is but one way to atteine vnto saluation, which is set forth vnto vs of God in the Gospel, without any difference of nations: and that is Iesus Christ apprehended by faith.* [z] *God his mightie instrument to saue men by.* [a] *Were this word, Grecian, to be vnderstanded this worde, Iewe, shewe death to signifie a Gentile.* [b] *The confirmation of the former proposition: we are taught in the Gospel, that we are iustified before God by faith which increaseth daily: and therefore also saued.* [c] *From that which increaseth daily.* [d] *The proofe as well of the first as the second proposition, out of Abakuk, who stablisheth and giueth vnto faith, both iustice and life before God.* [e] *Abakuk.*

18 [a] For the wrath of God is reuciled from heauen against [a] all vngodlinesse, and vnrighteousnesse of men, which withhold the [b] trueth in vnrighteousnesse.

19 [g] Forasmuch as that, which may be knowen of God, is manifest in [c] them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being [d] considered in the workes, to the intent that they should be without excuse:

21 Because that when they knew God, they [e] glorified him not as God, neither were thankfull, but became [f] vaine in their thoughts, and their foolish heart was full of darknesse.

22 When they [g] professed themselues to be wise, they became fooles.

23 For they turned the glory of the [h] incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beastes, and of creeping things.

24 [i] Wherefore [j] also God [k] gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such [l] recompence of their errour, as was meete.

28 [m] For as they regarded not to acknowledge God, [even] so God deliuered them vp vnto a [n] reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, [o] couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knew the [p] Lawe of God,

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8 Another confirmation of that principall question. All men being considered in themselues, or without Christ, are guiltie both of vngodlines, and also vnrighteousnesse, and therefore are subiect to condemnation: Therefore must they needes seeke righteousnes in some other. a *Against all kinds of vngodlinesse.*

b *By trueth Paul meaneth all the light that is left to man since the fall, not as though they being led thereby were able to come into fauour with God, but that they ought reason ought conuince them of wickednes both against God and men.*

9 Their vngodlinesse he proueth hereby, that although all men haue a most cleare and euident glasse wherein to behold the euerlasting & almighty nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuises of their owne heades, in coniecturing and appointing the natures of God.

c *In their hearts.*

d *Those seeke not God, and yet they attribute vnto him as Godly the workes of nature.*

e *They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead.* f *As if not fond, because ye mad of themselues.* g *Or, thought themselues.* h *For the one God they tooke another.* i *The vnrighteousnes of men he inueigheth against in this, that euen against nature following their lustes, they defiled themselues one with another, by the iudgement of God.* j *The contempt of religion is the fountaine of all mischiefe.* k *As a iust iudge.* l *A meete reward of their errour.* m *He prouoketh the vnrighteousnes of men by a large rehearsall of many kindes of wickednes, from which (if not from all, yet at the least from many of them) no man is altogether free.* n *Into a mad and peruerted minde, whereby it commeth to passe, that the conscience being euer put out, and hauing almost no more sense of sinne, was vnto leading into all kinde of mischiefe.* o *Vnstable (full of their couenants and bargens.* p *By the Lawe of God he meaneth that which the Philosophers called the lawe of nature, and the Lawyers them termed the lawe of Nations.*

how

how that they which commit such things are woorthy of death, yet not onely doe the same, but also † fauour them that doe them.

† Not following and partaking with them in their wickednesse, and beside that, commending them which do euyll.

CHAP. II.

1 He bringeth all before the iudgement seate of God. 11 The excuse that the Gentiles might pretend 14 of ignorance, he taketh quite away. 17 Here vrgeth the Iewes with the written Law, 23 in which they boasted: 27 And so maketh both Iewe and Gentile alike.

1 He condemneth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and seeke that they are least of all to be excused, but if they were well and narrowly watched (as God surely doeth) they themselues would bee found guilty in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselues.

THerefore † thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that that thou condemnest an other, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But wee † know that the iudgement of God is according to † truth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 † Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, † heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 † Who wil reward euery man according to his workes:

7 That is, to them which through patience in well doing, seeke † glory, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious and disobey the † truth, and obey vnrighteousnesse, *shall be* † indignation and wrath.

9 Tribulation and anguish *shall be* vpon the soule of euery man that doeth euill: of the Iew first, and *also* of the Grecian.

10 But to euery man that doeth good, *shall be* glory, and honour, and peace: to the Iew first, and *also* to the Grecian.

11 For there is † no respect of persons with God.

12 † For as many as haue sinned without the Law, shall perish also without the Law: and as many as haue sinned in the Law, shall be iudged by the Law.

1 Paul alledgeth no places of Scripture, for he vrgeth generally against all men: but he proueth such a thing as euery man of himself doth see to be manifest, so that the deuill himself is not able to gainsay these things that are.

2 Condemning and iudging rightly and not by any vniust sentence.

3 A vehement and grieuous crying out against them that please themselues because they are more than other men, and yet are no whit better than others are. 4 Romans 2.3. † Which shew great thy sinne is, that seeing in increase thy goods, thou shalt finde God his wrath. 5 The ground of the former disputation, That both the Iewes and Gentiles haue altogether needs of righteousnesse. 6 Psal. 62.12. matth. 16.27. reuela. 22.12. 7 Glory which followeth good workes, which we haue not now before vs, as though there were any that could attaine to saluation by his owne strength, but by laying the condition of saluation before vs, which no man can performe, to bring men to shame, who doe neglect the same which now haue of nature, thinking they shall attaine vnto it, Psal. 49.20.21.22. following. † By truth, he meaneth that knowledge which we haue of nature. 8 God indignation against sinners, which shall quickly be kindled. 9 God doeth not minister vnto vs either by their blood or by their counsels, either to retaine them, or cast them away. 10 He speaketh that generall sentence of punishes particularly both to the Gentiles and to the Iewes.

5 He preuenteth an obiection which might be made to the Iewes, whom the Law doubtles not excuse, but condemne, because they vse not the meaning of the Law, but the keeping of the Law doeth iustifie.

h Shalbe pronounced iust before Gods iudgement seate: which is true in deed if any such could be found that had fulfilled the Law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.

6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Law of Moses, yet they haue no reason wherby they may excuse their wickednesse, in that they haue somewhat written in their hearts in steade of a Law, as men that forbid and punish some things as wicked, and commend and commaund other some as good.

i Not simply, but in respect of the Iewes.

k Commaund honest things, and forbid dishonest.

l This knowledge is a naturall knowledge.

7 God deferreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most iust and streight examination, not onely of workes and deedes, but of thoughts also, how they haue not forbidden or secrete m As this my doctrine witnesseth, which I am appointed to preach. 8 He proueth by the testimonie of Dauid and the other Prophets, that God hath wrought greatest benefites vpon the Iewes, in giuing them also the Law, but that they are the most vnthankefull and vnbindest of all men. n Cause vs to discerne what things are most for our good.] Or, allowest the things that are excellent. o The way to teach and frame other in the knowledge of the truth. p As though that for the time made a colour of an outward seruing of God, chalenged all to themselues, whereas in deede they did nothing lesse then obserue the Law. q Esa. 52. 5. rom. 2. 24. r He precisely preuenteth their obiection, which set an holines in circumcision and the outward obseruation of the Law: So that he sheweth that the outward circumcision, if it be seperated from the inward, doeth not easily not suffice, but also condemneth them that are in deede circumcised, of whom is required that, which is signified, that is to say, cleannesse of the heart and the whole life according to the commandement of the Law: so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, but in farre better and more to be accompted of, then any Iew that is circumcised according to the flesh only. s This is the figure Metonymia, for, if the vncircumcision. t The state and condition of the vncircumcised. u He which is vncircumcised by nature and kind.

keepe

13 † (For the hearers of the Law *are* not righteous before God: but the doers of the Law shalbe [h] iustified.

14 [g] For when the Gentiles which haue [i] not the Law, doe by [k] nature, the things *contained* in the Law, they hauing not the Law, are a Law vnto themselues;

15 Which shew the effect of the Law [l] written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing,)

16 † At the day when God shall iudge the secrets of men by Iesus Christ, according to [m] my Gospel.

17 ¶ [8] Beholde, thou art called a Iew, and restest in the Law, and gloriest in God,

18 And knowest *his* will, and [n] ‖ triest the things that differ, from it, in that thou art instructed by the Law:

19 And persuadest thy selfe that thou art a guide of the blinde, a light of them which *are* in darkenesse,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the [o] forme of knowledge, and of the truth in the [p] Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, ✤ as it is written.

25 [9] For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Law, thy circumcision is made vncircumcision.

26 Therefore if the [q] vncircumcision keepe the ordinances of the Law, shall not his [r] vncircumcision be counted for circumcision?

27 And shall not [s] vncircumcision which is by nature (if it

keepe the Law) condemne thee which by the [x] letter and circumcision *art* a transgressour of the Law?

28 For he is not a Iew, which is one [a] outward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iew which is one within, and the circumcision [b] of the heart, in the [x] spirit, not in the letter, whose prayse is not of men, but of God.

[x] Paul vseth sometimes to set the letter against the spirit: but in this place the circumcision which is according to the letter, is the coming of the foreskin, but the circumcision of the spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremony, is true holinesse and righteousnesse, whereby the corruption of God is knowen from prophane and beastlish men. [a] By the outward ceremony only. [b] Whose force is inward, and in the heart.

CHAP. III.

1 *How giueth the Iewes some preferment for the couenants sake,* 4 *but yet such, as wholy dependeth on Gods mercie.* 6 *That both Iewes and Gentiles are sinners,* 11 *he proueth by Scripture:* 19 *and shewing the vse of the Law,* 28 *he concludeth that we are iustified by faith.*

WHat [1] is then the preferment of the Iew? or what is the profite of circumcision?

2 Much euery maner of way: for [a] chiefly, because vnto them were of credite committed the [b] oracles of God.

3 For what, though some did [c] not beleeue? shall their vnbeliefe make the [d] faith of God without effect?

4 God forbid: yea, let God be true, and euery man a lyar, as it is written, That thou mightest bee [e] iustified in thy words, and ouercome, [f] when thou art iudged.

5 [g] Now if our [x] vnrighteousnes commend the righteousnes of God, what shal we say? Is God vnrighteous which punisheth? (I speake as [h] a man)

6 God forbid: els how shall God iudge the world?

7 [i] For if the [l] veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, & as some affirme, that we say) *why* do we not euil, [k] good may come *thereof?* whose damnatiō is iust.

9 [4] What then? are we more excellent? No, in no wise: for wee haue already prooued, that all, both Iewes and Gentiles are [l] vnder sinne,

10 As it is written, [♣] There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made

[1] Paul hauing to deale with an opponent as obstinate of the Iewes: what then, haue the Iewes no more preferment, then the Gentiles? yes, that haue they, saith the Apostle, for God beleiueth: for he committed the tables of the couenant to them, so that the vnbelief of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also reckoneth their vnworthinesse to commend and set forth his goodnesse.

[a] The Iewes first and rendrance vnto the faith. [b] Words. [c] Beside the most part. [d] The faith that God gaue. [e] That thy iustice might be plainly seene. [f] For although in thee shewest forth an vnlike rebuke of thy righteousnesse, confusion, and shame by preferring him who hath broken his couenant. [g] An other persuasion, hauing one of the former answeres: that the iustice of God is in such sort commended and set forth by our vnrighteousnesse, that we are God for punish not that he is the iudge of the worlde, and therefore a most grieuous reuenger of vnrighteousnesse. [h] Treating in, and of the matter ourselues. [i] That first I speake vnto the simple vnto whose person, as though I thought it, but this is the talke of many wicked men, which is not sufficient to the will of God. [k] A third obiection, which addeth somewhat to the former. If I cause by my sinne to the glory of God, they are not only not to be punished, but we ought rather to giue our selues to sinne, which blasphemy Paul contending himselfe to confute & detest, pronounceth full punishment against such blasphemers. [l] Vnder the power & confusion. [♣] An other answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: & it hath him long since pronounced by the mouth of the Prophets. [♣] Are guilty of sinne. [♣] Psalm. 14. & 53.

altogether

altogether vnprofitable: there is none that doeth good, no not one.

13 ✠ Their throte is an open sepulchre: they haue vsed their tongues to deceit: ✠ the poyson of aspes is vnder their lips.

14 ∵ Whose mouth is full of cursing and bitternesse.

15 ✠ Their feete are swift to shed blood.

16 Destruction and calamitie are in their wayes,

17 And the [l] way of peace they haue not knowen.

18 ✠ The feare of God is not before their eyes.

19 † Now we know that whatsoeuer the [m] Law saith, it saith it to them which are vnder the Law, that [n] euery mouth may be stopped, and all the world bee [o] subiect to the iudgement of God.

20 Therefore by the [p] workes of the Law shall no flesh be [q] iustified in his [r] sight: for by the Law *commeth* the knowledge of sinne.

21 † But now is the righteousnesse of God made manifest without the Law, hauing witnesse of the Law and of the Prophets,

22 [s] *Euen* the righteousnesse of God by the faith of [t] Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are depriued of the [u] glory of God,

24 [x] And are iustified [y] freely by his grace, through the redemption that is in Christ Iesus,

25 [z] Whom God hath set foorth *to be* a reconciliation through faith in his [a] blood to declare his righteousnesse, by the forgiuenesse of the sinnes that [b] are passed,

26 Through the [c] patience of God, to shew at [d] this time his righteousnesse, that he might be [e] iust, and a [f] iustifier of him

✠ Psal. 5.10.
✠ Psal. 140.4.
∵ Psal. 10.7.
✠ Esay. 59.7.
l Auoyded and preuented him.
✠ Psal. 36.1.
† He proueth that this grieuous accusation which is vttered by Dauid and Esaias, doeth properly concerne the Iewes.
m The Law of Moses.
n A conclusion of all the former disputation, from the 18. verse of the first chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saued: seeing it appeareth as we haue already proued by comparing the Law & mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

o *Be found guilty before God.* p *By that, that the Law can by vs be performed.* q *Flesh is here taken for men, as in many other places, and furthermore hath here a greater force: for it is put to shew the contrarietie betweene God and men: as if we would say, Men who is nothing els but a piece of flesh & fraile mold, and God who is most pure and most perfect in himselfe.* r *Abhorred before the holy vnspotted eyes of God.* s *A fewer setting of the righteousnesse which is before men, for they cannot stand, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.* t Therefore saith the Apostle, Lest that men should perish, God doeth now exhibite that, which he promised of olde, that is to say, a way whereby we may be iustified and saued before him without the Law. u The matter, as it were, of this righteousnesse, in Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God. x *Which we giue to Iesus Christ, or which ryseth vpon him.* y *By the glory of God, is meant that marke which we all shoote at, that is, euerlasting life, which standeth in that we are made partakers of the glory of God.* z Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from them. a *Of his free gift, and meere liberalitie.* b God then is the author of that free iustification, because it pleased him: and Christ is he, which suffered punishment for our sinnes, and in whom we haue remission of them: and the meane whereby we apprehend Christ, is faith. To be short the ende is the setting forth of the goodnesse of God, that by this meanes it may appeare, that he is mercifull in deed, and stedfast in his promises, as he that freely, and of meere grace iustifieth the beleeuers. c *The name of blood, taketh vs backe to the figure of the olde sacrifices, the truth and fulfilment of which sacrifices, is in Christ.* d *Of those times which was committed, when was now his comming.* e *Through his patience, and suffering nature.* f *To wit, when Paul wrote this.* g *That he might be found rewarding most and faithfull.* h *Making him self and without blame, by imputing Christes righteousnesse vnto him.*

which

which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iustified by faith, without the workes of the Law.

29 [12] *God*, is he the God of the [f] Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie [g] circumcision of faith, and vncircumcision through faith.

31 [13] Doe we then make the Lawe of [h] none effect through faith? God forbid: yea, we [i] establish the Law.

[d] Of the number of them which by faith lay hold vpon Christ, euen any of whome one else, whether Iewe or Gentile, is to be saued by circumcision, that is, by the Law.

11 An argument to proue this conclusion, that we are iustified by faith without workes, taken from the ende of iustification. The ende of iustification is the glory of God alone: therefore we are iustified by faith without workes: for if we were iustified either by our owne workes onely, or partly by faith, and partly by workes, the glory of this iustification should not be wholy giuen to God. [e] By what doctrine? vnder the doctrine of workes? hath the conditions annexed vnto it, if thou doest: and the doctrine of faith, hath the condition, If thou beleeuest. 12 An other argument of an absurditie: If iustification depended vpon the Law of Moses, then should God be a Iewe vnto the Iewes onely. Against: if he should saue the Iewes after one sort, and the Gentiles after another, he should not be one and like himselfe. Therefore here will iustifie both of them after one sorte manner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that his conclusion may be firme and euident. [f] God is sayd to be their God, after the maner of the Scripture, whome he loueth and nourisheth. [g] The circumcised. 13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shall be declared in his proper place. [h] Vaine, voyde, to no purpose, out of season. [i] We make it of full vse and force.

CHAP. IIII.

1 Hee proueth that which hee sayd before of faith, by the example of Abraham, 3. 6 and the testimonie of the Scripture: and ten times in the chapter he beateth vpon this worde imputation.

WHat [1] shall wee say then, that Abraham our father hath found concerning the [a] flesh?

2 [2] For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God.

3 [3] For what saith the Scripture? Abraham beleeued God, and it was counted to him for righteousnesse.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by fauour, but by debt:

5 But to him that worketh not, but beleeueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnesse.

6 [5] Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnes without workes, *saying*,

7 Blessed *are* they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed [e] *is* the man, to whom the Lord imputeth not sinne.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition. If Abraham be considered in himself by his workes, he hath deserued nothing wherein to reioyce with God.

a Or, workes, appertayning vnto the flesh.

2 A proouing of the assumption: Abraham may well reioyce, and glorie himself amongst men, because with

God. 3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes. 4 The first proofe of the confirmation, taken of contraries to him that deserueth any thing by his labour, the wages is not counted by fauour, but by debt: but to him that hath done nothing, but beleeueth in him, which promiseth freely, faith is imputed. b To him that hath deserued any thing by his works. c It is not reckoned for grace vnto him. d That worketh nothing which is worthie in himself, but in Christ. 5 Another proofe of the same confirmation: Dauid pronounceth blessednesse in free pardon of sinnes, therefore iustification also.

6 A new proposition, that this manner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham.

c The saying of David, wherein hee pronounceth them blessed.

7 He proceeth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doeth not appertaine to the circumcised in respect of the circumcision much lesse are the vncircumcised shut out for their vncircumcision.

8 A preuenting of an obiection: Why then was Abraham circumcised, if hee were already iustified?

9 [6] *Came* this [c] blessednesse then vpon the circumcision *only*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.

10 [7] How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 [8] After hee receiued the [f] signe of circumcision, *as* the [g] seale of the righteousnesse of the faith which he had, when hee was vncircumcised, [9] that hee should be the father of all them that believe, not being circumcised, that righteousnesse might be imputed to them also,

12 [10] And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, *which he had* when he was vncircumcised.

13 [11] For the promise that hee should be the [h] heire of the world, was not *giuen* to Abraham, or to his seede, through the [i] Law, but through the righteousnesse of faith.

14 [12] For if they which are of the [h] Lawe, *be* heires, faith is made voyd, and the promise is made of none effect.

15 [13] For the Lawe causeth wrath: for where no Lawe is, there *is* no transgression.

16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the [l] seed, [15] not to that only which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a [16] father of many nations) *euen* before [m] God whom he beleeued, who [n] quickneth the dead, & [o] calleth those things which be not, as though they were.

[f] Circumcision, which is a figure as we say the Sacrament of Baptisme, for Baptisme which is a Sacrament. [g] Circumcision, was called before a figure, in respect of the outward ceremonie: now Paul setteth the force and substance of that figure, that is, to what end it is vsed, to wit, not onely to signifie, but also to seale vp the righteousnesse of faith, whereby wee come to possesse Christ himselfe, for the holy Ghost worketh that inwardly in deede, which the Sacraments bring vnto vs with the word, doe represent. 9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised beleeuers, whose father Abraham is, but yet by faith. 11 A reason why the seede of Abraham is to be esteemed by faith, because that Abraham iustified through faith was made partaker of that promise, whereby he was made the father of all nations. [h] That all the nations of the world, should be in christ or by the world may be vnderstood the land of Canaan. [i] For workes that be done, or vpon this condition, that he should fulfill the Law. 13 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, & therefore it should be [k] vtterly abolished by workes. [l] If they be heirs to which haue fulfilled the Law. 15 A reason of the first confirmation: why the promise cannot be apprehended by the Lawe: because that the Lawe doeth not reconcile God and vs, but rather denounceth his anger against vs, for so much as no man can obserue it. 16 The conclusion of this argument: The saluation and iustification of all the posterity of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which laieth hold on the promise made vnto Abraham, and which promise, Abraham himselfe first of all layd hold on. [m] To whom he beleeued. 17 That is to say, not only of them which beleeue and are also circumcised according to the Law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 18 This fatherhood is spirituall, depending onely vpon the word of God, who made the promise. [n] Before God, that is by a spirituall reason, which taketh place before God, and maketh vs acceptable to God. [o] Who calleth to life. [p] With whom those things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.

18 [17] Which

18 17 Which *Abraham* aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seede be.

19 And he p not weake in the faith, considered nor his owne body, which was nowe q dead, being almost an hundreth yeere olde, neither the deadnesse of Sarahs wombe.

20 Neither did he doubt of the promise of God through vnbeleefe, but was strengthened in the faith, & gaue r glory to God,

21 Being f fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 18 Nowe it is not written for him onely, that it was imputed to him for righteousnesse,

24 But also for vs, to whom it shalbe imputed *for righteousnesse*, which beleeue in him that raised vp Iesus our Lorde from the dead,

25 Who was deliuered *to death* for our t sinnes, and is risen againe for our iustification.

17 A description of true faith wholy resting in the power of God, and his good will set forth in the example of Abraham.

p *Very strong and confirme.*

q *Voyde of strength, and vnmeete to get children.*

r *Acknowledged and praysed God as most gracious and true.*

f *A description of true faith.*

18 The vse of iustification is alwayes one, both in Abraham and in all the faithfull, that is to say, faith in God, who after that they were made a full satisfaction for our sinnes in Christ our mediatour, raised him from the dead, that we also being iustified, might be saued in him. t *To pay the ransome for our sinnes.*

CHAP. V.

1 *He amplifieth* 2 *Christes righteousnesse, which is laide holde on by faith,* 5 *who was giuen for the weake,* 8 *and sinfull.* 14 *He compareth Christ with Adam,* 17 *Death with life,* 20 *and the Law with Grace.*

THen being 1 iustified by faith, wee haue peace toward God through our Lord Iesus Christ.

1 An other argument taken of the effectes: we are iustified with that, which truely appeaseth our consciences before God: but faith in Christ doth appease our consciences, confesse the Lawe, as it was before said, therefore by faith we are iustified and not by the Lawe.

2 ✤ 2 By whom also through faith, we haue a had this accesse into this grace, b wherein we c stand, 3 and 4 reioyce vnder the hope of the glory of God.

3 4 Neither *that* onely, but also we ✤ reioyce in tribulations, 5 knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 6 And hope maketh not ashamed, because the 6 loue of God is shed abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 7 For Christ, when wee were yet of no strength, at his

✤ *Ephes.* 2. 18. a Whereat quietnesse of conscience is attributed to faith, it is to bee referred to Christ, who is the giuer of faith it selfe, and in whom faith it selfe is effectuall. b *We must here know, that we haue yet still the same effects of sinne.* b *By which grace, that is, by which gratious loue and good will, or that fauor wherewith we are gratiously taken.* c *We stand stedfast.* 3 A prosecuting of an obiection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they braggo of their felicitie: to whom the Apostle answereth, that their felicitie is laid vp vnder hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happinesse, then if they did presently enioy it. d *Our minds are not onely quiet and stedfast, but also we are maruelously glad, and conceiue great ioy for that heauenly inheritance which appeareth for vs.* 4 Tribulation is false glorieth vs chiefly and finally, wayes occasion to reioyce, much lesse doth it make vs miserable ✤ *Iam.* 1. 2. 5 Afflictions ouercome vs in patience, and patience allureth vs of the goodnesse of God, and this experience confirmeth and stablisheth our hope, which neuer deceiueth vs. 6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but ✤ which we cal faith, wherof it followeth, that through faith our consciences are quieted. e *Wherewith he inspireth vs.* 7 A sure comfort in calamities, that our peace & quietnes of conscience be not troubled for he that so loued them ✤ were of no strength & while they were yet sinners, ✤ is dead for them, how can he neglect the being now iustified & liuing in him?

f time

f In time fit and convenient which the Father had appointed.
g Heb. 9.15. 1 Iohn 3.18.
h An amplifying of the loue of God toward vs, in that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whom by his death he iustifieth and reconcileth?
i Into the state of sinne and man.
k He setteth out his loue vnto vs, that in the middest of our afflictions, we may know assuredly, he will be present with vs.
l With sinne reigned in vs.
m From affliction, and destruction.

f time dyed for the g vngodly.

7 h Doubtlesse one will scarce die i for a righteous man: but for a good man it may be that one dare die.

8 But God k setteth out his loue towards vs, seeing that while we were yet i sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, wee shall be saued from l wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life,

11 m And not onely so, but wee also reioyce in God through our Lorde Iesus Christ, by whom wee haue nowe receiued the atonement.

12 n Wherefore, as by o one man p sinne entred into the world, and death by sinne, and so death went ouer all men: q in whom all men haue sinned.

13 r For vnto the s time of the Lawe was sinne in the world, but sinne is not t imputed, where there is no lawe.

14 u But death reigned from Adam to Moses, euen ouer v them also that sinned not after the like w maner of the transgression of Adam, x which was the figure of him that was to come.

15 y But yet the gift is not so, as is the offence: for if through the offence of z that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 a Neither is the gift so, as *that which entred in* by one that

n We now passeth ouer to the other part of Iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes, there is added moreouer and besides, the gift of Christes righteousnesse imputed or put vpon vs by faith, which swalloweth vp this vnrighteousnesse which flowed from Adam into vs, and all the sinnes thereof: so that in Christ wee doe not onely crake to be vniust, but wee begin also to be iust. 10 *From Adam in whom all haue sinned both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all.* 12 *By Adam, who is compared with Christ, like to him in this, that both of them make their posteritie of that they haue: that they are subiect to this, that Adams offring sinne into them that are his, came of nature, and that to death: but Christ maketh them that are his partakers of his righteousnesse by grace, and that vnto life.* m *By sinne, is meant that disease which is ours by inheritance, and more commonly call it originall sinne: for so he vseth to call that sinne in the singular number, whereas if he speake of the fruits of it, he vseth the plurall number calling them sinnes.* v *That is, in Adam.* 11 That this is so, that both guiltinesse and death began not after the giuing and transgressing of Moses Lawe, it appeareth manifestly by this, that men died before that Lawe was giuen: for in that they died, sinne, which is the cause of death, was then and in such sort, that it was also imputed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death. o *Euen from Adam to Moses.* p *Where there is no Lawe made, no man is punished as guiltie and guilty.* 14 But that this Lawe was not that vniuersall Lawe, and that that death did not proceede of any actuall sinne of many one particularly, it appeareth here by that the very infants which neither could euer knowe nor transgresse that vniuersall Lawe, are notwithstanding dead as well as Adam. q *Ouer infants.* r *Not after that sort as they sinne that are of mans yeeres, following their lusts: but yet the whole posteritie was corrupted in Adam, where in he wilfully and wittingly sinned.* 13 Nowe that first Adam is figure of the latter, who is Christ, as is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them doe giue and yeelde to theirs, that which is their owne: but herein first they differ, that Adam by vnruly lust spred his fault to the destruction of many, but Christes obedience hath by grace ouerflowed many. t *That is, Adam.* 15 An other inequalitie consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freely, doeth not onely absolue vs from that one fault, but from all other.

sinned:

sinned: for the fault came of one offence vnto condemnation:
but the gift is of many offences vnto [z] iustification.

17 [16] For if by the offence of one, death reigned through one,
much more shall they which receiue that abundance of grace,
and of that gift of righteousnesse, [a] reigne in life through
one, that is, Iesus Christ.

18 [17] Likewise then as by the offence of one, the fault came
on all men to condemnation, so by the iustifying of one, the be-
nefite abounded toward all men to the [z] iustification of life.

19 [18] For as by one mans [y] disobedience [a] many were made
sinners, so by that obedience of that one shall many also be made
righteous.

20 [19] Moreouer the Law [z] entred thereupon that the offence
should abound: neuertheles, where sinne abounded, there grace
[b] abounded much more.

21 That as sinne had reigned vnto death, so might grace also
reigne by righteousnesse vnto eternall life, through Iesus Christ
our Lord.

z To the fulnesse of obedience, whereby we are quit and pronounced righteous.

16 The third difference is, that the righteousnesse of Christ being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posterity to death.

a The procurer of true and euerlasting life.

17 Therefore to be short, as by one mans offence, the guiltinesse came on all men to make them subiect to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life. x Not for to [18] because our sinnes are forgiuen vs, but alle because the righteousnesse of Christ is imputed to vs. [18] The ground of this whole comparison is this, that these two men are set as two stockes or roots, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doth spring forth vpon others. y So also, sinne entred not into vs only by following the steps of our forefathers, but we take corruption of sinne by inheritance. z This word, Many, is set against this word, a fewe. [19] A preuenting of an obiection why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefite of God in Christ Iesus be so much the more glorious. a Before that diuers which all men were infected withall by being defiled with one mans sinne, the Law entred. b Greeke was powred [b] plentifully from heauen, that is did not only countermaile sinne, but aboue measure passed it.

CHAP. VI.

1 He commeth to sanctification, without which, that no man put-teth on Christes righteousnesse, he proueth 4 by an argument taken of Baptisme, 13 and thereupon exhorteth to holinesse of life, 16 briefly making mention of the Law transgressed.

WHat [1] shall we say then? shall we continue still in [a] sinne,
that grace may abound? God forbid.

2 [b] Howe shall we, that are [b] dead to sinne, liue yet therein?

3 Knowe ye not, that [c] all we which haue bene baptized
into [c] Iesus Christ, haue bene baptized into his death?

4 [d] We are buried then [e] him by baptisme into his death,

1 He passeth now to another benefite of Christ, which is called sanctification, or regeneration.

a To that corruption, for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs: the which Sanctification that followeth Iustification, killeth by litle & litle.

2 The benefite of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceede from Christ by the grace of God: Now, Sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse & puritie of newe regeneration.

b They are said of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that vtter all corruption is dead to them, that is, the force of it is gone, and it bringeth not forth his fruite: And on the other side, they are said to liue to sinne, which are in the flesh that is, whom the spirit of God hath not deliuered [f] the seruitie of the corruption of nature. [f] These are three parts of this Sanctification: to wit, the death of the olde man or sinne, his buriall, and the resurrection of the newe man, distending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefite our baptisme is the signe and pledge. d Gal. 3.27. e To the end that growing vp in one with him, we should receiue his strength, to quench sinne in vs, and to make vs newe men. f Ephes. 2.12.

the

that like as Christ was rayſed vp from the dead 4 to the glory of the Father, ſo 5 we alſo ſhould ♣ walke in newneſſe of life.

5 4 ♣For if we be planted with him to the f ſimilitude of his death, euen ſo ſhall we 6 be *to the ſimilitude* of his reſurrection,

6 Knowing this, that our h olde man is crucified with i him, that the k body of ſinne might be deſtroyed, that henceforth we ſhould not l ſerue ſinne.

7 1 For he that is dead, is freed from ſinne.

8 Wherefore, if we be dead with Chriſt, we beleeue that we ſhall liue alſo with him,

9 Knowing that Chriſt being rayſed from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died m once to ſinne: but in that he liueth, he liueth to n God.

11 Likewiſe thinke ye alſo, that yee are dead to ſinne, but are aliue to God in Ieſus Chriſt our Lord.

12 o Let not ſinne p reigne therefore in your mortall body, that ye ſhould obey it in the luſtes thereof:

13 Neither q giue yee your r members, as r weapons of vnrighteouſneſſe vnto ſinne: but giue your ſelues vnto God, as they that are aliue from the dead, and *giue* your members as weapons of righteouſneſſe vnto God.

14 7 For ſinne ſhall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 8 What then? ſhall we ſinne, becauſe we are not vnder the Law, but vnder grace? God forbid.

16 t Knowe ye not, that to whomſoeuer yee giue your ſelues as ſeruants to obey, his ſeruants ye are to whom yee obey, whether it bee of ſinne vnto death, or of obedience vnto righteouſneſſe?

17 u But God *be* thanked, that yee haue bene the ſeruants of ſinne, but yee haue obeyed from the heart vnto the f forme of

d That ſinfull bumaine being diſcharged of his vnfruitfull and vnprofitable maſſe, might liue to glory vnto God for euer.

e That we beeing dead are by members riſe for this cauſe, that being made partakers of the firſt fruits vertue, we ſhould begin to leade a newe life, as though we were already in heauen.

♣ Ephe. 4. 23. colo. 3. 8. hebr. 12. 1. 2. peter. 2. 1.

4. The death of ſinne and the life of righteouſneſſe, or our ingrafting into Chriſt and growing vp into one with him, can not be ſeparated by any meanes, neither in death nor life: whereby is ſolloweth, that no man is ſanctified, which liueth ſtill to ſinne, and therefore is no man made partaker of Chriſt by faith, which repenteth not and turneth not from his wickedneſſe: for as he ſaid before, the Law is not ſubuerted but eſtabliſhed by faith.

the 1. Cor. 8. 14. 2. Cor. 5. 11. f *In ſo much as by meanes of the ſtrength which commeth from him to vs, we ſhall to ſinne as he is dead.* g *For we beeing euery day more perfit then other: for we ſhall neuer be perfectly ſanctified, as long as we liue here.* h *All our whole nature, as we are conceiued and borne into this world with ſinne, which is called olde partly by comparing that olde eſtate with Chriſt and partly alſo to expreſſe the deformations of our corrupt nature, which we change with a newe.* i *Our corrupt nature is crucified to Chriſt, not to death, but by imputation.* k *That naughtineſſe which ſticketh faſt in vs.* l *The ende of ſanctification which we ſhould at length come to, to wit, when God ſhall be all in all.*

1 *Hee proueth it by the effects of death, vſing a compariſon of Chriſt the head with his members.* m *Once for all.* n *With God.* 6 *An exhortation to contend and ſtriue with corruption and all the effects therof.* o *By reigning, Saint Paul meaneth chiefeſt and high rule, which no man reſiſteth againſt, and if any doe, yet it is vaine.* p *To haue, as to a Lord, or tyrant.* q *Your mindes and all the powers of it.* r *As inſtruments to commit wickedneſſe withall.* 7 *Hee graunteth, that ſinne is not yet ſo dead in vs, that it is vtterly extinct: but hee promiſeth victorie to them that contend manfully, becauſe we haue the grace of God giuen vs which worketh ſo, that the Law is not now in vs the power and inſtrument of ſinne.* 8 *To bee vnder the Lawe and vnder ſinne, ſignifie all one, in reſpect of them which are not ſanctified, as on the contrary ſide, to bee vnder grace and righteouſneſſe, agree to them that are regenerate: Now theſe are contraries, ſo that one cannot agree with the other: Therefore let righteouſneſſe expell ſinne.* t *Iohn 8. 34. 2. peter 2. 19.* u *By nature wee are ſlaues to ſinne and free from righteouſneſſe, but by the grace of God wee are made ſeruants to righteouſneſſe, and therefore free from ſinne.* f *The ſimile of ſeede hath a force in it: for hee meaneth thereby that the doctrine of the Goſpell is ſuch vnto vs to ſaue mankinde which was ouerſaid into, take faſt hold and faſtned like vnto it.*

the

the doctrine, whereunto yee were delinered.

18 Being then made free from sinne, yee are made the seruants of righteousnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to *commit* iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sinne, yee were [r] freed from righteousnesse.

21 [10] What fruit had ye then in those things, whereof ye are nowe ashamed? For the [s] ende of those things [u] death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end, euerlasting life.

23 [11] For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

1 Righteousnesse had no rule ouer you.

10 An exhortation to the studie of righteousnesse and hatred of sinne, the contrary ends of both, being set downe before vs.

s The reward or paymente.

11 Death is the payment or due to sinne, but we are inabled freely, vnto life euerlasting.

CHAP. VII.

1 *He declareth what it is, to be no more vnder the Law,* 2 *by an example taken of the Law of marriage:* 7. 12 *And least the Law should seeme faultie,* 14 *he proueth, that our sinne is the cause,* 13 *that the same is an occasion of death,* 17 *which was giuen vs, vnto life:* 21 *He setteth out the battell betweene the flesh and the spirit.*

KNowe [1] ye not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as long as he liueth?

2 For the woman which is in subiection to a man, is bound by the Law to the man, while he liueth: but if the man be dead, she is deliuered from the Law of the man.

3 So then, if while the man liueth, she taketh another man, she shalbe [a] called an adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

4 [2] So yee, my brethren, are dead also to the Lawe by the [b] body of Christ, that ye should be vnto another, *euen* vnto him that [3] is raised vp from the dead, that wee should bring foorth [c] fruite vnto [d] God.

5 [3] For when wee [e] were in the flesh, the [f] affections of sinnes, which were by the [g] Law, had [h] force in our members, to bring foorth fruit vnto death.

1 By propounding the similitude of marriage, he compareth the state of man both before and after regeneration together. The law of Matrimonie (saith he) is this, that so long as the husband liueth, the marriage abideth in force, but if he be dead, the woman may marry again. ✤ 1. Cor. 7. 39.

a That is, she shalbe an adulteresse by the censure of all men.

4 Rom. 6. 5.

2 An application of the similitude thus. So, (saith he) doe ye by reason of the bodie of Christ, which is crucified for you, become dead to the Law, that ye may be ioyned to another husband, euen to him which is risen from the dead, that we should bring forth fruite vnto God.

3 An explication of the former similitude, shewing the difference betweene the state of man before and after regeneration.

b That is, in the bodie of Christ, so that we be vnited and ioyned, how strong is the vnitie that is betwixt Christ and his members.

c He calleth the children, which the wife hath by her husband, fruite.

d Which are acceptable to God.

e A declaration of the former saying: for (saith he) when we were in the flesh, that is, in the corruption of nature, the Law stirred vp in vs as it were a husband, of whom we brought forth very deadly and cursed children: But now since that husband is dead, and so consequently being deliuered from the force of that killing Law, wee haue passed into the gouernance of the Spirit, so that we bring forth now not those rotten and dead, but liuely children.

f Where we were in the state of the flesh before regeneration, which he calleth in the next verse following, the olde state of the letter.

g The motions that stirred vp to sinne, which shew their force, euen in our minds.

h He vseth not of the Law, but by occasion of the reprouing thereof, which doeth waken vp, and take occasion to worke sinne in vs, by reason of the corruption that the Law maketh, not that the fault is in the Law but in our selues.

3 As if he said, The band which bound vs, is dead and vanished away, in so much that sinne which held vs, hath not now wherewith to hold vs.

h For the husband is within vs.

i Satan is an vniust possessour, for he brought vs to bondage of sinne and himselfe, vnrighteously: and yet notwithstanding so long as we are sinners, we sinne willingly.

10 As becommeth them, which after the death of their old husbands are ioyned to the Spirit as whom the spirit of God hath made newe men.

n By the letter he meaneth the Law, in respect of that olde condition: for before that our will be framed by the holy Ghost, the Law preacheth but to deade men, and therefore it is dumbe and deaf to vs, & touching the fulfilling of it.

4 An obiection: What then? are the Law & sin all one, and do they agree together? nay saith he: Sinne is reproued & condemned by the Law. But because he cannot abide to be reproued, & was not in a manner felt vntill it was prouoked & stirred vp by the Law, it taketh occasion thereby to be more outrageous and yet by no fault of the Law. o By the words Lust, in this place he meaneth not euill lusts themselues, but the substance from whence they spring: for the very heathen philosophers themselues condemned wicked lusts, though somewhat darkely, but as for the feruency of them they could not so much as suspect it, and yet in the very pith of their natures all our hearts are filth. Exo.20.17. Deu.5.21. p Though sinne be in vs, yet it is not knowen for sin, neither doth it so rage, as it regneth after that the Law is knowen. 5 He setteth himselfe before vs for an example, in whom all men may behold, first what they are of nature before they earnestly thinke vpon the Law of God: to wit blockish, & ready to sin & wicke dnesse, without al true feare & feeling of sin, then what maner of persons they become when their conscience is reproued by the testimony of the Law, to wit, stubburne and more enflamed with the desire of sin, than euer they were before. q Whilst I knew not the Law, then me thought I liued in deede: for my conscience neuer troubled me, because I knew not my disease. r When I began to vnderstand the commandement. s In sin, or by sin. 6 The conclusion: That the Law of it selfe is holy, but all the fault is in vs which abuse the Law. & 1. Tim. 1.8. t Touching our reuiuing. 7 The proposition: That the Law is not the cause of death, but our corrupt nature, being shewed with not only discouered, but also stirred vp: and tooke occasion thereby to rebel, at which, the more that things are forbidden it, the more it desireth them, & from hence commeth guiltines, & occasion of death. u Beareth al the blame of my death. x That sinne might shew it selfe to be sinne, and to way it selfe to be what which it is indeed. y As euil as it could, shewing all the venime it could. 8 The cause of this matter, is this: Because that the Law requireth a heauenly perfection, but men, such as they be borne, are bond-slaues of corruption, which they willingly serue. 9 He setteth himselfe, being regenerate, before vs, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickednesse. For since that the Law in a man not regenerate bringeth forth death only, therefore in him, it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that euill actions procede not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, what the true vse of the Law is in reproouing sinne in the regenerate, vnto the end of the chapter: as a little before (to wit, from the seuenth verse vnto the fifteenth) he declared the vse of it in them which are not regenerate. 10 The deeds of my life, saith he, answere not, nay they are contrary to my will. Therefore by the consent of my will with the Law, & repugnancie with the deeds of my life, it appeareth euidently, that the Law & a right rule will doe perswade one thing, but corruption which hath her seate also in the regenerate, as other things.

11 would,

21 would, that doe I not: but what I hate, that doe I.

16 If I doe then that which I woulde not, I consent to the Lawe, that it is good.

17 Now then, it is no more I, that doe it, but [z] sinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my flesh, dwelleth no good thing: for to wil is present with me: but I finde [a] no meanes to performe that which is good.

19 For I do not the good thing, which I would, but the euill, which I would not, that doe I.

20 Now if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 [13] I finde then that when I would doe good, I am thus yoked, that euill is present with me.

22 For I delite in ¶ Law of God, concerning the [b] inner man:

23 But I see another Lawe in my members, rebelling against the Law of my [c] mind, and leading me captiue vnto the lawe of sinne, which is in my members.

24 [14] O [d] wretched man that I am, who shal deliuer me from the body of this death!

25 I [e] thanke God through Iesus Christ our Lord. Then I ſ my selfe in my mind serue the Law of God, but in my flesh the lawe of sinne.

11 It is to be noted, that one self same man is said to wil, & not to wil, in diuers respects: to wil, he is inclined wil, in that, that he is regenerate by grace, and not to wil, in that that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate at length becommeth conqueror, therefore Paul in beeing the part of the regenerate, speaketh in such sort as if the corruption which is eth willingly were fonting without a man: although afterward he confeſſeth that this euil is in his flesh, or in his members.

(That now all corruption, which sticketh ſtil euen to them that are regenerate, and not cleane cleanſed, is This vice, or ſin, or law of ſin, doth wholly poſſeſſe those men which are not regenerate, & hindreth them or holdeth them backe that are regenerate. a This doth no deed agree to that man, whom the ſpirit of God hath made a new man, for where the ſpirit is not, how can there be any ſtrife there? 13 The concluſion: As the Law of God exhorteth to goodnes, ſo doth the law of ſin that is, ¶ corruption wherin we are borne, ſtirre vs to wickednes, but ¶ Spirit, that is, our mind in that ¶ it is regenerate, conſenteth with the Law of God: but the flesh, that is, the whole natural man, is bondslaue to the Law of ſin. Therefore to be ſhort, wickednes & death are not of the Law, but of ſin, which reigneth in them that are not regenerate: for they neither wil, nor do good, but wil, & do euil. But in them that are regenerate, it ſtriueth againſt the Spirit or law of the mind, ſo that they cannot either wil ſo well as they would, or be ſo void of ſin as they would. b The inner man, and the new man are all one, and are contrarable and ſet as contrary to the old man: neither doth this word, Inner man, ſignifie mans mind & reaſon, and the all man, the powers that are vnder them, as the Philoſophers imagine, but by the old and new man is meant whatſoeuer is either without or within a man, from top to toe, ſo long as that man is not borne a new by the grace of God. c The Law of the mind in this place, is not to be vnderſtood of the mind as it is naturall, and as our minde is from our birth, but of the mind which is renewed by the Spirit of God. 14 It is a miſerable thing to be yet in part ſubiect to ſin, which of it own nature maketh vs guilty of death: but we shall ouercome ¶ Lord who will by death it ſelf at length make vs conquerours as we are already conquerours in Christ. d Worthily wisheth miſerable and continuall conflicts. e He recouereth himſelf, and ſheweth vs that he is ſtil ready in Christ. f This is the true perfection of them that are here on earth, to conſiſte that they are imperfect.

CAHP. VIII.

1 *Her concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoeuer they be as yet burdened with sinnes: 9 for they liue through that Spirite,* 14 *whose testimonie* 15 *driueth away all feare,* 28 *and reioiceth our present miseries.*

NOw [1] then there [a] is no condemnation to them ¶ are in Christ Iesus, which [2] walke not after the [a] flesh, but after ¶ Spirit.

¶ A concluſion of all ¶ former diſputation, from verſe 12. of the 7. euen to this place: Seeing ¶ we, being iuſtified by faith in Christ, do obtaine remiſſion of ſins & imputation of righteouſnes & are alredy ſanctified, it followeth best of ¶ they that are grafted into Christ by faith, are out of all feare of condemnation. a The fruites of ¶ Spirit or effects of ſanctification which is begun in vs, do not ingraffe vs into Christ, but do declare that we are grafted into him. a Follow not the flesh for these points: for he is not ſaid to liue after the flesh, that hath not the holy Ghoſt for his guide, though ſometimes he ſtep away.

3 A preuenting of an obiection. Seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby that there is no condemnation to them that haue that vertue? b Because, saith he, that vertue of the quickening Spirit which is so weake in vs, is most perfect & most mightie in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accompted of, as though there were no reliques of corruption & death in vs. Therefore hitherto, Paul disputed of remission of sinnes, and imputation of fulfilling the Law, & also of sanctification which is begun in vs: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the ful appeasing of our consciences. For our sinnes are defaced by the blood of Christ, & the guiltines of our corruption is couered with the imputation of Christs obedience: & the corruption it self (which the Apostle calleth sinne) is healed in vs by litle & litle, by the gift of sanctification, but yet lacketh besides y an other remedy, to wit, the perfit sanctification of Christs own flesh, which also is to vs imputed. 4 *The power and authority of the Spirit, against which is the strongnesse of sinne.* c *What mortifieth the olde man, and quickeneth the newe man.* d To wit, absolutely and perfitly. 6 *For Christs sanctification being imputed to vs, perfecteth our sanctification which is begun in vs.* 4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed vnto vs for because saith he, that the vertue of the Law was not such (& that by reason of the corruption of our nature) that it could make man pure & perfit, & for that it rather kindled the disease of sinne, then did put it out and extinguish it, therefore God clothed his Sonne with flesh like vnto our sinful flesh, wherin he vtterly abolished our corruption, that being accompted throughly pure and without fault in him apprehended and laid hold on by faith, we might be founde to haue fully that singular perfection which the Law requireth, and therfore that there might be no condemnation in vs. f *Which is not proper to the Law, but commeth by our faith.* g *In man not borne anew, whose desire the Law could not heale, but it could not heale it.* h *Of mans nature which was corrupt through sinne.* i *To abolish sinne in our flesh.* k *Shewed that flesh hath no right in vs.* l *The very fulfilment of the Law of God ought to be fulfilled, or else same which the Law requireth, that we may be founde not before God: for if with our iustification there be ioyned that sanctification which is imputed to vs, we are iust, according to that perfit forme which the Lord requireth.* 5 He returneth to that which he said, that the sanctification which is begun in vs, is a sure testimonie of our ingrafting into Christ, which is a most plentiful fruit of a godly & honest life. 6 A reason, why to walke after y flesh, agreeth not to them which are grafted in Christ, but to walke after the Spirit, agreeth & is meete for them: because saith he, that they which are after the flesh, sauour the things of the flesh, but they that are after the Spirit, the things of the Spirit. m *They that liue as the flesh leadeth them.* 7 He proueth the consequent: because that whatsoeuer the flesh sauoureth, that engendreth death: and whatsoeuer the Spirit sauoureth, that tendeth to ioy & blessed lasting. 8 A reason & proofe, why by the wisedome of the flesh is death, because saith he, it is the enemie of God. 9 A reason why the wisedome of the flesh is enemie to God, because it neither will, neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: Therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not grafted into Christ. 11 He commeth to the vehemencie of wit, to them which walke after the Spirit, of whome we haue to vnderstand contrary things to the former & first of al he deliuereth what it is to be in the Spirit, or to be sanctified, to wit, to haue the Spirit of God dwelling in vs. Then he declareth, that sanctification is so ioyned and knit to our grafting in Christ, that it can by no meanes be separated. 12 He confirmeth the faithful against the reliques of flesh & sinne growing: that they are yet (as it appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from this earthly filthinesse, or death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euē this litle sparke of the Spirit (that is of the grace of regeneration) which appeareth to be in them by the fruits of righteousnes, is the seed of life. n *The flesh, or all that, which as yet sticketh fast in the steps of sinne, and death.*

3 For the [b] Law of the Spirit of [c] life, which *is* in [d] Christ Iesus, hath [e] freed me from the lawe of sinne and of death,

3 [4] For (that that was [f] impossible to the Lawe, in as much as it was weake, because of the [g] flesh) God sending his owne Sonne, in the similitude of [h] sinfull flesh, and for [i] sinne, [k] condemned sinne in the flesh,

4 That that [l] righteousnes of the Law might be fulfilled [3] in vs, which walke not after the flesh, but after the Spirit.

5 [6] For they that are after the [m] flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wisedome of the flesh *is* death: but the wisedome of the Spirit *is* life and peace,

7 [8] Because the wisedome of the flesh *is* enimicie against God: for it is not subiect to the Law of God, neither in deede can be.

8 [10] So then they that are in the flesh, can not please God.

9 [11] Nowe ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 [12] And if Christ bee in you, the [n] bodie is dead, because

of sinne: but the Spirit *b* life for righteousnesse sake.

11 [17] But if the Spirite of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirite that *c* dwelleth in you.

12 [18] Therefore brethren, wee are debters not to the flesh, to liue after the flesh:

13 [19] For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 [20] For as many as are led by the Spirite of God, they are the sonnes of God.

15 [21] For ye haue not receiued the *p* Spirit of bondage, to *q* feare againe: but yee haue receiued the Spirit of *r* adoption, whereby we cry Abba, Father.

16 The same Spirit beareth witnesse with our spirit, that we are the children of God.

17 [22] If *we be* children, *we are* also [*] heires, euen the heires of God, and heires annexed with Christ: [23] if so be that we suffer with him, that we may also be glorified with him.

18 [24] For I [*] count that the afflictions of this present time *are* not worthy of the glory, which shalbe shewed vnto vs.

19 [25] For the feruent desire of the [*] creature waiteth when the sonnes of God shalbe reueiled.

20 Because the creature is subiect to [*] vanitie, not of it owne will, but by reason of [*] him, which hath subdued it vnder [*] hope,

21 Because the creature also shall be deliuered from the *b* bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that euery creature groneth with vs also, and *c* trauileth in paine together vnto this present.

13 A confirmation of the former sentence. You haue the selfe same Spirite, which Christ hath: therefore as length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being vtterly layd aside, and death ouercome, it shall clothe you with heauenly glory.

c By the vertue and power of it, which shewed the same might & life in our head, and daily worketh in the members.

14 An exhortation to oppresse the flesh daily more and more by the vertue of the Spirit of regeneration, because (sayth he) you are debters vnto God for so much as you haue receiued so many benefites of him.

15 An other reason of the precept, that we liue not after the flesh & sight valuerly, shall haue euerlasting life.

16 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shall they haue life euerlasting. 17 He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because (sayth he) they haue receiued the grace of the Gospel, wherein God threwth him selfe, not (as before in the publishing of the Law) terrible and fearefull, but a most benigne and louing father in Christ, so that with great boldnesse we call him Father, the holy Ghost stirring the adoption in our hearts by faith. *p By the Spirite, is meant the holy Ghost, whome wee are taught to receiue, when he worketh in our mindes. q Which feare is stirred vp in our mindes, by the preaching of the Lawe. r Which shalbe our adoption in our minds, and therefore openeth our mouthes.* 18 A proofe of the consequent of the confirmation: because that hee which is the Sonne of God, doeth enioy God with Christ. *s Partakers of our fathers goods, and that freely, because we are children by adoption.* 19 Now Paul teacheth by what way the sonnes of God do come to that felicitie, to wit, by the crosse. 20 Christ is willingly dead, and therewithall openeth vnto them fountaines of comfort: as first, that wee haue Christ a companion and fellow of our afflictions: secondly, that we shalbe also his fellowes in that euerlasting glory. 20 Thirdly, that the glory which we looke for, doeth a thousand partes surmount the miseries of our afflictions. *t All being well considered, I gather.* 21 Fourthly, hee plainely teacheth vs that we shall certainly be exempted from that confusion & horrible deformation of the whole world, which can not be continuall, as it was not at the beginning: but as it had a beginning by the sinne of man, but whose it was made by the ordinance of God, so shall it at length be restored with the elect. *u All the world.* *x It shall be a vanishing and fleeting state.* *y Not by their owne will at all occasions.* *z That they should obey the Creatour, commaunding them, whome it pleased to shew by their subiect state, how great is his power & diuine wisedome.* *a God would not make the world subiect to euerlasting ruyne, for the sinne of man, but gaue it hope that it should be restored.* *b From the corruption which they are now subiect to: they shalbe changed and chaunged into that blessed state of immortalitie, which shalbe reuealed when the sonnes of God shalbe exalted to glory.* *c By this word is meant, not only sauouring sorrow, but also the feare that followeth of it.*

23 [21] And not onely *the creatures*, but we also which haue the first fruites of the Spirit, euen wee doe sigh in our [d] selues, waiting for the adoption, *euen* the [♣] [e] redemption of our body.

24 [23] For we are saued by hope: but [f] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, wee doe with patience abide for it.

26 [24] Likewise the Spirit also [g] helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh [h] request for vs with sighs, which can not be expressed.

27 But hee that searcheth the hearts, knoweth what is the [i] meaning of the Spirit: for hee maketh request for the Saints, [k] according to *the will of* God.

28 [25] Also we know that [l] all things worke together for the best vnto them that loue God, euen to them that are called of *his* [m] purpose.

29 For those which [n] he knew before, hee also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 Moreouer whom he [o] predestinate, them also he called, and whom he called, them also he iustified, and whome he iustified, them he also glorified.

31 [26] What shall we then say to these things? If God be on our side, who *can be* against vs?

32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shall he not with him [p] giue vs all things also?

33 [27] Who shall lay any thing to the charge of Gods chosen? *it is* [♣] God that iustifieth,

34 Who shall condemne? *it is* Christ which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [q] Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or

23 Fifthly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainely perswaded of our redemption to come, for as much as wee haue the first fruites of the Spirit.

d Euen from the bottome of our hearts.

♣ Luke 21.28.

e That last restoring, which shalbe the accomplishment of our adoption.

23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleeue those things, which we are not yet in possession of, hope respecteth not the thing that is present, we must therefore hope & patiently wait for that which we beleeue shal come to passe.

f That is stolen by the Greeke Metonymie: Hope, for that which is hoped for.

24 Seuenthly, There is no cause why wee should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe: which can not be frustrate, seeing they proceede from the Spirite of God which dwelleth in vs.

g Beareth our burden, as it were, that we faint not vnder it. *h Prouoketh vs to prayers, and teacheth vs as it were within, what we shall say, and how we shall pray.* *i What sute and sighs proceed from the instinct of his Spirit.* *k He can not be that hath the godly to pray according to Gods will.*

25 Eightly, we are all called, either by chance or to our harme, but by Gods prouidence for our great profite: who as he chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iustified to glory, by the cruse.

l Not onely of the loue, but whatsoeuer els. *m He calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will and pleasure.* *n He vseth the time past, for the time present, as the Hebrewes vse, who count me sit downe the thing that is to come, by the time that is past, to signifie the certainty of it: and hee hath also a regard to Gods continuall working.* 26 Ninthly, wee haue no cause to feare that the Lord will not giue vs whatsoeuer is profitable for vs, seeing hee hath not spared his owne Sonne to saue vs. *o Giue vs freely.* 27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the certaine of iustification. There is no accuser that we haue needs to be afraid of before God, seeing that God himselfe iustifieth vs as iust: and therefore much lesse needs we to feare damnation, seeing that we rest vpon the death & resurrection, the almighty power, and defence of Iesus Christ. Therefore what can there be so weighty in this life, or so great force and power, that might feare vs as though we might fall from the loue of God, wherewith hee loueth vs in Christ? Surely nothing seeing that it is in it selfe most constant and sure, and also in vs being confirmed by stedfast faith. *p Who pronounceth vs, not only guiltles, but also perfectly iust in his Sonne.* *q Wherewith Christ loueth vs.*

perill,

perill, or sworde?

36 As it is written, ✠ For thy sake are we killed all day long: we are counted as sheepe for the slaughter.

37 r Neuertheles, in all these things we are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from ỽ loue of God, which is in Christ Iesus our Lord.

✠ Psal.44.22.

r We are not only not ouercome with so great and many miseries and calamities, but also more then conquerours in all of them.

CHAP. IX.

1 *He answereth an obiection, that might be brought on the Iewes behalfe,* 7 *and telleth of two sorts of Abrahams children,* 13 *and that God worketh all things in this matter according to his will,* 20 *euen as the potter doeth.* 24. 30 *He proueth as well the calling of the Gentiles,* 31 *as also the reiecting of the Iewes,* 25. 27 *by the testimonies of the Prophets.*

1 The third part of this Epistle, euen to the twelfth Chapter, wherein Paul vnfolded the higher causes of faith: & first of all, because he purposed to speake much of ỽ calling of the Iewes, he vseth an insinuation, declaring his double or triple ache, and by witnessing of his great desire towards their saluation, his singular loue towards them, & therewithall granting vnto them all their prerogatiues.

I Say a the trueth in Christ, I lye not, my conscience bearing me witnesse in the holy Ghost,

2 That I haue great heauinesse, and continual sorow in mine heart.

3 For I would wish my selfe to be b separate from Christ, for my brethren that are my kinsemen according to the b flesh,

4 Which are the Israelites, to whom *pertaineth* the adoption, and the c glory, and the ✠ d Couenants, and the giuing of the e Law, and the f seruice *of God*, and the g promises.

a The Apostle loued his brethren so entirely, that if it had been possible, he would haue laid his life for their sakes: for these words, *separate, brotherwith* as much in the place. b Being brethren by flesh, as of one nation and countrey. c The arke of the couenant, which was a token of Gods presence. ✠ Chap.2.17. other 3.2. d The tables of the couenant, and that is spoken by the figure Metonymia. e Of the iudicial Law. f The ceremoniall Law. g Which were made to Abraham and to his posterity. 1 A most manifest testimonie of the Godhead and diuinitie of Christ. r Chap.2.28. 3 He entreth into the handling of predestination, by a kinde of preuenting an obiection: How may it be, that Israel is cast off, but that therewithal Gods word should also make the couenant which God made with Abraham and his seede, frustrate and voide? To answereth therefore, that Gods word is true, although that Israel be cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God chuseth by his secret counsel, such as it pleaseth him. So then, this is the proposition & state of the question. The grace of saluation is offered generally in such sort, that notwithstanding it, the effectie thereof pertaineth only to the elect. b *Iacob* in the first place, is taken for *Iacobs* and in the second place for the Israelites. ✠ Gene.21.12. Iohn.1.13. 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac only was accounted the seede, and that by Gods ordinance: although that Israel also was borne of Abraham and circumcised before Isaac. 5 Isaac shalbe the true and naturall seede, and therefore heire of the blessing. 5 A generall application of the former proofe or example. 6 Which are borne of promise by the course of nature. ✠ Gal.4.28. 1 Which are borne by vertue of the promise.

6 A reason of that application: Because that Isaac was borne by the vertue of the promise, and therefore he was not chosen, nay he was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceedeth, that is, that the elect bee borne elect, and not that they bee first borne, and then after elected, in respect of God who doeth predestinate.

* Gene. 18.10.

7 Another forcible proofe, taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the father of the promise, of one mother, and at one birth, and not at diuers, as Ismael & Isaac were: and yet notwithstanding, Esau being cast off, onely Iacob was chosen: and that before their birth, that neither any goodnesse of Iacob might be thought to be the cause of his election, neither any wickednesse of Esaus, of his casting away. † Gen. 25.21. m Gods decree, which proceedeth of his meere good will, whereby it pleaseth him to chuse one, and refuse the other. 8 Paul saith not, maybe beleeued, but, loue made might remaine. Therefore they are deceiued which make foreseene faith, the cause of election, and foreknowen infidelitie, the cause of reprobation. 9 He proueth the calling away of Esau by that, that he was made seruant to his brother: and proueth the chusing of Iacob, by that, that hee was made lord of his brother, although his brother was the first begotten. And lest that any man might take this saying of God, and referre it to externall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the lordship of Iacob with the loue of God. ‡ Gen. 25.23. ‖ Malac. 1. 10 The first obiection: If God doeth loue or hate vpon no consideration of worthinesse or vnworthinesse, then is he vniust, because hee may loue them which are vnworthy, and hate them which are worthy. The Apostle detesteth this blasphemie, and afterward answereth it seuerally, point by point. n Man was knowen no other cause of loue or hatred, but those that are in the person, and therefore this obiection vttereth 11 How answereth hee touching them which are chosen to saluation: in chusing of whom, he denieth that God may seeme vniust, although he chuse and predestinate to saluation, them that are not yet borne, without any respect of worthinesse: because he bringeth not the chosen to the appointed ende, but by the meanes of his mercie, which is a cause next vnder predestination. Now mercie presupposeth miserie, and against miserie presupposeth sinne or voluntary corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification and inuitification, so that at length we come to glorification, as the Apostle will shew afterward. Now all these things orderly following the purpose of God, doe clearely proue that he can by no meanes seeme vniust in loueing and hating him. ‖ Exod. 33.19. o I will be merciful and gracious vnto whom I list to be gracious. p I will haue compassion on whom soeuer I list to haue compassion. 19 The conclusion of the answere: Therefore God is not vniust in chusing and loueing of his free goodnes, such as it pleaseth him: as he also answered Moses when he prayed for all the people. q It will be vnmeete the thoughts and endeuour of heart, and by running, good workes, ye either of which bee glorie the praise, but onely to the mercie of God. 23 Now hee answereth concerning the reprobate, or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthinesse. And first of all he proueth this to be true, by alledging the testimonie of God himself touching Pharao, whom hee stirred vp to this purpose, that he might bee glorified in his hardening and iust punishing. r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, so speaking to Pharao. ‖ Exod. 9.16. s Brought thee into this world. 24 Secondly, he bringeth the end of Gods counsell, to shew that there is no vnrighteousnesse in him. Now this chiefest ende is, not properly and simply the destruction of the wicked, but Gods glory which appeareth in their righteous punishment.

18 25 Therefore

18 15 Therefore he hath mercy on whom he t wil, and whom he will, he hardeneth.

19 16 Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will?

20 17 But, O man, who art thou which pleadest against God? 18 shall the ✠ thing u formed say to him that formed it, Why hast thou made me thus?

21 ✠ 19 Hath not the potter power of ‖ clay to make of ‖ same lumpe one 20 vessel to u honour, & another vnto 21 dishonour?

22 21 *What* and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the y vessels of wrath, prepared to z‖ destruction?

23 And that he might declare the a riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory?

15 A conclusion of the full answere to the first obiection: therefore seeing God doeth not loue them whom he freely chose according to his good will and pleasure, but by iustifying and sanctifying them by his grace, his counsell in saving them can not seeme vniust. And againe, there is no vnrighteousnesse in the euerlasting counsell of God, touching the destruction of them whom he lifteth to destroy, for that he hardeneth before hee destroyeth: Therefore the third answere for the maintenance of Gods iustice in the euerlasting counsell of reprobation, consisteth in this worde, Hardening: which notwithstanding hee concealed in the former verse, because the historie of Pharao was well knowen. But the force of the word is great, for Hardening, which is set against Mercie, presupposeth the same things that mercy did, to wit, a voluntarie corruption, wherein the reprobate are hardened: and againe, corruption presupposeth a perfit state of creation. Moreouer, this hardening also is voluntarie, for God so hardeneth being offended with corruption, that hee vseth their owne will whom he hardeneth, to the executing of that iudgement. Then follow the fruites of Hardening, to wit, rebellion and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doth he then appoint to destruction? because he will: why doeth he harden? because they are corrupt: why doth he condemne? because they are sinners. Where is then vnrighteousnesse? Nay, if he should destroy all after this same sort, to whom should he doe iniurie? 22 *Whom in pleasure* hee appointed, to shew his power vpon. 16 An other obiection, but onely for the reprobate, arising vpon the former answere. If God doe appoint to euerlasting destruction, such as hee lifteth, and if that can not be hindered nor withstanded, that he hath once decreed, how doeth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answere that it is not Gods will, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but hee rather graunteth his vehemencie both the antecedents, to wit, that it is Gods will, and that it is meete of necessitie so to fall out, yet he denieth that God is therefore to be thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofes that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and to it were to call him into iudgement? Now if any man say that the doubt is not dissolued and answered, I answere that there is no more demonstration in any matter, because it is grounded vpon this principle, That the will of God is the rule of righteousnesse. 18 An explication of the former answere, taken from a comparison, whereby also it appeareth that Gods determinate counsel is set of Paul the highest of all causes: so that it depended not vpon any respect of second causes, but doth rather frame and direct them. ✠ *Isai.* 29.16. u This similitude agreeth very fitly in the first creation of mankinde. ✠ *Ier.* 18.6. 19 Alluding to the creation of Adam he compareth mankinde vnto a lumpe of clay: whereof afterward God made and doeth day by day make, according as hee purposed from euerlasting, both such as should bee elect, and such as should bee reprobate, as also this worde, Making, declareth. 20 Whereas in the obiection propounded mention was onely made of vessels to dishonour, yet here speaketh of the other also in this answere, for that he presseth the Creature to be iust in either of them, as the rule of constrewednesse doeth require. x *To himself also.* 21 Seeing then, that in the name of dishonour, the ignominie of euer lasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction: and they that are offended with this kinde of speech bewray their owne folly. 22 The skewed answere is this, that God moreouer and beſides that he doeth iustly decree whatsoeuer he doth decree, vseth that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that hee suffereth them a long time, and punisheth them to enioy many and singular benefites, vntill at length he iustly condemne them: and that to good ends and purpose, to wit, to shew himselfe to be so exceeding and reuenger of wickednesse, that it may appeare what power he is of by these seuere iudgements, and finally by comparition of contraries to set forth in deede how great his mercy is towards the elect. y *By wrath, the Hebrewes vnder stand all kinder of destruction.* 23 Therefore againe, we may see with Paul, that some men are made of God the Creator to destruction. z *The same of vile and more vnlike greatnesse.*

24 24 Euen

24 Hauing eſtabliſhed the doctrine of the eternall predeſtination of God on both parten that is, as well of the reprobate, as of the elect, he commeth now to ſhew the vſe of it, teaching vs that we ought not to ſeeke the teſtimonie of it in the ſecret counſell of God, but by the vocation which is made manifeſt and ſet foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may be better perceiued.

a *He ſaith not, that all and euery one of the Iewes are called, but ſome of the Iewes, and ſome of the Gentiles.*

25 Our vocation or calling is free and of grace, euen as our predeſtination is: and therefore there is no cauſe why eyther our own vnworthineſſe, or the vnworthineſſe of our miniſters ſhould cauſe vs to thinke that we are not the elect and children of God, if we be called of him, and to embrace through faith the ſalnation that is offered vs. ✠ *Hoſ.2.23. 1.Pet.2.10.* ✠ *Hoſ.1.10.* 26 Contrariwiſe, Neither any outward generall calling, neither any worthineſſe of our anncſtors, is ſufficient witneſſe of election, vnleſſe by faith and belefe we anſwere Gods calling: which thing came to paſſe in the Iewes, as the Lord had forewarned. *v Iſai.10.21. b God purpoſeth to bring the vnbridle and vnthankefull people to an extreme ſhrewſe. 28 Iſai.1.9. c Heauie, by which words the chiefeſt power that is, is giuen to God. d Euen a very few.*

27 The declaration and manifeſtation of our election, is our calling apprehended by faith, as it cometh paſt in the Gentiles. *e So then the Gentiles had no matter to prepare and procure Gods mercy to ſtre hands and ſay for that, that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it: and ſo that the Iewes attained not to that which they ſought after, they can make none for it but themſelues, becauſe they ſought it not aright.* 28 The pride of men is the cauſe that they contemne vocation, ſo that the cauſe of their damnation needs not to be ſought for any other where but in themſelues. *f Seeking to come by righteouſneſſe, they followed the Law of righteouſneſſe.* ✠ *Pſal.118.22. 1 Pet.2.4. ✠ 28.16. 1.Pet.2.6.*

CHAP. X.

1 He handleth the effectes of election, 3 that ſome refuſe, and ſome embrace 4 Chriſt, who is the ende of the Law. 13 How ſheweth that Moſes foretolde the calling of the Gentiles, 20 and Eſaias the hardening of the Iewes.

BRethren, a mine hearts deſire and prayer to God for Iſrael is, that they might be ſaued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 b For

24 a Vs whom he hath called, not of the Iewes only, but alſo of the Gentiles,

25 b As he ſayth alſo in Oſee, ✠ I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it ſhalbe in the place where it was ſayde vnto them, ✠ Ye are not my people, that there they ſhalbe called, The children of the liuing God.

27 c Alſo Eſaias cryeth concerning Iſrael, d Though the number of the children of Iſrael were as the ſand of the ſea, *yet* ſhall *but* a remnant be ſaued.

28 For he will make his account, and gather it into a e ſhort ſumme with righteouſneſſe: for the Lord wil make a ſhort count in the earth.

29 f And as Eſaias ſayd before, Except the Lord of g hoſtes had left vs a h ſeede, we had bene made as Sodom, and had bene like to Gomorrha.

30 i What ſhal we ſay then? That the Gentiles which followed k not righteouſnes, haue attained vnto righteouſnes, euen the righteouſnes which is of faith.

31 l But Iſrael which followed the Law of righteouſneſſe, could not attaine vnto the Law of righteouſnes.

32 Wherefore? Becauſe *they ſought it* not by faith, but as *it were* by the m workes of the Law: for they haue ſtumbled at the ſtumbling ſtone,

33 As it is written, ✠ Beholde, I lay in Sion a ſtumbling ſtone, and a rocke to make men fall: and euery one that beleeueth in him, ſhall not be aſhamed.

1 Purpoſing to ſet foorth in the Iewes an example of marueilous obſtinacy, he vſeth an hiſtoration.

3 a For they, b being ignorant of the righteousnesse of God, and going about to b stablish their owne righteousnes, haue not submitted themselues to the righteousnesse of God.

4 ✠ 7 For Christ is the c end of the Lawe for righteousnesse vnto d euery one that beleeueth.

5 4 For Moses *thus* describeth the righteousnes which is of the Lawe, ✠ That the man which doeth these things, shall liue thereby.

6 But the righteousnesse which is of faith, speaketh on this wise, ✠ e Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 5 But what saith it? ✠ The f word is neere thee, *euen* in thy mouth, and in thy heart. This is the word of faith which we preach.

9 6 For if thou shalt g confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that h God raised him vp from the dead, thou shalt be saued:

10 For with the heart man i beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation.

11 7 For the Scripture saith, ✠ Whosoeuer k beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iew and the Grecian: for hee is that Lord ouer all, is rich vnto all, that call on him.

13 ✠ 8 For whosoeuer shall call vpon the Name of the Lord, shalbe saued.

14 But how shall they call on him, in whome they haue not beleeued? l and how shall they beleeue in him, of whome they

a The first remoued from the vocation vnto saluation, is to renounce our owne righteousnesse: the next is to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel.

a *The ignorance of the Law which was ought to haue, conuicted none before God, especially it conuicted and shame that any of his houshold.*

b *Ignorance hath alway pride ioyned with it.*

✠ *Gala.2.21.*

c The proofe: The Law it selfe hath respect vnto Christ, that such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Law, is vaine and foolish, but Christ is offered for saluation to euery beleeuer.

c *The end of the Lawe is to instruct them that keepe the Lawe: but seeing we doe not obtaine the Law through the fault of our flesh,*

we attaine not vnto this end: but Christ fulfilleth this defaut, for he fulfilled the Law for vs. d *Not onely to the Iewes, but also to the Gentiles.* e That the Law regardeth and tendeth to Christ, that is a manifold proofe, for that it propoundeth faith a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that nowe no man can aske, Who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth vnto them. ✠ *Leuit.18. ezech.20.11. gala.3.12.* ✠ *Deut.30.12.* f *Thinke not with thy selfe, as many that are slack seeing vp to the heauen.* g Vocation commeth by the worde preached. ✠ *Deut.30.14.* h *By this words, Moses vnderstood the Law which the Lorde published with his owne voyce, and Paul applied it to the preaching of the Gospel which was the perfection of the Law.* i That is in deed true faith, which is setled not onely in the head, but also in the heart of man, whereof also we giue testimonie, by our outward life, and which tendeth to Christ as to our alone and onely Sauiour, euen as hee setteth fourth himselfe in his worde.

k *Whosoeuer professe plainly, faithfully, and openly, that thou takest Iesus onely to be thy Lorde and Sauiour.*

l *The Father, who is loued to haue raised the Sonne from the dead; and this is not spoken to shut out the whole of the Trinitie, but to set fourth the Fathers counsell touching our redemption in the resurrection of the Sonne.* i *Faith is said to iustifie, and furthermore seeing the confession of the mouth is an effect of faith and confession is the way to come to saluation, it falleth well that faith also saith to saue.* ✠ *Moses* hath proueth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whosoeuer he listeth without any difference, and thinke confirmeth it by a double testimonie. ✠ *Ioel.2.32.*

k *To beleeue in God is to yeeld and consent to God his promise of our saluation by Christ, and that not onely in generall, but euery man for himselfe: the promise pertaineth to vs, when we repent & turne vnto God.* ✠ *Isai.1.28.*

8 True calling? per the Name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling of true saluation. 9 That is true faith, which seeketh God in his worde, and that preached: seeing that God hath appointed in the Church

haue

have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, ✤How beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 [10] But they haue not all obeyed the Gospel: for Esaias sayth, ✤Lord, who hath beleeued our report?

17 [11] Then faith is by hearing, and hearing by the [m] words of God.

18 [12] But I demaund, Haue they not heard? Yes doubt their sound went out through all the earth, and their words into the ends of the world.

19 [13] But I demaund, Did not Israel know *God?* First Moses sayth, ✤I will prouoke you to enuie by a [n] nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 ✤And Esaias is [o] bolde, and sayth, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he sayth, * All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

✤ Esai. 52.7. nahum 1.15.

10 Wherefoeuer faith is, there is also the word, but not e contrariwise, wheresoeuer the worde is, there is faith also for many refuse and forsake the word.

I He speaketh this because of the Iewes.

✤ Psal. 53.1. iohn 12.38.

11 A conclusion of the former gradation. we must attend from faith, to our vocation, as by our vocation we come to the testimonie of our election.

m *By Gods commandement.*

12 An obiection: If calling bee a testimonie of election, were not the Iewes called? why should I not gesse that, saieth the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called. ✤ Psal. 19.3. 13 The defender and mainteiner of the Iewes cause, goeth on still, to aske, whether the Iewes know not God which called them. Esay (sayth the Apostle) doeth it: & witnesseth that the Gospel was reuealed from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward & vniuersall calling, which is set forth by the creation of the world, auaileth not to the knowledge of God: yea, and that the particular also which is by the worde of God is of it selfe of small or no efficacie, vnlesse it be apprehended or laide holde on by faith, by the gift of God: otherwise by vnbeliefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. ✤ Deut. 32.21. n *He calleth all prophane people, a nation that is no nation, as they are not fayre to him but to the, which are appointed for euerlasting condemnation.* ✤ Isai. 65.1. o *Speaketh without feare.* * Isai. 65.2.

CHAP. XI.

1 *Least the calling off of the Iewes should be limited according to the outward appearance,* 4 *he sheweth that Elias was in times past deceiued:* 16 *and that, seeing they haue an holy roote,* 23 *many of them likewise shalbe holy.* 18. 24 *Hee exhorteth the Gentiles to be humble,* 33 *and crieth out, that Gods iudgements are vnsearchable.*

I Demaund then, [1] Hath God cast away his people? God forbid: for [2] I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 [3] God hath not cast away his people which he [a] knew

1 Now the Apostle sheweth howe this doctrine is to be applied to others, abiding still in his premeaded ende. Therefore he teacheth vs that all the Iewes in particular, we are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not. 2 The first proofe: I am a Iew, and yet elected, therefore we may and ought boldly reioice vpon our election as hath bene before sayde, but of no other mans we can not be so certainly perswaded, and yet ours may cause vs hope well of others. 3 The second proofe: Because that God is faithfull in his league or couenant, although men be vnfaithfull. So then seeing that God hath sayd, that he will bee the God of his vnto a thousand generations, we must take heede, that we thinke not that the whole race and offspring is cast off by the reason of vnbeliefe of a few, but rather that we hope well of many members of the Church, because of Gods league and couenant. a *Which he knew and chose from euerlasting.*

before

before. 4 Knowe ye not what the Scripture sayth of Elias, howe he commeth with God against Israel, saying,

3 ✠ Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? ✠ I haue [b] reserued vnto my selfe seuen thousand men, which haue not bowed the knee to [c] Baal.

5 Euen so then at this present time is there a remnant according to the [d] election of grace.

6 ✠ And if *it be* of grace, it is [e] no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obtained it, and the rest haue bene [f] hardened,

8 [g] According as it is written, ✠ God hath giuen them the spirit of [h] slumber: eyes that they [i] should not see, and eares that they should not heare vnto this day.

9 And Dauid sayth, ✠ [i] Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes bee darkened that they see not, and bowe downe their backe alwayes.

11 ✠ I demaund then, Haue they stumbled that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to followe them.

12 Wherfore if the fall of them *be* the [k] riches of the world, and the diminishing of them the riches of the Gentiles, howe much more shall their [l] aboundance *be?*

13 [m] For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I [n] magnifie mine office,

4 The third proofe taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Wherupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that ✠ Church is of continuance ought to that ende that euen the most wretchfull and vnspeakable sinners thinke if to be cleane rejected and put out.

✠ 1. King. 19. 10.
✠ 2. King. 19. 18.

[b] Her speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen after words for they are not chosen, because they were not sinners, but therefore they were not sinners because they were chosen.

sin and vice. [c] *Baal signifieth as much as Master or patrone, or one in whose power another is, which name the idolaters at this day giue their idols, naming them patrons and patronesses or Lords.* [d] *The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace & good will.* ✠ Although that all be not elect and chosen, yet let them that are elected remember that they are freely chosen and let them that stubbornely refuse the grace and free mercie of God impute it vnto themselues. [e] *This saying beateth downe flat to the ground all the doctrine of all kindes and manner of workes, whereby we ascribe ought of thankfulnes vnto the earth, that we let eyther whole or partly the cause of our iustification.* [f] *Looke marke 3. 5.* [g] And yet this hardnesse of heart commeth not but by Gods iust decree and vengeance, and yet without sinne, when as he so punisheth the vnthankefull by taking from them all feare and repentance, and doubling their darknesse, that the benefites of God which are offered vnto them, doe redound to their iust destruction. ✠ *Esai. 6. 9. and 29. 10. mat. 13. 14. Iohn 12. 40. actes 28. 26.* [h] *A very dead sleepe which taketh away all feare.* [i] *That is, ryot ouglit to be.* ✠ *Psal. 69. 23.* [k] *Or, wealthy happy lordes are inspired to death by that which is their sufficiency for the time: that is, their destruction, out of which they snatche by, as it were, the Lawe of God, for the pretence vnder which, they refused the Gospel.* [l] God appointed this calling of the Gentiles to this ende, that the Iewes might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles to be an occasion to reduce the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might thereafter at length embrace the Gospel: and hereby we may learne that the fruytfull of God serueth as well to the setting forth of his glory, as his mercie doeth, and also that God prepareth himselfe a way to mercie, by his iustitia: so that we ought not rashly to despaire of any man, nor proudly triumph ouer whatsoeuer, but rather prouoke them to an holy emulation, that God may be glorified in them also. [m] *By right he may be worth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed throughout the whole worlde.* [n] *Of the Iewes, when the whole nation without exception shall come to Christ.* ✠ *He witnesseth by his owne example that hee goeth before all other in this behalfe.*

14 To

14 *To trie* if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiuing *be*, ᵐ but life from the dead?

16 ᵖ For if the ᵒ first fruits *be* holy, so *is* the whole lumpe: and if the roote ᵖ be holy, so *are* the branches.

17 ᵠ ʳ And though some of the branches be broken off, and thou being a wilde Oliue tree, was graft in ᵠ for them, and made ˢ partaker of the roote, and fatnesse of the Oliue tree:

18 ᵗ Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not hie minded, but ᵗ feare.

21 For if God spared not the ᵘ naturall branches, *take heede*, least he also spare not thee.

22 ˣ Beholde therefore the ˣ bountifulnesse, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in *his* ʸ bountifulnesse: or els thou shalt also be cut off.

23 ᶻ And they also, if they abide not still in vnbeliefe, shall be graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by ᵃ nature, and wast graffed contrary to nature in a ᵇ right Oliue tree, how much more shal they that are by nature, be graffed in their owne Oliue tree?

ᵐ *It shall come to passe then when the Iewes come to the Gospel, the world shall as it were quicken again, and rise vp from death to life.* ᵖ *The nation of the Iewes being considered in their Roche and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, we must not sticke in their vnworthinesse, to thinke that they are at once all cast off, but we ought to consider the roote of the couenant and rather goe backe to their Auncestors which were faithfull, that we may know that the blessing of the couenant resteth in some of their posteritie, as we also finde proofe hereof in our selues.*

ᵒ *He alludeth to the first fruites of the haruest, by the offring whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yere following with good conscience.* ᵖ *Abraham.* ᵠ *Iere. 11. A.* 16 *There is no cause why the Gentiles which haue obteined mercie, should triumph ouer the Iewes which contemne the grace of God, seeing they are graffed into the Iewes roote first. But let them rather take heede, that that also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered and taken, that we ought to bee studious of Gods glorie euen in respect of our neighbours: so farre ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.* ᵠ *In place of those boughes which are broken off.* ʳ *It is against the common course of husbandrie, that the barren tayte of the grape is changed with the iuice of the good tree.* ˢ *We may conuert in the Lord, but so, that we disdain not the Iewes, whom we ought rather to prouoke to that good striuing with vs.* ᵗ *See that thou stand in awe of God and fly pride carefully.* ᵘ *He calleth them not vnnaturall, because they had any beginning of nature, but because they were borne of them whom the Lord set apart for himselfe from other nations, by his league and couenant which he firmely made with them.* ˣ *Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heede that that be not found in our selues, which we thinke blame worthie in others, for the election is sure, but they that are timely elect and ingraffed, are not proud in themselues with contempt of other, but with due reuerence to God and loue towards their neighbour, runne to the marke which is set before them.* ʸ *The tender and louing heart.* ᶻ *In that place which God his bountifulnesse hath appointed thee vnto: and we must marke here, that he speaketh not of the election of euery priuate man which remaineth stedfast for euer but of the election of the whole nation.* ᵃ *Many are now for a season cut off, that is, are without the roote, which in their time shall be grafted in: and againe there are a great sort which after a sort, and touching the outward shewe seeme to bee ingraffed, which notwithstanding though their owne sinnes abide vnrid are cut off, and cleane cast away: Which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes.* ᵇ *Vnder stand nature, not as it was first made: but as it was corrupted in Adam, and is derived from him to his posteritie.* ᶜ *Into the people of the Iewes, which God had sanctified by his mere grace: and he speaketh of the whole nation, not of euery one part.*

25 ᵈ For

25 13 For I would not, brethren, that ye should be ignorant of this secret (lest yee should be arrogant in your [b] selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be [c] come in.

26 And so all Israel shalbe saued, as it is written, ✠ The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, ✠ When I shall take away their sinnes.

28 14 As concerning the [d] Gospel, *they are* enemies for your sakes: but as touching the [e] election, they are beloued for the fathers sakes.

29 15 For the gifts and calling of God are without repentance.

30 16 For euen as yee in times past haue not beleeued God, yet haue nowe obteined mercie through their vnbeliefe:

31 Euen so now haue they not beleeued by the mercy *shewed* vnto you, that they also may obteine mercie.

32 For God hath shut vp [f] all in vnbeliefe, that hee might haue mercie on all.

33 17 O the depenesse of the riches, both of the wisedome, and knowledge of God! howe vnsearcheable are his [g] iudgements, and his [h] wayes past finding out!

34 18 For who hath knowen the minde of the Lord? or who was his counsellour?

35 Or who hath giuen vnto him [i] first, and he shall bee recompensed?

36 For of him, and through him, and for [k] him are all things: to him *be* glory for euer. Amen.

13 The blindnesse of the Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophets forewarned) shall effectually embrace that, which they doe nowe so stubbornely for the most part reiect and refuse.

b That ye be not proud within your selues.

c Into the Church.

✠ *Esai.* 59. 20.

✠ *Esai.* 27. 9.

14 Against, that he may inioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duetie the Gentiles owe to the Iewes, he bringeth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouerie.

d For as much as the recouer is not,

e In that, that God reiecteth not what

they deserue, but what he promised to Abraham. 29 *The reason or proofe:* because the couenant made with that nation of his is euerlasting, cannot be frustrate and vaine. 30 Another reason: because that although the they which are hardened, are worthily punished, yet hath not this stubbornesse of the Iewes so come to passe properly for an enemie might so it were be appointed to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that wealth which is flowed to the Gentiles, might themselues also be partakers of the same benefite, and so it might appeare that both Iewes and Gentiles are saued onely by the free mercie and grace of God, which could not haue bene so manifest, if at the beginning God had brought all together into the Church, or if he had saued the nation of the Iewes without this interruption. *f Both Iewes and Gentiles.* 33 The Apostle cryeth out as astonished with this wonderfull wisdome of God, which he teacheth vs ought to be religiously reuerenced, and not curiously and prophanely to be searched by and the counsels of this that God hath reuealed vnto vs. *g The counsel that he holdeth in gouerning all things both generally and particularly.* *h The order of his counsels and doings.* *i Iob. 41. 2. rom. 11. 35.* 1. *cor.* 2. 16. 36 For he setteth three maner of wayes, the wicked boldnesse of man: First, because that God is about all needfull things, and therefore it is very absurd, and plainely godlesse to measure him by our folly. Moreouer, because he is debter to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may we contend and debate the matter with him. *i This saying ouerthroweth the doctrine of freewill workes and merites.* *k To wit, for God, to whose glory all things are referred, not only things that were made, but especially his newe works which he worketh in his elect.*

CHAP. XII.

1 *He exhorteth* 2 *to that worship which is acceptable to God:* 9 *to loue vnfained,* 14. 20 *euen towards our enemies.*

I beseech

1 The fourth part of this Epistle, which after the handling of the chiefe points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giueth generall precepts and grounds: the chiefest whereof is this, That euery man consecrate himselfe wholly to the spirituall seruice of God, and doe as it were sacrifice himselfe, trusting to the grace of God.

a By this preface he sheweth that Gods glory is the vtmost end of all our doings.

b In times past the sacrifices were prefigured before the altar, but now the altar is euery where.

c Your bodies in times past, when beleeue then our soules, were offered.

d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them.

e Spirituall. 2 The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, set before vs, as our marke, the will of God, so is manifested and opened vnto vs in his word. f Why therefore is it no place left for reason, which the heathen Philosophers place as a Queene in a Castell, ouer her will, which they Poyse betweene desires and if the minde must be ruled: Looke Ephes. 1.18. and 2.3. and 4.17. and collos. 1.21. & Ephesians 4.17. 1. Thessal. 4.5. 3 Thirdly, he admonisheth vs very exactly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. g I charge. h That he should not thinke too much, as they do, which professe themselues they know more then is needfull they do. i We shall be sober, if we take no more vpon vs, which we haue not, and if we beware not of that we haue. k 2. Corinth. 10.12. 1. Thess. 4.6. l By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost powreth vpon the faithfull. 4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore hee doeth backwardly, and not onely vnprofitably, but also to the great disquiet of others, weareth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequalitie of vocations and gifts, redoundeth to our commodities seeing that the same is therefore ordained and appointed, that wee should be bound one to another. Whereupon it followeth, that no man ought to be grieued therein, seeing that by vse of euery priuate gift is common. 1. Peter 4.10. 5 That which hee spake before in generall, hee applieth particularly to the holy functions, wherein men offend, with greater danger. And he diuideth them into two sorts, to wit, into Prophets and Deacons: and againe he diuideth the Prophets into Doctours, and Pastours. And of Deacons he maketh three sorts: to wit, the one to be such as are (as it were) treasurers of the Church Coffers, whom he calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniours or Elders: the third, to be such as properly serued in the helpe of the poore, of which sort the company of widowes were. 1 That euery man vse the measure of that which is reuealed vnto him. m What office it was to expound the Scriptures. n Who in other places is called the Pastour. o To wit, the alms, that he distribute them faithfully, and without respect of person. M. Matth. 6.2. 2. Corinth. 9.7. p The Elders of the Church. q They that are called about trading on the poore, must do it with chearefulnesse, lest they adde sorrow to sorrow. 6 Now he commeth to the duties of the 2. and Table, which he deriueth from charitie, which is as were the fountaine of them all. And he defineth Christian charitie by sincerities, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whole finall ende is the glory of God. ✠ Amos 5.15.

I Beseech 1 you therefore brethren, a by the mercies of God, that ye b giue vp your c bodies a d liuing sacrifice, holy, acceptable vnto God, *which is* your e reasonable seruing of God.

2 f And fashion not your selues like vnto this world, but be ye changed by the renewing of your f minde, that ye may g proue what that good, and acceptable and perfect will of God is.

3 h For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man i presume to vnderstand aboue that which is meete to vnderstand, but that hee vnderstand according to k sobriety, as God hath dealt to euery man the l measure of m faith.

4 4 For as wee haue many members in one body, and all members haue not one office,

5 So we being many are one body in Christ, and euery one, one anothers members.

6 n o Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether *we haue* prophecie, *let vs prophecie* according to the p portion of faith:

7 Or an office, *let vs waite* on the office: or he that q teacheth, on teaching:

8 Or he that r exhorteth, on exhortation: he that s distributeth, *let him doe it* t with simplicitie: he that u ruleth, with diligence: he that w sheweth mercie, with cheerefulnesse.

9 x *Let* loue *be* without dissimulation. ✠ Abhorre that which

is euill,

ſtedfaſt, and cleaue vnto that which is good.

10 ✠ Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,

11 Not ſlouthfull to doe ſeruice: feruent in ſpirit, * ſeruing the Lord,

12 ? Reioycing in hope, patient in tribulation, ✠ continuing in prayer,

13 ✠ Diſtributing vnto the * neceſſities of the Saintes: ✠ giuing your ſelues to hoſpitalitie.

14 ✠ Bleſſe them which perſecute you: bleſſe, *I ſay*, and curſe not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: * bee not high minded: but make your ſelues equall to them of the * lower ſort: * be not * wiſe in your ſelues.

17 ✠ Recompence to no man euill for euill: * procure things honeſt in the ſight of all men.

18 ✠ If it bee poſſible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your ſelues, but giue place vnto wrath: for it is written, ‖ Vengeance is mine: I will repay, ſaith the Lord.

20 ✠ Therefore, if thine enemie hunger, feed him: if he thirſt, giue him drinke: for in ſo doing, thou ſhalt heape ? coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodneſſe.

✠ *Ephe.4.2.*
1.Pet.3.17.
* *This verſe is well pen'd for it endeeds the difference betweene Chriſtian duties, and Philoſophicall vertues.*
? *He recounteth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the ſaints, hoſpitalitie, moderation of minde, euen in helping our enemies, a liberall feeling with others as well in aduerſitie as proſperitie, meekneſſe, endeauour to maintaine hearts conioined, & to liue as we may with all men, which cannot be effectuated by any mans induſtrie.*
✠ *1.Pet.3.8.*
‖ *Leuit.19.1. 1.Sam.26.10. Deut.32.35. Pſal.94.1. Nahum.1.2. Heb.10.30.*
I A true rule of charitie, when we are not diſpoſed with euery mans manner, thereby

with our power, and hauing that feeling, to be them as much as we can. ? *Not vpon pleaſure and worldly deſire, but vpon neceſſarie vſe.* ‖ *Heb.13.2. 1.pet.4.13.* ✠ *Matth.5.44.* * *Prou.3.7. Iſa.5.21.* a *There is nothing that doth ſo much breede concord, as ambition, when as euery man beholds a low eſtate, and preſents himſelfe to be aduanced.* x *Be not puffed vp with opinion of your owne wiſedome.* ✠ *Pro.20.22. matt.5.39. 1.cor.6.7. 1.Pet.3.9.* ✠ *Heb.12.14.* ? *Eccle.8.18. matt.5.39.* ‖ *Deut.32.35. heb.10.30.* ✠ *Pro.25.22.* ‖ *After that yet doeth ſalue purpoſe vpon the wrath of God that hangeth ouer a man.*

CHAP. XIII.

1 How willeth that wee ſubmit our ſelues to Magiſtrates: 8 To loue our neighbours: 12 To liue vprightly, 14 and to put on Chriſt.

LEt * * euery * ſoule bee ſubiect vnto the higher * powers: for there ‖ no power but of God: and the powers that bee, are ♭ ordeined of God.

* *Titus 3.1. 1.peter.2.13.*
‖ *Now he ſheweth ſpecially, what ſubiects owe to their gouernours, to wit, obedience: From which hee ſheweth that no man is free: and in ſuch ſort, that it is not only due to the high Magiſtrate himſelfe, but alſo vnto the baſeſt, which hath any office vnder him.*
a *This, though an Apoſtle ſpeake as it were boldly, though a Prophet: (for) ſo ſhame. Therefore the ignorance of the Pope ouer all kingdomes muſt downe to the ground.* ? *A reaſon taken of the nature of the thing in ſelfe: For to what purpoſe are they placed in higher degree, but that the inferiours ſhould bee ſubiect vnto them?* ‖ *An other argument of great force: Becauſe God is author of this order: ſo that ſuch as are rebels, ought to know, that they make warre with God himſelfe: whereſore they cannot but purchaſe to themſelues great miſerie and calamitie.* ♭ *Be diſtributed: for ſome are greater, ſome leſſer.*

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselues condemnation.

3 [4] For Magistrates are not to bee feared *for* good workes, but *for* euill. [5] Wilt thou then be without feare of the power? do well: so shalt thou haue praise of the same.

4 For he is the minister of God for thy wealth: [6] but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God to [c] take vengeance on him that doeth euill.

5 [7] Wherefore yee must bee subiect, not because of wrath onely, but [d] also for conscience sake.

6 [8] For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing.

7 [9] Giue to al men therefore their duetie: tribute, to whom *ye owe* tribute: custome, to whom custome; feare, to whom [e] feare: honour, to whom *ye owe* [f] honour.

8 [9] Owe nothing to any man, but to loue one another: [10] for he that loueth another, hath fulfilled the [g] Law.

9 For this, [h] Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there bee any other commandement, it is [i] briefly comprehended in this saying, *euen* in this, [k] Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the [l] fulfilling of the Law.

11 [11] And that, considering the season, that [m] it is nowe time that we should arise from sleepe: for now is our saluation neerer, then when we beleeued it.

12 The night is past, and the day is [n] at hand, let vs therefore cast away the workes of [o] darknesse, and let vs put on the armour of light,

13 So that we walke honestly, as in the day: not in [p] gluttonie, and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying.

14 [q] But put ye on the Lord IESVS CHRIST, and *take no thought for the flesh, to *fulfill* the lustes of it.

4 The third argument taken from the ende wherefore they were made, which is most profitable: for that God by this meanes preserueth the good and hindereth the wicked: by which words the Magistrates themselues are put in minde of that duetie which they owe to their subiects.

5 An excellent way to beare this yoke, not onely without griefe, but also with great profite.

6 God hath armed the Magistrate with a reuenging sword.

c By whom God reuengeth the wicked.

7 The conclusion: We must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate hath no power ouer the conscience of man, yet seeing he is Gods minister) he cannot be satisfied by any good conscience.

d So farre as lawfully we may: for vnlawfull things he commandeth, we must answere as Peter teacheth vs, It is better to obey God then men.

8 He reckoneth vp the chiefest things wherein consisteth the obedience of subiects.

[4] Mat.22.21. [5] Obedience, and that from the heart. [6] Reuerence, which (as truth is) we must giue to the Magistrate. [7] He sheweth how very fewe iudgements needs to bee executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that only, that we owe one to another, by the perpetuall lawe of charitie. [8] Hee commendeth Charitie, as an abridgement of the whole Law. [9] Hath not only done one commandement, but performed generally that which the Lawe commaundeth. [10] Exod.20.14. deut.5.18. [11] For the whole Law commandeth nothing els, but that we loue God and our neighbour. But seeing Paul speaketh here of the duetie we owe one to another, we must refraine this word, Law, to the second table. [a] Leu.19.18. mat.22.39. mar.12.31. gal.5.14. iam.2.8. 1.Tim.1.5. [11] An application taken of the circumstance of the time: which also is ioyned to put vs in mind of our duetie, seeing that this remaineth, after that the darknes of ignorance & wicked affections by the knowledge of Gods worth be driuen out of vs, that wee order our life according to that certaine and sure rule of all righteousnes & honestie, being fully grounded vpon the verme of the Spirit of Christ.

[n] In other places we are taught to liue in the light, but yet so that it appeareth not as yet what we are, for as yet we are but as it were in the twylight. [o] That kinde of life, which they leade, that flee the light. [p] Luk.21.34. [q] Gala.5.16. 1.pet.2.11. [r] To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.

CHAP.

CHAP. XIIII.

1 *Here willeth that we so deale with the weake in faith,* 15 *that through our fault they be not offended.* 10 *And on the other side hee commaundeth them not rashly to iudge of the stronger:* 19 *That within the bounds of edification* 20 *and charitie,* 22 *Christian libertie may consist.*

HIm [1] that is weake in the faith, [2] receiue vnto you, *but* not for [b] controuersies of disputations.

2 [2] One [c] beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 [3] Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth; for [4] God hath receiued him.

4 [5] Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 [6] This man esteemeth one day aboue another day, and another man counteth euery day alike: [7] let [d] euery man be fully perswaded in his minde.

6 [8] Hee that [e] obserueth the day, obserueth it to the Lorde: and he that obserueth not the day, obserueth it not to the

1 Knowe how therein ought to behaue our selues towarde our brethren in matters and things indifferent, offending in the vse of them not of malice, or damnable superstition, but for lacke of knowledge of the perfect of Christ. And thus he teacheth that they are to be informed gently and patiently, and so that wee applie our selues to their ignorance in such matters, according to the rule of charitie.

a Receiue for a master or thing that is indifferent, and such as you may doe or not doe, shunne his company, but take him to you. *b To make him of your familiall and vncertaine disputations go away more in doubt then he came, or flie to battle with a troubled conscience.* 2 He propoundeth for an example, the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Lawe (not knowing that it was taken away) whereas on the contrary side such as had profited in the knowledge of the Gospel, knewe well that this schoolemaister ship of the Law was abolished. *c Knoweth by faith.* 3 In such a matter, sayeth the Apostle, let neither them which knowe their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both hee that eateth and hee that eateth not, is notwithstanding the member of Christ, neither hee which eateth not, can iustly be contemned, neither he which eateth, be iustly condemned: Now the first proposition is declared in the first verse following. ✠ *Luke* 9.12. 5 An other reason which hangeth vpon the former: why the rather and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, saith the Apostle, hee that is ignorant to day, may bee indued to morowe with further knowledge, so that hee also may stand fast: Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 An other example of the difference of dayes according to the Lawe. 7 Hee setteth against this contempt, and bolde or rash iudgements, a continuall desire to profite, that the strong may be certainly perswaded alwayes of libertie, or what maner and sort it is, and howe they ought to vse it: and against the weake may daily profite, least either they abuse the gift of God, or their pleasure the ministers in their infirmities. *d That he may say in his conscience: that he knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must be grounded vpon the worde of God.* 8 A reason taken from the nature of indifferent things, which a man may with a good conscience doe, and omitte: for seeing that the difference of dayes and meates was appointed by God, howe could they which as yet vnderstode not the abrogating of the Lawe, and yet otherwise acknowledged Christ as their Sauiour, with good conscience neglect that which they knewe was commaunded of God? And on the contrary side, they that knewe the benefite of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore (saith the Apostle verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Nowe if any man would drawe this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Lawe, and were diuerted by simple ignorance and not of malice, for to such the Apostle yeelded not, no not for a moment) our superstition, but of a religious feare of God. *e Obserueth precisely.*

f God shal iudge whether he doe well or no. And therefore you should rather striue about this, how euery one of you may be allowed of God, then to stumble vpon other mens doings.

g Hee that maketh no difference of meates.

h So the Apostle sheweth that he speaketh of the faithfull, both strong & weake. But what if we haue to doe with infidels? Then must we haue take heede of two things: as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did, which sate downe to meate in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offred to Idols in the butchers shambles, and to eate it at home or in a priuate banquet) we wound not the conscience of our weake brother. i He that toucheth not meates which he taketh to be vncleane by the Law. 10 We must not sticke, saith he, for the meate it selfe, but in the vse of the meate, for that he is iustly to be reprehended, that liueth so, that he casteth not his eyes vpon God. For both our life and our death is dedicated vnto him: and for this cause Christ hath properly died, and not simply that we might eate this meate or that. k He that respecteth himselfe onely, which the Hebrew word vseth after this sort, Doeth well to his owne soule. 12 The conclusion: wee must leane to God his right, and therefore in matters, which according to the conscience is allowed, are either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this conclusion cannot be taken of equall force in the contrarie, to wit, that the weake should not iudge the strong, because the weake doe not know, that they which doe not obserue a day, and eate, obserue it not to the Lorde, and eate to the Lorde, as the strong men know that the weake which obserue a day and eate not, obserue the day to the Lorde, and eate not vnto Lorde. l 1. Cor. 5. 10. m Iohn 15. 23. 1. Ioh. 2. 20. n This is a forme of an oth proper to God onely, for he and none but he liueth, and hath his being of himselfe. o I shall acknowledge me for God.

f Lord. Hee that g eateth, eateth to the Lord: for hee giueth God thanks: and he that eateth h not, eateth not to the Lord, and giueth God thanks.

7 10 For none of vs liueth to i himselfe, neither doth any die to himselfe.

8 For whether we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore died and rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 11 But why doest thou condemne thy brother? or why doest thou despise thy brother? ✣ for we shall all appeare before the iudgement seat of Christ.

11 For it is written, ✣ I k liue, saith the Lord, and euery knee shall bowe to me, and all tongues shall l confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 12 Let vs not therefore iudge one another any more: but vse your iudgement rather in m this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 13 I know, and am perswaded through the o Lorde Iesus, that there is nothing vncleane of it o selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother be grieued for the meate, now walkest thou not charitably: ✣ 14 destroy not him with thy meate, for whom p Christ died.

p Christ therefore dyed, that he might haue vs wholly his, and therefore in this life we must liue vnto him, and in the life to come we shall liue with him. q Hee rebuketh by the way, the ambitious iudgers of others, which arrogate their leaders about nothing, but to finde faults with their brethren left, wherein they should rather beginne their worke vpon themselues, that they doe not with their disdainfulnesse driue their brethren cleane downe, or giue them some occasion. 13 The preuenting of an obiection: It is true that the schoolemaistership of the Lawe is taken away by the benefite of Christ, to such as know it, but yet notwithstanding we haue to consider in the vse of this libertie, what is expedient, that we may haue regard of our weake brother, hauing that our libertie is not lost thereby. r By the Spirit of the Lord Iesus, or by the Lord Iesus, who I am sure breaks downe the wall at his comming. s By nature. t Lu. 8. 12. 14 It is the part of a cruel minde to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospel. 15 An other argument: We must follow Christs example, who was so farre from destroying the weake with meate, that he gaue his life for them.

16 16 Cause

16 16 Cause not your commoditie to be euill spoken of.

17 17 For the kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer in p these things serueth Christ, is acceptable vnto God, and is approoued of men.

19 18 Let vs then follow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: q all things in deede are pure: but it is euill for the man which eateth with offence.

21 r It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 19 Hast thou s faith? haue it with thy selfe before God. Blessed is he that condemneth not himselfe in that thing which he t alloweth.

23 For he that u doubteth, is condemned if he eate, because he eateth not of faith: and whatsoeuer is not of faith, is sinne.

16 Another argument for that by this meane the liberty of the Gospel is euill spoken of, as though it openeth the way to all temptation to any thing whatsoeuer, and holdeth vs to all things.

17 A generall reason, and the ground of all the other arguments. The kingdome of heauen consisteth not in these outward things, but in the studie of righteousnesse and peace, and comfort of the holy Ghost.

p He that serueth peaceably, and doeth righteously through the holy Ghost.

18 A generall conclusion.

q The vse of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlawfull by reason of the offence of our brother, which in it selfe pure and lawfull. r Titus 1.15. s 1. Cor. 8.13. 19 Hee giueth a double warning in these matters, one, which pertaineth to the strong, that he which hath obteined a sure knowledge of this libertie, keepe that treasure to the end he may vse it wisely and profitably, as hath been sayde: the other which respecteth the weake, that they do nothing rashly by other mens example with a wauering conscience: for that cannot be done without sinne, wherefore we are not perswaded by the word of God, that he alloweth & approoueth it. t He seemed before, verse 14. what he meaneth by faith, to wit, that a man is so certaine & out of doubt in matters and things indifferent. u Esaiah vseth hereof. 58.

CHAP. XV.

2 The stronger must imploy their strength to strengthen the weake,
3 by Christes example, 7 who receiued 8 not onely the Iewes,
10 but also the Gentiles. 15 The cause why he wrote this Epistle.

WE a which are strong, ought to beare the infirmities of the weake, and not to b please our selues.

2 Therefore let euery man please his neighbour in that that is c good to edification.

3 d For Christ also would not please himselfe, but as it is written, e The rebukes of them which rebuke thee, fell on me.

4 f For whatsoeuer things are written g aforetime, are written for our learning, that we through patience, and comfort of the h Scriptures might haue hope.

5 i Now the God of patience and consolation giue you that ye be k like minded one towards another, according to Christ Iesus,

1 Now the Apostle reioyneth generally other straying or bearing with the weake by all meanes so farre forth as may be for their profite.

a And despise them.

b yea his profite and edification.

3 A confirmation taken of the example of Christ, who suffered all things, to bring not onely the weake, but also his most enemies, euen running them with patience, to his Father. c Psal 69.10. 3 The preuenting of an obiection. Such things as are cited out of the examples of the ancient, are propounded vnto vs to this ende and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another. d By Moses and the Prophets. 4 The Scriptures are said to teach and comfort, because God vseth them to teach and comfort his people withall. 5 Wee must take an example of patience, of God: that both the weake and the strong seeking God with a mutuall comfort, may bring one another to God, as Christ also receiued vs vnto himselfe, although we were vnmeete to be vrged. Rom. 15.7.

6 That ye with one minde, and with one mouth may prayse God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also [a] receiued vs to the glory of God.

8 [1] Now I say, that Iesus Christ was a minister of the [c] circumcision, for the [g] trueth of God, to confirme the promises made vnto the fathers.

9 [d] And let the Gentiles prayse God, for his mercy, as it is written, [♣] For this cause I will [b] confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee sayth, [♣] Reioyce, yee Gentiles with his people.

11 And againe, [*] Prayse the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Esaias sayth, [x] There shall be a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust.

13 [7] Nowe the God of [i] hope fill you with [h] all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 [8] And I my selfe also am perswaded of you my brethren, that [l] ye also are full of goodnes, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring [♦] Gospel of God, that the [m] offring vp of the Gentiles might be acceptable, being sanctified by [♦] holy Ghost.

17 [9] I haue therefore whereof I may reioyce in Christ Iesu in those things which [n] pertaine to God.

18 For I dare not speake of any thing, which [o] Christ hath not wrought by mee, [p] to make the Gentiles obedient in worde and deede,

19 With the [q] power of signes and wonders, by the power of the Spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospell, not where Christ was named, least I should haue built on another mans foundation.

a *He did not disdaine vs, but receiued vs of his owne accorde, to make vs partakers of Gods glory.*

1 *An applying of the example of Christ to the Iewes; whome he vouchsafed this honour for the promises which he made vnto their fathers, although they were neuer so vnworthy, that hee exercised the office of a Minister amongst them with marueilous patience. Therefore much lesse ought the Gentiles despise them for certaine faultes, whome the Name of God so much ofteemed.*

c *Of the circumcised Iewes, for as long as he liued, he neuer went out of their quarters.*

g *That God might be found to be true.*

d *An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnes had regard of, so that they are not to be contemned of the Iewes, as strangers.*

♣ *Psal. ch. 50.*

b *I will openly professe, and set forth thy Name.*

♣ *Deut. 32. 43.*

* *Psalm. 117. 1.*

x *Esai. 11. 10.*

7 *He sealeth vp as it were all the former exhortations with prayers, wishing all that to be giuen them of the Lorde, that hee had commended them.*

i *In whome we haue.*

h *Rendereth and powreth.*

8 *The conclusion of the Epistle, wherein he first excuseth himselfe, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him particularly to the Gentiles.*

l *Of your owne accord, and of your selues.*

m *By the offering vp of the Gentiles, he meaneth the Gentiles themselues, whome he offereth vp to God as a sacrifice.*

9 *Here commendeth his Apostleship highly, by the effects, but yet so, that now comes and behides that hee ascribeth all things truely, he giueth all the glory to God as the onely author, and doth not properly reserue him selfe, but this rather, that men might lesse doubt of the truth of the doctrine which he propoundeth vnto them.*

n *I dare not speake of any thing, which Christ hath not wrought by me, to bring the Gentiles to obey the Gospel.*

o *In the first place this word, Power, signifieth the force and working of the wonders in working mens minds: and in the latter it signifieth Gods mighty power which was the worker of those wonders.*

21 But as it is written, ✠ To whom hee was not spoken of, ✠ *Isai.52.15.*
they shall see him, and they that heard not, shall vnderstand him.
22 ✠ [10] Therefore also I haue bene oft let to come vnto you: ✠ *Chap.1.13.*
23 But now seeing I haue no more place in these quarters, [10] Hee vseth at
and also haue bene [v] desirous many yeeres agone to come vn- large to the Romanes,
to you, and that familiarly,
24 When I shall take my iourney into Spaine, I will come to his singular good will
you: for I trust to see you in my iourney, and to be brought on towards them, and the
my way thitherward by you, after that I haue bene somewhat fame of his affection,
filled with your *company*. but so, that he ceaseth
25 But now go I to Hierusalem, to [7] minister vnto the Saints. not a iote from the
26 For it hath pleased them of Macedonia and Achaia to ende of Apostolicall
make a certaine distribution vnto the poore Saints which are at doctrine: for he dis-
Hierusalem. closeth nothing but
27 [11] For it hath pleased them, and their debters are they: that which appertai-
[12] for if the Gentiles be made partakers of their spirituall things, neth to his office and
their duetie is also to [9] minister vnto them in carnall things. is godly: and com-
28 When I haue therefore performed this, and haue [r] sealed mending by a lisle di-
them this fruite, I will passe by you into Spaine. gression as it were,
29 [13] And I know, when I come, that I shal come to you with the liberalitie of the
abundance of the blessing of the Gospel of Christ. Churches of Macedo-
30 Also brethren, I beseech you for our Lord Iesus Christes nie, hee prouoketh
sake, and for the [t] loue of the spirit, that yee would striue with them modestly to fol-
me by prayers to God for me, low their godly
31 That I may bee deliuered from them which are disobedi- deeds.
ent in Iudea, and that my seruice which I haue to doe at Hieru- [11] 2.Thess.3.13.
salem, may be accepted of the Saints, [p] Doing his seruice
32 That I may come vnto you with ioy by the will of God, for the Saints, to cary
and may with you be refreshed. them that money
33 Thus the God of peace *be* with you all. Amen. which was gathered for their vse.
[12] Alwaies we volun-
tary, but yet such as
we are by the Law
of charitie.
[13] 1.Cor.9.12.
[q] *To frame their minds.*
[r] *Performed it faithfully, and finished it as it were with my ring.* [s] *This money, which was gathered for the vse of the poore which abode in very sundry places.* [t] *He prouideth them through the blessing of God, not to count emptie vowes them, and requiring of them the deuise of prayers, but knoweth what thing we ought chiefly to stay vpon in all distresses and miseries.* [u] *For that mutuall confirmation, wherewith the holy Ghost hath knit our hearts and minds together.*

CHAP. XVI.

[1] *He commendeth Phebe.* [3] *He saluteth greatly so many,* [17] *and warneth to beware of them which are the causes of deuision.*

I [1] Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea:
2 That ye receiue her in the [a] Lord, as it becommeth Saints, and that ye assist her in whatsoeuer businesse she needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.
3 Greete [b] Priscilla, and Aquila my fellow helpers in Christ Iesus,
4 (Which haue for my life layde downe their owne necke. Vnto whom not I only giue thankes, but also all the Churches
[1] Hauing made an ende of the whole disputation, he commeth now to familiar commendations and saluations, and that to good consideration and purpose, to wit, that the Romanes might know, who are well to be honoured and made accompt of amongst them: and also whom they ought to set before them to follow: and therefore he attributeth vnto many of them peculiar and singular testimonies. [a] *For Christes sake, which is proper to the faithfull, for the heathen Philosophers haue reioiced in the loue of vertue.* [b] *Acts 18.3.*

of the Gentiles.)

15 Likewise greete the [b] Church that is in their house. Salute my beloued Epenetus, which is the [c] first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus *friends*.

11 Salute Herodion my kinsman. Greete them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Typhosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother & mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulia, Nereus, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an [e] holy [f] kisse. The Churches of Christ salute you.

17 ¶ Now I beseech you, brethren, [g] marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and [h] auoyde them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with [i] faire speach and flattering deceiue the hearts of the simple.

19 [k] For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you [l] wise vnto that which is good, and [m] simple concerning euill.

20 [n] The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ *be* with you.

21 ¶ [o] Timotheus my helper, and Lucius, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which [p] wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you.

a The company of the faithfull, for in so great a citie as that was, there were diuers congregations.

b For he was the first of Achaia that beleeued in Christ: and this kinde of speache is an allusion to the ceremonies of the Law.

c Ingrafted by faith. ✤ 1. Cor. 16. 2. 2. Cor. 13. 12. 1. Tim. 5. 14.

d He calleth that an holy kisse, which proceedeth from an heart sanctified and full of that holy loue: now this is to be referred to the maner vsed in those dayes.

e As by namely describing them which were worthy of commendation, he sufficiently declared whom they ought to beare and follow, so doeth he now paint out vnto them whom they ought to take heede of, yet hee nameth them not, for that it was not conuenient.

f Warily and diligently, as though you should search out for your enemies in a watch tower. ✤ 2. Iohn 10.

g The worde which he vseth, signifieth a promising which performeth nothing, and if thou hearest any such, thou mayest assure thy selfe that he that promiseth that is more carefull of thy matters, then of his owne.

h Simplicitie must be ioyned with wisedome. i Furnished with the knowledge of the truth, and wisedome, that you may endeuour good things, and eschew euill. k Beware of the doctrine and spirit of false prophets, and reiect them openly: and this place doeth plainly ouerthrow the Papists saith of credite, wherein they maintaine it to bee sufficient for one man to beleeue as another man beleeueth, without further knowledge or examination what the matter is, or what ground it hath: vsing their daily speaches, We beleeue as our fathers beleeued, and we beleeue as the Church beleeueth. l As were that knew no way to deceiue, and best day deceiue in deede. m Or harmelesse. n We must fight, with a certaine hope of victory. ✤ Heb. 2. 14. Iud. 2. 19.

o He mentioneth salutations, partly to renew mutuall friendship, and partly to the ende that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it.

p Wrote it as Paul vttered it.

Erasmus

Erastus the steward of the citie saluteth you, and Quartus a brother.

24 The grace of our Lorde Iesus Christ be with you all. Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

a Now taking his leaue of them the third time, he wisheth that vnto them, whereupon depended all the force of the former doctrine.

b Ephes.3.20.

c He setteth foorth the power and wisedome of God with great thankesgiuing, which especially appeare in the Gospel,

and maketh mention also of the calling of the Gentiles, to confirme the Romanes in the hope of their saluation. d Ephes.1.9. colos.1.26. 1 Tim.3.16. titus 1.2. e That secret and hidden thing, that is to say the calling of the Gentiles. f Offered and exhibited to all nations to be knowen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 hee reprehendeth the Corinthians sectes and diuisions, 17 and calleth them from pride to humilitie: 29 For, ouerthrowing all worldly wisedome, 23. 25 he aduaunceth onely the preaching of the crosse.

PAul a called to be an b Apostle of Iesus Christ, through the will of God, and our brother c Sosthenes,

2 Vnto the Church of God, which is at Corinthus, to them that are d sanctified in e Christ Iesus, & Saintes by b calling: f with all that g call on the Name of our Lord Iesus Christ in euery place, both their *Lord*, and ours:

1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towardes him, yet notwithstanding, that alwayes he seeketh them to win, that hee is the seruant of God, and not of men.

a If he be an Apostle, then he must be heard, although he sometimes reprehend them sharpely, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commaundements of Christ. c He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses. d Is a Church of God, although it hath great faults in it, so that it obey them which admonish it. e 1.Cor.15.2. 1.Cor.4.7. f A true definition of the Catholique Church, which is one. g The Fathers signifieth vs, that it is not sufficient to flee from the world, in going vp to heauen, that we may be vnited with him. b Rom.1.7. ephes.1.2. colos.1.2. 1.Tim.1.2. titus 1.4. h Whom God of his gratious goodnes and mere loue hath separated for himselfe or whom God hath called to holinesse: the first of these two words, formeth from whence our sanctification commeth, and the second sheweth to what ende it tendeth. b 2.Tim.2.22. g He is said properly to call on God, who cryeth vnto the Lord when he is troubled, and trusteth in him as his helper, and by the figure Synecdoche it is taken for all the partes of God: and to call vpon Christes Name, is to acknowledge and take him for very God.

d The foundation and life of the Church is Christ Iesus given of his Father.

e Going about to condemne many vices, he beginneth with a true commendation of their vertues, lest he might seeme ether to dissemble or to chide being moued with malicious enuie: yet so that he referreth all to God as the author of them, and that in Christ, that the Corinthians might be no more ashamed to prophane and abuse the holy gifts of God.

f He toucheth that by name which they most affected.

g Seeing that whiles we liue here, we haue but in part, and prophesie in part, this word (All) should be referred to the present state of the faithfull, but by speach he meaneth not a vaine shade of building, but the gift of holy eloquence, which the Corinthians abused. 9 Here she weth that the true vse of their gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition.

a By their excellent gifts of the holy Ghost. ♣ Tit. 1. 11. philip. 3. 20. 10 He saith by the way, that there is no cause why they should please themselues so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to be looked for. f He speaketh of the last comming of Christ. ♣ 2. Thes. 2. 13. and 1. 10. 11 He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God.

g He calleth them blameles, not whom none euer found fault with, but with whom no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke 1. 6. 1. Thess. 2. 10. h True and sound are, who doubt not onely to call what soeuer they haue to the gift of perpetuitie of life.

20 Hauing made an ende of the preface, he commeth to the matter it selfe, beginning with a most graue obiurgation, as though they should heare Christ himselfe speaking, and not Paul. 13 The first part of this Epistle, wherein his purpose is to call backe the Corinthians to mutuall concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, doe yet seperate themselues one from another. i Knit together, as a body that consisteth of diuers parts fitly knit together. 26 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstoode by good witnesse, that there were many factions among them. And therewithall he openeth the cause of dissention, because that some did hang on one doctour, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ onely, shutting forth their teachers. k The matter that I would set to you, is this. R. 27, 28. 34. 15 The first reason why schismes ought to be eschewed, because Christ is rent by the meanes, to be deuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God, be hang of men as of Christ, which thing no doubt they doe, which allowe whereasoeuer some man soeuer, euen for his perfect life: so these men allowed our life, euen Gospel being vttered of one man, and did loathe it being vttered of another man. So that these fashions were called by the names of their teachers. Now Paul setteth downe his owne name, not onely to grieue no man, but also to shew that he pleadeth not his owne cause.

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 ¶ I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things you are made rich in him, [g] in [h] all kinde of speach, and in all knowledge:

6 [i] As the testimonie of Iesus Christ hath bene [k] confirmed in you:

7 So that yee are not destitute of any gift: ♣ [10] waiting for the [l] appearing of our Lord Iesus Christ.

8 ♣ [11] Who shall also confirme you vnto the ende, that yee may be [m] blamelesse in the day of our Lord Iesus Christ.

9 ▽ God is [n] faithfull, by whom ye are called vnto the felowship of his Sonne Iesus Christ our Lord.

10 [12] Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that [13] ye all speake one thing, and that there be no dissensions among you: but be ye [i] knit together in one minde, and in one iudgement.

11 [14] For it hath bene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Now [k] this I say, that euery one of you saith, I am Paul's, and I am [15] Apollos, and I am Cephas, and I am Christs.

13 [16] Is Christ deuided? was [17] Paul crucified for you? either

were ye 17 baptized into the name of Paul?

14 18 I thanke God, that I baptized none of you, but ✠ Crispus, and Gaius,

15 Least any should say, that I had baptized into mine owne name.

16 I baptized also the housholde of Stephanas: furthermore I know not, whether I baptized any other.

17 19 For CHRIST sente me not to baptize, but to preache the Gospel, 20 not with ✠ wisdome of words, lest the 21 crosse of Christ should be made of none effect.

18 For that 22 preaching of ϸ crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the 23 power of God.

19 24 For it is written, 25 I will destroy the wisedome of the wise, and wil cast away the vnderstanding of the prudent.

20 Where is the wise? where is the ✠ Scribe? where is the ϸ disputer of this world? hath not God made the wisdome of this world foolishnesse?

21 26 For seeing the ϙ worlde by wisedome knewe not God

17 The 16. & 17. further token of the former end of Baptisme, wherein we make a promise to Christ, calling on vs in the Name of the Father and the holy Ghost. Therefore although a man doe not fulfil from the doctrine of Christ, yet if he hang vpon some certaine teachers, and despise others, he forsaketh Christ: but if he hold Christ the onely maister, he would haue him, teaching by whomsoeuer.

18 He preacheth that he speaketh so much the more

boldly of these things, because that through Gods prouidence, he is voyde of all suspition of ambitious desire of gaining disciples vnto himselfe, and taking them from others. Whereby we may vnderstand, that not the teachers only, but the teachers also are here reprehended, which gathered themselues disciples apart from the rest. ✠ Acts 15. 8. 19 The taking away of an obiection: that he goeth not diligently to baptize many among them: not for the contempt of Baptisme, but because he was then occupied in deliuering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had power. And so hee declared sufficiently how farre hee was from all ambition: whereas on the other side, they whom he reprehendeth, as though they gathered disciples vnto themselues & not vnto Christ, bragged most ambitiously of numbers which they had baptized. 26 Now he turneth himselfe to the doctours themselues which pleased themselues in toyes & ambitious eloquence, to the end that they might draw more disciples after them. He confesseth plainely that he was vnlike vnto them, appointing purposely as it were Apollo, his example against their peruerse iudgements: So that this is another place of this Epistle, touching the obiection of a godly simplicitie both in wordes and sentences in teaching of the Gospel. ✠ Chap. 2. 13. 2 Cor. 1. 18. 1 Which eloquence: which Paul calleth ✠ from him not onely as not ouer-fine, but also as flat contrary to the office of his Apostle-ship: and yet he had Paul his kind of eloquence, but it was heauenly gift of tongs, and vsed of painted words. 21 The reason why hee vseth not the pompe of wordes and painted speeche: for such is was Gods will to bring the worlde to his obedience by that only whereby the most idiots mooued men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as Salutation is set forth vnto vs in the Gospel, by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the manner of the preaching of the truth, most different from thefe manners, with which men do vse to deuise and entife others, either to hearke or to know: there fore it pleased him by a contrary kinde of meanes to confound the wisedome of the world, as hee had foyld before by Esay, that hee might triumph ouer the most foolish wisdome of the world, as hee had foyld vp with ambitious eloquence. And hereby we may gather, that both their doctrines which were puffed vp with ambitious eloquence, and also their hearers, strayed farre away from the rude and manie of their vocation. 22 The preaching of Christ crucified, or the kind of speech which we vse. ✠ Rom. 1. 16. 23 It is that wherein ϸ doctrine of the crosse without power to saue the elect, which would not prouidently appeare. If it hanged vpon any helpe of man, for it must needs attribute that to himselfe, which a proper onely to the craft of Christ. 24 The Apostle proueth, that this ought not easely vse to seeme strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the worlde in such sort, which he plaideth it selfe in it owne wisdome: and therefore that that is vaine, yea a thing of nothing, & such as God mocketh as ridiculous, which they so carefully laboured for. And made in great account of. ✠ Esai. 29. 14. 25 Where are then, O ye learned fellowes, and those that glorified ye dayes in searching ye secret things of this worlde, and inuenting ye secret? ϙ Those ships spended all ye time in seeking out the secrete things of ye worlde, and in inuenting of hard questions: and that principally for ye glorie of the wisedome of ye worlde, for there was not one of them that could so much as dreame vpon the secrete and hidden mysteries. 26 Nay further that the pride of men was worthily punished of God, because that they would not beholde God, as he creates vs: they should in the most clere glasse of the wisedome of the world, which is the workemanship of the world. ✠ He doth so witnesse all men which are not borne anewe, but remaine as they were, when they were first borne.

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in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue.

22 ✤ Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men after the flesh, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mightie things,

28 And vile things of the world and things which are despised, hath God chosen, and things which are not, to bring to nought things that are,

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, who of God is made vnto vs wisdome and righteousnesse, and sanctification, and redemption,

31 That, according as it is written, He that reioyceth, let him reioyce in the Lord.

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the wise worldlings of this world, which hate the marueilous wisdome of God ſhining in it, ſo that euery man may behold it.

25 The goodnes of God is wonderfull, for while he goeth about to punish the pride of the world, he is very prouident and carefull for the ſaluation of it, and teacheth men to become fooles, that they may be wiſe to God. ſ *To be called the preaching of the Goſpell the ſimple ſuppoſed it, but in the meane ſeaſon to ſome with them very ſharply, who had rather ſtriue againſt God with folly, then vnderſtanding obey him and ſeeke for helpe.* ✤ *Marth. 11. 28.*

27 A declaration of that which he ſpake that the preaching of the Goſpel is foolish. 28 It is foolish both to them whom God hath not indued with new light, that is to ſay, to all men ſeeing conſidered in them ſelues for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wiſedome: and therefore they doe not eaſily nor beleeue the Goſpel, but alſo they mocke at it. Notwithſtanding in this foolish preaching there is the great vertue and wiſedome of God, but ſuch as theſe onely which are called, do perceiue: God ſhewing moſt plainly, that euen then when mad men thinke him moſt foolish, he is farre wiſer then they are: and that he ſurmounteth all their might & power, when he vſeth moſt vile and abiect things, as it hath appeared in the fruit of the preaching of the Goſpel. 26 A confirmation taken of theſe things which came to paſſe at Corinth, where the Church eſpecially conſiſted of the baſeſt and common people, in ſo much that the Philoſophers of Greece were driuen to ſhame, when they ſaw that they could doe nothing with their wiſedome and eloquence, in compariſon of the Apoſtles, whome notwithſtanding they called idiots and vnlearned. And herewithall doeth he beat downe their pride: for God did not put here them before their table and wiſe men beſide they ſhould be proud, but that they might be confounded, euen whether they would or not, to repent in the Lord, by whoſe mercy, although they were moſt abiect of all, they had obteined in Chriſt, both this wiſedome, and all things neceſſary to ſaluation. i *Marke how the Lord hath taken in calling you.* k *After that kinde of wiſedome which men make account of, although there were many ſuch: who becauſe they are carnall, know not ſpirituall wiſedome.* l *Which in mans iudgement are almoſt nothing.* m *To ſhew that they are vaine and vnprofitable and nothing worth. Rom 3. 13.* n *Fleſh, is oft as we ſee, taken for the whole man: and he which this worde Fleſh, vſed ſo, to be the weake and miſerable condition of man, and the malice of it againſt God, one againſt the other.* o *Whom he call diuine before, now he ſtriketh vp, yea higher then all men, yea ſo, that boaſting ſhould ſhew that all their worthineſſe is without themſelues, that is, founded in Chriſt, and the loue of God.* 29 He teacheth that eſpecially and about all things, the Goſpel ought not be communicated ſeeking to entertaine the chiefeſt things that are to be deſired, to wit, true wiſedome, the true way to obtaine righteouſneſſe, the true way to liue honeſtly and godly, the true deliuerance from all miſeries and calamities. ✤ *Ieremy 9. 24. 2. Cor. 10. 17.* b *Let him yeelde all to God and giue him thanks: and ſo by the place is more fully and better drawne, which the Papiſts do wreſt.*

CHAP.

He setteth downe the plaine forme of his preaching, 4 which was base in respect of mans wisedome, 7. 13 but noble in respect of the spirituall power and effect, 14 and so contrariwise that of flesh and blood cannot rightly iudge thereof.

AND I, brethren, when I came to you, came not with ♣ excellencie of wordes, or of wisedome, shewing vnto you the a testimonie of God.

2 For I b esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 ♣ And I was among you in c weakenesse, and in feare, and in much trembling.

4 Neither *stoode* my worde, and my preaching in the d enticing speach of mans wisedome, e but in plaine ♣ euidence of the Spirite and of powe,

5 g That your faith should not be in the wisedome of men, but in the power of God.

6 ♣ And we speake wisedome among them that are h perfect: not the wisedome of this worlde, neither of the i princes of this world, which come to nought.

7 k But we speake the wisedome of God in a l mysterie, euen the hid *wisedome*, m which God had determined before the world, vnto our glory.

8 n Which none of the princes of this worlde hath knowen: for had they knowen it, they would not haue crucified the o Lord of glory.

9 p But as it is written, q The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

a *In feare and trembling, which are the companions of true modestie, not such feare and trembling as ouercome the conscience, but such as are contrary to cowrdnesse and pride.* b *Chap. 1. 17. 2 Peter 3. 16.* c *He speaketh that nowe to the commendation of his ministerie, which he had granted to his aduersaries for his vnlearned and poore maner of preaching, which had no vertue and power, which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it.* d *By plaine euidence he meaneth such a proofe, as is made by certaine and infallible reasons.* e *By plaine euidence he meaneth such a proofe, as is made by certaine and infallible reasons.* f *They that are weake, rather, or maligners, then other men are.* g *He sheweth the cause why this wisedome cannot be perceiued of their excellent worldly wittes wisedome in deed it is to deepe, that they can not attaine vnto it.* h *Which men could not so much as dreame of.* i *He taketh away an obiection. If it be so hard, when and howe is it knowen? God saieth he determined with himself before the beginning, that which his purpose was to bring forth at this time out of his secrets, for the saluation of men.* k *He taketh away another obiection: why then how commeth it to passe, that this wisedome was so rejected of men of highest authoritie, that they crucified Christ himselfe? Paul answereth: Because they knewe not Christ such as he was.* l *That mighty God full of true maiestie and glorie: Nowe this place hath in it a most euident proofe of the Diuinitie of Christ, and of his ioyning of the two natures in one, which hath the first, that that which is proper to the manhoode is giuen to the Godhead ioyned with the manhoode: which kinde of speach is called of the olde fathers, a mutuall communion of thinges, I giue to some one, such vnto whom they doe not belong.* m *An other obiection: But howe couldst it be that those wittie men could not perceiue this wisedome? Paul answereth: Because were preach the things which passe all mans vnderstanding.* n *Esa. 64. 4.* o *Him cannot so much as thinke of him, vnlesse he open them with his spirite.*

1 He returneth to the 17. verse of the former chapter, that is to say, to his owne example, to confirme that he vsed not amongst them eyther excellencie of words or ruffling speach of mans wisedome, but with great simplicitie of speach both knewe and preached none Christ crucified, humble and abiect, as touching the flesh.

♣ *Gen. 1. 27.*

4 *The Gospel.*

5 *I compared not my preaching with mans wisedome, but with the power of God.*

♣ *Esay 28. 1.*

6 *He speaketh vnder the name of the Gospel, and true preaching.*

♣ *Esay 28. 1.*

7 *He speaketh vnder the name of the Gospel, and true preaching.*

10 ? But

9 A question: If the scripture containeth not the capacitie of man, how can it be understood of any man, or how can you declare and preach it by a principle lighning by Gods Spirit, wherewith whosoeuer is inspired, he can enter euen to the very secrets of God.

h There is nothing so secret and hidden in God, but the Spirit of God searcheth into it.

10 He setteth this forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost, vnderstand heauenly things. i The mind of man which is ruled with the abouesaid heauenly light.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God.

11 20 For what man knoweth the things of a man, saue the spirite of a man, which is in him? euen so the things of God knoweth no man but the Spirit of God.

12 Nowe we haue receiued not the m spirit of the world, but the Spirit, which is of God, 21 that we might n knowe the things that are giuen to vs of God.

13 22 Which things also we speake, not in the o words which mans wisedome teacheth, but which the holy Ghost teacheth, o comparing spirituall things with spirituall things.

14 23 But the p naturall man perceiueth not the things of the Spirite of God: for they are foolishnesse vnto him: neither can he know them, because they are q spiritually discerned.

15 24 But he that is spirituall, r discerneth all things: yet 25 he himselfe is iudged of r no man.

16 s 26 For who hath knowen the minde of the Lord, that he might t instruct him? But we haue the u mind of Christ.

m The world is taken for the corrupt nature of man, which is ignorant of God, and of his wisedome.

n We are taught of God, and not of men.

o The Spirit which was here reuealed, is the Spirit which was promised to the Prophets, to whom it was giuen to vnderstand the mysteries of the kingdome of God, and to write them for our instruction.

p The naturall man is he which is not regenerate by the Spirit of God, and therefore is destitute of the gifts of the Spirit.

q Spiritually discerned, that is, by the illumination of the Spirit of God.

r He that is spirituall, is he which is regenerate by the Spirit of God, and therefore is endued with the gifts of the Spirit, whereby he discerneth all things, that is, he hath a right iudgement in all things, and is able to discerne betweene the truth and falshood, and betweene good and euill.

s Esai. 40. 13. Rom. 11. 34.

t As God hath no counsellour, so he needeth no instruction.

u We are endued with the Spirit of Christ, who openeth vnto vs these secrets, which by all other meanes are vnsearchable, and also all things whatsoeuer.

CHAP. III.

1 *He yeeldeth a reason why he preached small matters vnto them.* 4 *He sheweth how they ought to esteeme of ministers.* 6 *The ministers office.* 10 *A true forme of edifying.* 16 *He reproueth*

with the Corinthians, that they be not drawen away to prophane things, 18 *through the proud wisedome of the flesh.*

AND [1] I could not speake vnto you, brethren, as vnto spirituall men, but as vnto [2] carnall, *euen* as vnto babes in Christ.

2 I gaue you milke to drinke, and not [a] meate: for ye were not yet [c] able *to beare it*, neither yet now are ye able.

3 For ye are yet carnall: for whereas *there is* among you enuying, and strife, and diuisions, are ye not carnall, and walke as [d] men?

4 For when one saith, I am Paules, and another, I am Apollos, are ye not carnall?

5 [3] Who is Paul then? and who is Apollos, but the ministers by whom ye beleeued, and as the Lord gaue to euery man?

6 [3] I haue planted, Apollos watred, but God gaue [f] increase.

7 So then, neither is he that planteth, any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth, are one, [4] and euery man shall receiue his wages, according to his labour.

9 For we together are Gods [e] labourers: ye are Gods husbandrie, *and* Gods building.

10 According to the grace of God giuen to me, as a skilfull master builder, I haue laid the foundation, and another buildeth thereon: [†] but let euery man take heede how he buildeth vpon it.

11 [5] For other foundation can no man laye, then that

1 Hauing declared the worthinesse of heauenly matters, and of the Gospel, and hauing generally condemned the blindnesse of mans minde, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh preuaileth against the Spirit. And he bringeth a double reason of it: first for that he had preached them to be such, as to vnfold that he dealt with them no otherwise then with ignorant men. Secondly, as no man should looke in the doctrine of godlinesse: and secondarily, because they shewed in deed by their dissensions, which sprang vp by reason of the

ignorance of the verity of the Spirit and heauenly wisedome, that they had profited very little or nothing. *a He calleth them carnall, which are as yet ignorant, and therefore to expect in the better, he nourisheth them babes. b Substantiall matter or strong meate. c To be fed by me with substantiall matter: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching sound milke, that which strong meate, which difference was onely knit to the manner of teaching. d By the iudgement and comparison of strong meate, which difference was onely knit to the manner of teaching. d By the iudgement and comparison of wit and iudgement.* 2 After that he hath sufficiently reproued and condemned ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that we should not vaine them more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whom we are brought to faith and saluation, but yet as the ministers of God, and such as doe teaching of themselues, but God working by them, as it pleaseth him to furnish them with his gifts. Therefore we haue not to marke or consider what minister it is that speaketh, but what is spoken: and we must depend only vpon him which speaketh by his seruants. *f* He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithfull, to a fielde which God maketh fruitfull, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which in deed the Lord buildeth, but by the hands of his workemen, some of whom, he vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that we must onely haue an eye to him. Moreouer, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may we diuide or set them apart, (as these Lations men did) seeing that all of them labour in Gods behalfe, and in such sort, that they serue to faith one fellowe another, although by a diuers manner of working, in so much that they needs one another helpe. *g Psal.* 82. 12. *gal* 6. 5. *e Seeing vnder him: Now they which serue vnder an other, do nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to their seruice, Luke Chap.* 17. 10. *and* 2. *corinth.* 3. 6. *and all the instruments that commonly by their labour, doeth so proceede from God, that no part of the praise of it may be giuen to the vnder seruant.* 4 Now he speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastours of Congregations, teaching that they succeede into the labour of the Apostles, which were planters and chiefe builders. The reason here was set them shall, that they perswade not themselues that they may build after their owne fancie, that is, that they may propound and set foorth any thing in the Church, either in matter, or kinde of teaching, different from the Apostles which were the chiefe builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building.

which

which is layed, which is Iesus Christ.

12 [g] And if any man build on this foundation, golde, siluer, precious stones, timber, haye, or stubble,

13 [7] Euery mans worke shall be made manifest: for the day shall declare it, because it shall be reuealed by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall lose, but [8] he shall bee saued himselfe: neuertheless yet as it were by the fire.

16 [9] Knowe yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man [s] destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 [10] Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him bee a foole, that hee may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, [t] Hee [11] catcheth the wise in their owne craftinesse.

20 [v] And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 [12] Therefore let no man [h] reioyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [13] world,

g This thy he sheweth, that they must take heed that the vpper part of the building be answerable to the foundation, that is, that: doctrines, exhortations, and whatsoeuer pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, siluer, and precious stones, of which matter, Bdelicia and Iohn in the Reuelation builde the heauenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions and doctrines: and because to be short, all other kind of teaching which serueth to edifying. For false doctrine, whereof here he speaketh not here, are not laid properly to be built vpon this foundation, vnlesse perchance in these words, 7 He testifieth, as in deede the truth is, that all are not good builders, nor all suche of those which stand vpon this true and only foundation: but howsoeuer this worke of euil building faith be, stand for a season, yet shall it not alwayes continue, because that the light of the truth appearing in length as day, shall disclose this darkenesse, and shew what it is. And as that stuffe is tryed by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word trie all buildings, and so shall it come to passe, that such as be found pure and sound, shall still continue: so shall the paine of the workeman: but they that are otherwise shall be consumed and vanish away, and so shall the worke man be frustrate of the hope of his labour which pleased him selfe in a thing of nought. 8 He which not away hope of saluation from the vnbuilded and foolish builders, which holde fast the foundation, of which sort were those Rhetoricians rather then pastours of Corinth: but he addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their labour. [h] Psal. 2.19. [i] ver. 6. 8. 9 Continuing still in the metaphore of a building, he teacheth vs that this mother is not onely vaine, but also sacrilegious: For her saith that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirite. Then turning himselfe to rebuke suche men, here sheweth that they prophane the Temple of God, because those vaine workes wherein they please themselues so much, are to be reckoned, as many pollutions of the holy doctrine of God, and the pestile of the Church. Which wickednesse shall not be suffered vnpunished. [s] Deut. 33. 3. [t] Iob 5.13. [u] Psal. 94.11. [11] He catcheth by the contrary, that they professe pure wisedome in the Church of God, which reiected cast away all those vanities of men: and if they be touched of the worlde, it is sufficient for them that they be wise according to the wilfulnesse of God and as hee will haue them to bee wise. [12] Be they neuer so craftie, yet the Lord will take them in their craftinesse. [13] He reiecteth to the proposition of the Church, which by shutting the kingdome of heauen against them, thinketh themselues and they alsoome not in deede, that depend vpon men, and rest vpon God that speaketh by them. [h] Which himselfe. [i] Hee hath prepared for your benefite. 22 He passeth from the persons, to the things themselues, that his argument may be more forcible: yee hee ascendeth from Christ to the Father, to shewe that we rest not in Christ himselfe, in that that Christ is man, but because he cleaueth vnto vs vnto the Father, as Christ witnesseth of himselfe euery where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

or life,

or life, or death: whether they bee things present, or things to come, all are yours,

23 And ye Christes, and Christ Gods.

CHAP. IIII.

1 Bringing in the difinition of a true Apostle, 7 but shewing that humilitie ought rather to be an honour then a shame vnto him, 9 He bringeth in proofe, whereby it may euidently appeare, 10 that hee verilie had care of glorie, 11 nor of his estate, 17. He commendeth Timothie.

LEt a man so thinke of vs, as of the ministers of Christ, and 1 disposers of the secretes of God:

2 And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 But as touching me, I passe very little to bee iudged of you, 2 or of mans b iudgement: yea, 3 I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the c Lord.

5 Therefore 4 iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue 4 praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne 5 by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who 6 separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest

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1 Or, ministers. 2 Because in reprehending others he seemeth to arrogate a preheminence, or preferring of himself before others, he answereth that he careth not for the censure and judgement that they make of him, in that they are but vile persons, because hee did not set from the beginning of his life to please men, which men iudge in their rules of their owne brethren. 3 He doth not so much condemne, as shew how he ought not to iudge of ministers. 4 Word for word, Shall haue praise of God. 5 Secondly, hee saith, he knew not whether he did well or no, but that he referred all to the iudgement of God, which knew my selfe better then you do, and which doth prescribe me a rule of liuing, which I purpose to follow: for I know that I am not vnreprouable, all this notwithstanding: much lesse therefore should I please my selfe in your iudgement. 6 A third reason proceeding of the conclusion set it vpon, out of the former reasons. It is Gods office to discerne euery man according to his value, because hee knoweth the secretes of the heart, which were for the most part vnknowen vnto vs. Therefore this iudgement pertaineth not to you. 7 Or, praise. 8 You ought not to be pleased about the one more then the other, but to be indifferent to both, for that the beginning of the one is not better then the beginning of the other, but rather contrariwise. 9 Or, shall be praised. 10 Or, to put downe. 11 Or, Apollos in their places.

shame, as though I them hadd'st not received it?

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appoynted to death: for wee are made a ‖ gasing stocke vnto the world, and to the Angels, and to men.

10 Wee *are* fooles for Christes sake, and yee *are* wise in Christ: *we are* weake, and ye *are* strong: ye *are* honourable, and *we are* despised.

11 Vnto this houre wee both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 ❖ And labour, working with our owne handes: wee are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ❖ Wee are euill spoken of, and we pray: we are made as the ‖ filth of the world, the offscowring of all things, vnto this time.

14 ¶ I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand instructours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my † wayes in Christ, as I teach euery where in euery Church.

18 ¶ Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, † if the Lord will, and will know, not the ‖ wordes of them which are puffed vp, but the power.

20 For the kingdome of God *is* not in word, but in power.

21 What will ye? shall I come vnto you with a rod, or in loue, and in the spirit of meeknesse?

CHAP. V.

1 *That they haue winked at him who committed incest with his mothers Loue,* 3. ❖ *how shrewish should cause them rather to be ashamed, then to winke at such kinde of wickednesse* 6 *to be punished with excommunication,* 12 *lest other bee defiled with it.*

¶ It is heard certainely *that there is* fornication among you, and such fornication as is not once named among the Gen-

tiles,

‖ Or, *a publike shame.*

† Or, *how I liue.*

‖ Or, *doctrine.*

tles, that one should haue his father's wife.

2 And yee are puffed vp, and haue not rather sorowed, that hee which hath done this deede, might bee put from among you.

3 For I verily as absent in bodie, but present in spirite, haue determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirite, in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 Bee deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not good: knowe ye not that a little leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that yee may be a newe lumpe, as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with olde leauen, neither in the leauen of maliciousnesse and wickednesse: but with the vnleauened bread of synceritie and truth.

9 I wrote vnto you in an Epistle, that ye should not company together with fornicatours,

10 And not altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But nowe I haue written vnto you, that yee companie not together: if any that is called a brother, bee a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an

1 There are reuil causes pretended, when they that seeke them selues.

2 Excommunication ought not to be vsed rashly, but with great deliberation.

3 Excommunication ought not to be done by the minister alone, but by the whole congregation, after that the matter is diligently examined.

4 Christ ioyned with his Church.

5 The excommunicate is deliuered to Satan, that is, he is depriued of the power of liuing in the Church, and out of the fellowship of God.

diffuse hissel and put out of the right and likenis of the side of Christ, which is the Church, into the Seruice of Satan and sinne. 6 The ende of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that he may be saued, as we see, that by this meanes his flesh may be destroyed, that he may learne to liue in the Spirit. 7 An other ende of excommunication is, that others may not take the like, and therefore is it made of more force to be vsed in the Church, that the one knowes and feares by the other. 8 It semeth that not onely the Corinthians, but also other Churches were infected with the like leauen, and therefore he writes to them all. 9 By writing to the commaune of the Passeouer he meanes that they should not be infected with them, which did celebrate the Passeouer, or vse it after the Iewish maner. 10 Almost euery where the Church was troubled with fornicatours, but he vrges this one kinde, because the Passeouer was at hand, and also out of the Iewes and Corinthians. 11 Not that he would haue vs to haue no company with them, but that we should not be partakers of their sinnes, nor allow them by our example.

Lambe which is slaine, must cast out both of Church and house, and also out of the Iewes and Corinthians all impuritie. 12 *By lumpe he meaneth the whole body of the Church, or company: and by leauen the Passeouer.* 13 *Let vs keepe our whole life as it were a continuall feast before God, and not onely.* 14 *Meaning generally the sinnes which he speaks before of the incestuous person, or the like that is practised in other, which are knowen to be vnchast, and such as through their corruption like vnto leauen do corrupt the Church, which ought alle by lawfull order to be cast out of the Church. And Lords will required, or els their companie allow and mainteine it, which is vtterly to be taken, lest any man should think that the excommunicate were broken by our commandement, forbids to haue with them, and eat of them, as we were one to another bound to their powers, forbids to haue company with them, and neighbours to neighbours as much as may stand with God.* 15 *Here speaks of those which are in the very bosome of the Church, which should be called brother by profession, and not of those which are not such whom we must shun by all meanes possible, as being alien from the*

10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

extortioner, with such one eate not.

12 [10] For what haue I to doe, to iudge them also which are
without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away there-
fore from among your selues that wicked man.

CHAP. VI.

1 *He inueigheth against their contentions in lawe matters, 6 wherewith they vexed one another vnder iudges that were infidels, to the reproch of the Gospel, 9 and then sharpely threatneth fornicatours.*

1 The third question is of ciuill iudgements. Whether it be lawfull for one faithfull to drawe another faithfull before the iudgement seate of an infidell? He answereth that it is not lawfull for offence sake, for it is not euill of it selfe.

a Any of the faithfull. Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to the prophane world?

b Before the wicked.

2 He addeth that he doth not forbid that one neighbour may goe to law with another as neede so require, but yet vnder holy iudges.

Dare [1] [a] any of you, hauing businesse against another, bee
iudged [b] vnder the vniust, [2] and not vnder the Saints?

2 [3] Doe yee not knowe, that the Saintes shall iudge the
world? If the world then shalbe iudged by you, are yee vnwor-
thy to iudge the smallest matters?

3 Knowe ye not that we shall iudge the Angels? how much
more, things that perteine to this life?

4 [4] If then ye haue [c] iudgements of things perteining to this
life, set vp them which are [d] least esteemed in the Church.

5 [5] I speake to your shame. Is it so that there is not a wise
man among you? no not one, that can iudge betweene his bre-
thren?

6 But a brother goeth to lawe with a brother, and that vnder
the infidels.

7 [6] Nowe therefore there is altogether [e] infirmitie in you,
in that ye goe to lawe one with another: [7] ✠ why rather suffer ye
not wrong? why rather susteine ye not harme?

8 ✠ Nay, ye your selues doe wrong, and doe harme, and that
to your brethren.

3 He gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the worlde and of the deuils, with his sonne Christ: much more ought they to iudge those light and small causes which may be by equitie and good conscience determined. 4 The conclusion, wherein he prescribeth a remedy for this mischiefe, to wit, if they ende their priuate affaires betwixt themselues by choise arbiters out of the Church: for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not iudgements here, but sheweth what is expedient for the circumstances of the time, and that without any diminishing of the right of the Magistrate: for hee speaketh not of iudgements which are practised betweene the faithfull and the infidels, nor here of publike iudgements, but of controuersies, which may be ended by priuate arbiters. *c Courts & places of iudgement.* *d Euen the worst among you.* 5 Hee applieth his generall proposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes spring. 6 Nowe hee goeth further also, and although by granting them priuate arbiters out of the congregation of the faithfull he doth not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not needе to vse that remedie neither. *e A weakenesse of minde which is shewed herein that they suffer themselues to be ouercome of these lusts, and it is a fault that proceedeth greatly from intemperance and impatience, so that he vpbraideth them which could not put vp an iniurie done vnto them.* 7 This pertaineth chiefly to the other part of the reprehension, to wit, that they went to lawe euen vnder infidels, whereas they should rather haue suffered any losse, than to haue giuen this offence. But yet this is generally true, that one ought rather depart from our right, than to vse the extremitie of the lawe wrongfully, and vpon an affection to reuenge an iniurie. But the Corinthians erred far wider, and therefore he sayeth that they must repent, vnlesse they will bee shut out of the inheritance of God. ✠ Matt. 5.39. luke 6.29. rom. 12.19. ✠ 1. Thess. 4.6.

9 Know yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdome of God.

11 And such were ♣ some of you: but yee are washed, but ye are sanctified, but ye are iustified in the † Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ 4. ‡ All things are lawfull vnto me, but all things are not profitable. I may doe all things, but I will not be brought vnder the ♭ power of any thing.

13 ℣ Meates *are ordeined* for the belly, and the belly for the meates: but God shall destroy both it, and them. Now the body *is* not for fornication, but for the Lord, & the Lord for the body.

14 And God hath also raised vp the Lord, and ∴ shall raise vs vp by his power.

15 ‖ Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 ‖ Doe yee not know, that hee which coupleth himselfe with an harlot, is one body? ‖ for † two, sayth hee, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 ‖ Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

but not for it selfe, but for another respect, neither all meats, nor without exception. And because I speake against fornication, he beginneth with a generall reprehension of their sinne, shewing that such and so great vice must abandoned: meaning and exhorting them earnestly, that seeing they are sanctified with the gifts of Gods Spirit, and iustified with the

‖ Or, Doe yee not know, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. Or, Doe yee not know, that he which coupleth himselfe with an harlot, is one body? for two, saith hee, shall be one flesh. Or, Doe yee not know, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. Or, Doe yee not know, that he which coupleth himselfe with an harlot, is one body? for two, saith hee, shall be one flesh.

19 The third argument: Because the vncleane in marriage, are not therefore vncleane, for that one beleeueth on God.

19 Knowe ye not, that ye your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

25 The fourth argument: Because we are not our owne, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God hath bought vs, and that with a great price, to the ende that both in body and soule, we should serue to his glory. ✠ Chap. 7. 23. 1. Pet. 1. 18.

CHAP. VII.

1 *Entreating here of marriage,* 4 *which is a remedie against fornication,* 10 *and may not be broken,* 28. 29 *but willeth euery man to liue contented with his lot.* 35 *He sheweth what the end of our liuing should be,* 35 *and who ought to marie.*

1 His meaning concerning marriage, that although a single life hath his commodities, which we will declare afterwards, yet that marriage is not vnlawfull for the godly, as the Papists do imagine, but that it is good and holy, and that vnmarried persons may not liue at their pleasure, but must liue in the feare of God, and in the exercise of godlinesse. ✠ Ephesians 5. 5.

2 Secondly he sheweth that the married must walk with singular affection toward their husbands or wiues.

NOw 1 concerning the things 2 whereof ye wrote vnto me, It were 3 good for a man not to touch a woman.

2 Neuertheless, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ✠ 4 Let the husband giue vnto the wife 5 due benevolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, 6 except it be with consent for a time, that ye may 7 giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandement.

7 For I 8 would that all men were euen as I my selfe: but euery man hath his proper gift of God, one after this manner, and another after that.

8 ✠ 9 Therefore I say vnto the 10 vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot containe, let them marrie: 11 for it is better to marrie then to 12 burne.

10 ✠ 13 And vnto the married I command, not I, but the Lord,

1 The word (that) vnderlined, is added for the better vnderstanding of the text. 2 This is the answere of the first point of the letter, in that the Apostle saith, that it is good for a man not to touch a woman. 3 That is, vnlawfull. 4 Here he sheweth that the vse of marriage is not simply necessary for all men, but for them onely which haue not the gift of continencie, and that gift is by a peculiar grace of God. 5 Or, debt. 6 Or, vnlesse. 7 That is, to prayer, wherein more diligence, by reason of the present necessitie, is required. 8 That is, I wish. 9 Or, Therefore I say to the vnmarried, and to the widowes. 10 That is, to the vnmarried. 11 Or, for it is better. 12 That is, to be tormented with the flames of lust. 13 This is the second argument: Because the vncleane in marriage, are not therefore vncleane, for that one beleeueth on God.

Let not the wife depart from her husband.

11 But and if she depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.

12 [a] But to the residue speake I, and not the Lord, If any brother haue a wife that believeth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that believeth not, if he be content to dwell with her, let her not forsake him.

14 [b] For the vnbelieving husband is [c] sanctified to the [d] wife, and the vnbelieving wife is sanctified to the [e] husband, els were your children vncleane: but now are they [f] holy.

15 [g] But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in [h] such things: [i] but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 [k] But as God hath distributed to euery man, as the Lord hath [l] called euery one, so let him walke: and so ordaine I in all Churches.

18 [m] Is any man called being circumcised? let him not [n] gother be vncircumcised. Is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 ❡ Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? [o] care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the [p] Lord, being a seruant, is the Lordes freeman: likewise also he that is called being free, is Christes seruant.

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[a] Paul speaketh this of himself, and not by the commandement of the Lord. [b] For the children of the faithful are holy by reason of the couenant, euen before baptisme, and therefore the vnbeleeuing husband or wife is said to be sanctified by the faithfull, that is, to be within the couenant of saluation, and not without the Church. [c] Which is within the couenant of saluation. [d] Which is within the couenant of saluation. [e] Els were your children without the couenant of saluation, and not within the Church. [f] Within the couenant of saluation, and not without the Church. [g] If the vnbeleeuing will not dwell with the faithfull wife, but depart, let him depart. [h] Such things as concerne the couenant of saluation. [i] But God hath called vs to the hope of saluation, and not to damnation. [k] Paul commandeth nothing but that which he hath receiued of the Lord. [l] Euery one in his vocation. [m] Is any man called to the faith, being circumcised? let him not goe about to make himself vncircumcised. Is any called vncircumcised? let him not be circumcised. [n] Let him not goe about to make himself vncircumcised. [o] Care not for it: but if thou mayest be free, vse it rather. [p] Whether he be bond or free, he is Christes seruant, and Christ is his Lord.

23 ✠ Ye are bought with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide with God.

25 Now concerning virgins, I haue no commandement of the Lord: but I giue mine [aduise, as] one that hath obteined mercy of the Lord to be faithfull.

26 I suppose then, that is good for the present necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou take a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheles, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which haue wiues be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they vsed it not: for the fashion of this world goeth away.

32 And I would haue you without care. The vnmaried careth for the things of the Lord, how he may please the Lord.

33 But he that is maried, careth for the things of the world, how he may please his wife.

34 There is difference also betweene a virgine and a wife: the vnmaried woman careth for the things of the Lord, that she may be holy, both in body & in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne commoditie, not to intangle you in a snare, but that ye follow that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is vncomely for his virgin,

✠ Chap. 6. 20. 1. pet. 1. 18. 19. He sheweth the reason of the vnlikenesse, because that he that seeketh to be circumcised, maketh him selfe subiect to many troubles, & so may he that hath many wiues. Also the loue of the husband and wife may be an occasion to withdraw them from the loue of God. 30. He meaneth vnto whom God hath giuen grace to do much, yet he vseth not his liberty, but applieth it for an other respect, to wit, both for the necessitie of the present time, because the faithfull could not abide in any place, and vse the commodities of this present life, and also that such as were troubled with diuisions, might be the better vnited: and also for the cares of this life, which euery one doeth with it ouercharge himselfe. 35 That is, that ye may serue God purely. 36 If any man vse his wife vncleanly.

[a] Or, remaine a virgine. [b] For the time that he abstained. [c] Or, of the vnbeleeuing husband. [d] Or, conuersation. [e] Or, I would. [f] Or, commandement. [g] Or, the seruice. [h] Or, affaires. [i] Or, I speake this which I am moued to speake: and the reason that moueth me. [k] Or, remaine a virgine. [l] Or, of the vnbeleeuing husband. [m] Or, conuersation. [n] Or, I would. [o] Or, commandement. [p] Or, the seruice. [q] Or, affaires.

if she

if she passe the flower of her age, and needs so require, let him doe what he will, he sinneth not: let them be married.

37 Neuertheles, he that standeth stedfast in his heart, that he hath no neede, but hath power ouer his owne will, and hath so determed in his heart, that he will keepe his virgine, he doeth well.

38 So then he that giueth her to marriage doeth well, but he that giueth her not to marriage, doeth better.

39 The wife is bound by the Law, as long as her husband liueth: but if her husband be dead, she is at liberty to marie with whom she will, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

of such condition as are before mentioned. 12 That which he spake of a widow, he applieth to a wife, that the one may be agreeable to the other. 13 Let her not be sorrowful for the losse of her husband, but reioyce, that she remaine still a widow, for better state of many liues. 14 Let her not marie, but with one that is of the Lord. 15 Let her marie, but in the feare of God. 16 Let her marie, but with one that is of the Lord. 17 Let her marie, but in the feare of God. 18 Let her marie, but with one that is of the Lord. 19 Let her marie, but in the feare of God. 20 Let her marie, but with one that is of the Lord. 21 Let her marie, but in the feare of God. 22 Let her marie, but with one that is of the Lord. 23 Let her marie, but in the feare of God. 24 Let her marie, but with one that is of the Lord. 25 Let her marie, but in the feare of God. 26 Let her marie, but with one that is of the Lord. 27 Let her marie, but in the feare of God. 28 Let her marie, but with one that is of the Lord. 29 Let her marie, but in the feare of God. 30 Let her marie, but with one that is of the Lord. 31 Let her marie, but in the feare of God. 32 Let her marie, but with one that is of the Lord. 33 Let her marie, but in the feare of God. 34 Let her marie, but with one that is of the Lord. 35 Let her marie, but in the feare of God. 36 Let her marie, but with one that is of the Lord. 37 Let her marie, but in the feare of God. 38 Let her marie, but with one that is of the Lord. 39 Let her marie, but in the feare of God. 40 Let her marie, but with one that is of the Lord.

CHAP. VIII.

1 *From this place vnto the ende of the tenth Chapter, he willeth them not to eat at the Gentiles prophane banketes.* 13 *Heu re-straineth the almes of Christian liberte.* 11 *and sheweth that knowledge must be tempered with charitie.*

AND as touching things sacrificed vnto idoles, wee knowe that wee a all haue knowledge. Knowledge b puffeth vp, but loue c edifieth.

2 Now, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is knowen of him.

4 d Concerning therefore the eating of things sacrificed vnto e idoles, we knowe that an idole is f nothing in the worlde, and that there is none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, euen the Father, g of whom are all things, and wee h in him: and i one Lord Iesus Christ, k by whom are all things, and we by him.

as for them, they haue euill enough: the benefite of Christ, which reacheth all things to vs, is nothing to them that are vncleane. So he is to faith: Paul he is like vnto a rich Table ready full of meate, but not for all. Christ. They seemed to thinke that we shall not stop ye mouth to this knowledge. The world is full of this knowledge: he reioyceth of which thinketh it: that is not the way that leadeth to heauen. Knowledge is in the midwaies of perfection: charitie is the right way that leadeth to heauen. If it be seperate from the loue of God, and of the brethren, it is nothing worth. a Ye all know that. b Maketh one proud, and vaine glorious. c Helpeth one another. 2 The application of this reason to things offered to idols: I graunt (saith he) that an idole is in deede a vaine imagination, and that there is but one God and Lord, and therefore that meates consecrated to idoles are prophane: but this is not inough: we must also consider the vse of things, and the weake conscience of our brethren. d Touching (saith he) this place is taken for an vnwise speech: as if one should say, that we may eate what we will, without any regard of our brethren. e Vnto idoles. f Is a vaine deuise. g We haue our being in him. h Iohn 17.23. through him. i But as the Father is called Lord, so is the Sonne, God: therefore this worde (One) doeth not exclude the person of the Sonne. k This worde (By) doeth not signifie the instrumentall cause, but the meane: For the Father and the Sonne worke together, which is not so to be taken, that we make two causes, seeing they haue both one nature, though they be distinct persons.

7 But

7 † But every man hath not that knowledge: for ‡ some with conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh vs not accepable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heede lest by any meanes this power of yours be an occasion of falling, to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the ♣ weake brother perish, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 ♣ Wherefore if meate offend my brother, I will eate no flesh while the worlde standeth, that I may not offende my brother.

† The matter why this followeth not, is this: howsoeuer we may vse things indifferent, we may not vse them, when with that vsing, we offend our brother.

‡ Some weighing of his matter: There are many which cannot eate of things offered to idoles but with a troubled conscience, because they thinke that by eating they commune with idolatrie: therefore if by the example they may be led to do that which inwardly they abhorre and loathe God, their conscience is defiled with this eating, and then hath beene the occasion of their fall. ♣ By occasion of the text, he meaneth the power and pleasure that they had vnto the things which were offered vnto idoles: for they were not forbidden of God, but onely abstained from of the godly, for auoiding of offence. ♣ Rom. 14. 15. ♣ The Apostle doth not absolutely forbid the eating of meate offered to idoles, but with a reuerent regard of our brethren: for if we may not offend our brother, we may not eate flesh offered to idoles.

CHAP. IX.

1 How desirously, yea from the liberty which the Lord gaue him, 15 he willingly abstained, 18. 22 left to things indifferent he should offend any. 24 How diligently we ought to runne the race of godly.

Am

AM I not an Apostle? am I not free? Haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto others, yet doubtlesse I am vnto you: for ye are the seale of mine Apostleship in the Lord.

3 My defense to them that examine me, is this,

4 Haue we not power to eate and to drinke?

5 Or haue we not power to lead about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord and Cephas?

6 Or I only & Barnabas, haue not we power not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to men? saith not the Law the same also?

9 For it is written in the Law of Moses, Thou shalt not muzzell the mouth of the oxe that treadeth out the corne. Doeth God take care for oxen?

10 Either saith he it for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, & that he that thresheth in hope, should be partaker of his hope.

11 If we haue sowen vnto you spirituall things, is it a great thing if we reape your carnall things?

12 If others wish you be partakers of this power, are not we rather? Nevertheless, we haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 Doe ye not know, that they which minister about the holy things, eate of the things of the Temple? and they which waite at the altar are partakers with the altar?

14 So also hath the Lord ordained, that they which preach

before their eyes, to make them ashamed for that they mocked me in the flesh, or that I should be somewhat for the vnrighteousnesse of the Apostle, because he did all that he could to vtter them, when they were vtterly reprobate & without God. a By the Lord. b As if he should say, doth not God take care for me? c Which doth by the office that he hath committed vnto me. d Who doth this by the ministerie of me his seruant, by preaching the things which the Lord hath done by me, vnto you. e Or else he speaketh of the Corinthians, for whose sake he was to labour, hoping that they should be conuerted. f Or, to be partaker of his hope. g Or, to be partaker of the fruits. h Or, of the Law. i Or, for our sakes. k Or, to be partaker of the fruits. l Or, power ouer you. m Or, to be partaker of the fruits. n Or, power ouer you. o Or, to be partaker of the fruits. p Or, to be partaker of the fruits. q Or, to be partaker of the fruits. r Or, to be partaker of the fruits. s Or, to be partaker of the fruits. t Or, to be partaker of the fruits. u Or, to be partaker of the fruits. v Or, to be partaker of the fruits. w Or, to be partaker of the fruits. x Or, to be partaker of the fruits. y Or, to be partaker of the fruits. z Or, to be partaker of the fruits. a Or, to be partaker of the fruits. b Or, to be partaker of the fruits. c Or, to be partaker of the fruits. d Or, to be partaker of the fruits. e Or, to be partaker of the fruits. f Or, to be partaker of the fruits. g Or, to be partaker of the fruits. h Or, to be partaker of the fruits. i Or, to be partaker of the fruits. k Or, to be partaker of the fruits. l Or, to be partaker of the fruits. m Or, to be partaker of the fruits. n Or, to be partaker of the fruits. o Or, to be partaker of the fruits. p Or, to be partaker of the fruits. q Or, to be partaker of the fruits. r Or, to be partaker of the fruits. s Or, to be partaker of the fruits. t Or, to be partaker of the fruits. u Or, to be partaker of the fruits. v Or, to be partaker of the fruits. w Or, to be partaker of the fruits. x Or, to be partaker of the fruits. y Or, to be partaker of the fruits. z Or, to be partaker of the fruits.

the

the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing voide.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layd vpon me, and woe is vnto me, if I preach not the Gospel.

17 For if I do it willingly, I haue a reward, but if I do it against my will, *notwithstanding* the dispensation is committed vnto me.

18 What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ ᵒfree, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the more.

20 ✠And vnto the Iewes, I become as a Iew, that I may winne the Iewes: to them that are vnder the ᵖlaw, as *though* I were vnder the Law, that I may winne them that are vnder the Lawe:

21 To them that are without Law, as *though* I were without Lawe (when I am not without Lawe vnto God, but am in the Law through Christ) that I may winne them that are without Lawe:

22 To the weake I become as weake, that I may winne the weake: I am made all things vnto ᵠall men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with ʳyou.

24 ✠Know ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.

25 And euery man that proueth masteries, ˢabsteineth from all things: and they doe *it* to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the ayre.

27 But I beate downe my ᵗbody, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be ᵘreprooued.

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a Knowledge ought to be ioyned with the Gospel, that the Gospel be not slandered. b Paul gaue vp his right, that he might winne more. c Paul became all things to all men, that he might winne them to Christ, & might together with them be partaker of Christ. d By acknowledging of them to whom I preach it. e Or, I am free. f The word Lawe is in this place, vsed sometime for the ceremonial Lawe. g In manners that are indifferent, which may be done or not done with a good conscience: as of the Iewes, I abstained not from all meates, that I might saue them. h That both I and they to whom I preach the Gospel may receiue fruite of the Gospel. i By hunger is to be vnderstande of the mind of man, in wit, that they were giuen to ydolatrie, for whom were ordained heathen & vnciuill, and the glory of the Prophets was abroad: yea with a desired and hope. Therefore it was hard for them which were accustomed to the outward ceremonies, when they perceiued the liberte of the Gospel, to be reformed from their old fashions: but contrarily, the Apostles exhorted them by reasons diuersely, and also by his owne example, to abstaine and withdraw themselues from the faith, thinking that they cannot be so sure as would be to shew the the power of Christ, if they should vse the outward obseruations following that they vsed not to worship any other creature saue the maker of all. k Which is a most comfortable word. l The old man which is corrupted after desires. m The olde Testament was not so necessary to the Iewes (which had it as a necessary thing) that it was not lawfull for vs by experience now to be free as we are in the right light.

CHAP.

1 If God spared not the Iewes, neither will he spare those that are of like condition. 7 Exhorting the continuall feare of his iudgements. 14 That it is absurd, that such should be partakers of the table of the deuill, who are partakers of the Lords Supper. 24 To haue consideration of our neighbour in things indifferent.

MOreouer, a brethren, I would not haue you ignorant, that all our b fathers were vnder c the cloude, and all passed through that d sea,

2 e And were all f baptized vnto g Moses, in the cloud, and in the sea,

3 h And did all eate the i same spirituall k meate,

4 l And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that m followed them: & the Rocke was n Christ)

5 But with many of them God was not pleased: o for they were p ouerthrowen in the wildernesse.

6 q Nowe these things are our r ensamples, to the intent that we should not lust after euill things, s as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, t The people sate downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, u as some of them committed fornication, & fell in one x day three & twenty thousand.

9 Neither let vs tempt y Christ, as some of them also tempted him, and z were destroyed of serpents.

10 Neither murmure ye, as some of them a also murmured, and were destroyed of the destroyer.

11 Nowe all these things came vnto them for ensamples, and were written to admonish vs, vpon whom the b ends of c world are come.

12 d Wherefore let him that thinketh he standeth, take heede

tized, and receiue the Communion, & confesse Christ: a Paul speaketh this to shew that it is not in respect of the persons, saying in general. b Exod. 13. 21. and 14. 19. c Exodus. 13. 21. d Exodus. 14. 21. e Sacraments of the old fathers were all one with ours, for they receiued Christ only that were vnto them in diuers fashions. f All of them were baptized vnto the same seale, which we are baptized vnto. g Or vnder, which was a figure of ours vnto vs. h Exod. 16. 15. i Of the same kinde of meate, which we receiue. k Meate being their guide. l Exod. 17. 6. Num. 20. 11. m Of the water that followed them. n Christ who is the vnmouable. o Exod. 17. 6. num. 20. 11. and 21. 16. p Of the three and twenty thousand that were destroyed. q Did participate all spirituall things of Christ, as we that receiue with the same faith and the profit. r Did participate all spirituall things of Christ, as we that receiue with the same faith and the profit. s Did lust after euill things, as we that receiue with the same faith and the profit. t Exod. 32. 6. u Num. 25. 1. &c. x Num. 25. 9. y By murmuring & tempting God they did not offer a thing against the thing, & so by them with it, which is to be vnderstood with the. z Num. 21. 6. a By murmuring & tempting God they did not offer a thing against the thing, & so by them with it, which is to be vnderstood with the. b Ends of the world, that is, the last age of the world, which began at the first comming of Christ, & continueth vntil the end of the world. c Ends of the world, that is, the last age of the world, which began at the first comming of Christ, & continueth vntil the end of the world. d Wherefore let him that thinketh he standeth, take heede

lest he fall.

13 There hath no temptation taken you, but such as appertaine to [m] man: and God is faithfull, which will not suffer you to be tempted above that you be able, but will euen [n] giue the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto wise men, iudge ye what I say.

16 The cup of [o] blessing which we bleſſe, is it not the [p] communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because we all are partakers of one bread.

18 Behold Israel, *which is* after the [q] flesh: are not they which eate of the sacrifices, [r] partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed vnto idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye [s] should haue fellowship with the deuils.

21 Ye cannot drinke the cup of the Lorde, and the [t] cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 ✤ [u] All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man another wealth.

25 [v] Whatsoeuer is solde in the [x] shambles, eate yee, and aske no question for conscience sake.

26 ✤ For the earth *is* the Lords, and [y] all that therein is.

27 If any of them which beleeue not, call you *to a feast*, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles,

(Which ornament of no account.

m He that would haue you tempted for your profite sake, and gaue you ouer, if you escape without the intention.

n Many interpret so that he will not haue vs tempted aboue that we can beare, that is, that he will not permit vs to be tempted with other crosses, then such as he giues vs power to beare: but he speaketh of temptations, which he ioyneth with the meanes to escape.

o Which we blesse, that is, for which we giue thanks. The holy banket of the Christians.

p A pledge & seale of it, of the communion which we haue with Christ, and one with another. The Iewes by their sacrifices, which were offered vpon the altar, were made partakers of the table of God. So the idolaters also by their sacrifices, which they offered vnto their idoles, as vnto their gods, were partakers of the table of their idoles (for idoles are nothing) in such solemn banketings as hereafter. Whereby it followeth, that they which in a temple of an idole, (whereas you should abstaine) eate of the sacrifices, are partakers of the table of deuils.

q Of the Iewish nation.

r Did not they which eate of the sacrifices, offer vnto God vpon the altar? and so were partakers of the table of God.

s That is, as yet obserue their ceremonies.

t As confuting our owne doctrine of the Lords supper, if I were any thing to do with the deuils, or euer haue had fellowship with them in the deuils seruice.

u The heathen and prophane people were wont to feast vp and make an end of their sacrifices which they kept in the honour of their gods, in offering meate offrings and drinke offrings to them, with banketing & feasting. ✤ Exod. 6. 12. x Concerning to eschew kinds of things offered to idoles, he repeateth that generall rule, that in the vse of things indifferent we ought to haue consideration not of our owne conscience, but of our neighbours, and therefore there are many things which of themselues are lawfull, which may not well be done of vs, because of offence to our neighbours. y Louie after, Deut. 10. 14. 7 An applying of the rule to the present matter. Whatsoeuer is sold in the shambles, you may indifferently buy it as it were at the Lords hand, and so it ceaseth to haue anie thing with the Lords table being called home to the vse of his table, to which it pertaineth not yet with this exception, vnlesse any man be present which is weake, whose conscience may be offended by seeing meate offered to idoles before them: for then you ought to haue consideration of their weakenes. a The flesh that was sacrificed, was vsed to be sold in the shambles, and the price conuerted to the Temple. ✤ Psal. 24. 1. x All these things were of vse to be sold,

eate

eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience, I say, not thine, but of that other: for why should my liberty be adiudged of another mans conscience?

30 For if I through *Gods* f benefice be partaker, why am I evil spoken of, for that wherefore I give thanks?

31 ¶ g Whether therefore ye eate, or drinke, or whatsoever ye doe, doe all to the glorie of God.

32 Give none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

f 1 Tim. 4. 4.

g 1 The fifth point of this epistle concerning the right ordering of publike assemblies consisteth chiefly in two, of the comely apparell of men and women, and of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine disorders touching the former, he giueth a generall rule of all things, that they be done to edifying, and to the glorie of God. 2 A reason why men should take heede that our liberty be not euill spoken of, and that the benefice of God which we receive to vse with thanksgiuing be not abused vnto wantonnesse and vnthankfulnesse through our fault. 3 We should endeuor to deface the conscience of the weake, that we prejudice not our christian liberty by occasion of euill. 4 Christian liberty is to be vsed to the glorie of God, and to the edification of our neighbour.

CHAP. XI.

1 *He blameth the Corinthians for that in their holy assemblies, 4 men doe pray hauing their heads couered, 6 and women bare headed, and because their meetings tended to euil. 21 who ioyned prophane banket with the holy Supper of the Lord. 23 which he requireth to be celebrated according to Christes institution.*

BE a ye followers of me, euen as I am of Christ.

a 1 Thes. 1. 6.

2 b Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

b 1 The fifth point of this epistle concerning the right ordering of publike assemblies consisteth chiefly in two, of the comely apparell of men and women, and of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine disorders touching the former, he giueth a generall rule of all things, that they be done to edifying, and to the glorie of God. 2 A reason why men should take heede that our liberty be not euill spoken of, and that the benefice of God which we receive to vse with thanksgiuing be not abused vnto wantonnesse and vnthankfulnesse through our fault. 3 We should endeuor to deface the conscience of the weake, that we prejudice not our christian liberty by occasion of euill. 4 Christian liberty is to be vsed to the glorie of God, and to the edification of our neighbour.

3 c But I will that ye know, that Christ is the d head of euery man: and the man is the womans head: and God is e Christs head.

c 1 Now he sheweth wherein they offended, namely, in the abuse of the outward signes, which were ordained to testifie the inward grace of God, and to be helpes to edifie the Church. 2 He setteth downe God, of Christ our mediator, for the end and marke not onely of doctrine, but also of ecclesiasticall constitutions. Thus applying it to the question propounded touching the comely apparell both of men & women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is to submit to Christ, that the glory of God ought to appeare in him for the preheminence of the gifts. Ephe. 5. 23. a. *In that, that Christ is our mediator.* 3 Figure he gathereth, that if men may not pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoyle themselues of their dignitie, against Gods ordinance. b *It appeareth that this was a publike Law, growne early for the circumstances of the time that Paul lined in, by the vsage of the Church in their dayes for a man to goate bareheaded in an assemblie, as a signe of subiection.* 4 And as like wise he concludeth, that women which shewe themselues in publike and excluded assemblies without the signe and token of their subiection, that is to say, couered, shame themselues. 5 The shame is gathered from the common iudgement of men for so much as euery one doth see, that it is vncomely for them to come abroad bareheaded, seeing that their hath given them shame and long haire, which they doe so diligently trimme and decke, that they can in no wise be taken to haue it shame.

d Ephe. 5. 23.

e 1 Cor. 3. 23.

7 For a man ought not to couer his head, forasmuch as he is the ♣ image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the woman sake, but the woman for the mans sake.

10 Therefore ought the woman to haue power on her head, because of the Angels.

11 Nevertheles, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a prayse vnto her: for her haire is giuen her for a couering.

16 But if any man list to be contentious, we haue no such custome, neither the Churches of God.

17 Nowe in this that I declare, I prayse you not, that ye come together, not with profite, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are diuisions among you: and I beleeue it *to be true* in some part.

19 For there must be heresies euen among you, that they which are approoued among you, might be knowen.

20 When ye come together therefore into one place, *this is* not to eate the Lords Supper.

21 For euery man when they should eate, taketh his owne supper afore, and one is hungrie, and another is drunken.

22 Haue ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I prayse you in this? I prayse you not.

♣ The ruling power of the husband ouer the wife. Ephes. 5. 23.

♣ Gen. 1. 26. and 5. 1. and 9. 6.

† The glorie of the woman, is the man whereof she was first made. ♣ Gen. 2. 22.

‡ Secondly, by that, that the woman was made for man, and not the man for the woman sake.

§ This text hath no colour to couer, or hereby allow womens ouer-long tresses, after whatsoeuer fashion.

* Or, couering with a long haire.

† Or, that this matter, I do not yet vnderstand.

‡ Or, gathering together.

§ Which is the Supper of the Lord.

Of whom, and lower degree of women in consideration of the godlie of the Church, should be so much as once named. Though there were no mention of this inequalitie. Therefore he teacheth that men haue in such sort the preeminence, that God made them not alone, but woman also: and woman was so made of man, that men also are borne by the meanes of women: and this ought to put them in minde to obserue the degrees of order (for in such sort, that mutuall conuersation may be cherished. 11 By the Lord. 12 He setteth this argument taken from the common vse of nature. 13 To be a meete thing for her: and such a couering as shall put away shame. 15 Against faith as we dishonestly contemplate, we haue to oppose that the Churches of God are not contentious. 19 He pulleth away all the matter of strife concerning the right vse of the Lords Supper. And the Apostle vseth this sharpe preface, that the Corinthians might vnderstand, that whereas they abhorred generally the Apostles commandements, yet were specially offended with them in a matter of greater importance. 19 To celebrate the Lords Supper, is not onely to receiue the same with a sincere confession of doctrine, but also of affections, that is to be ioyned. 20 Although that faithfulnes and holinesse proceede from the deuill, and are euill, yet they cause vs to be chosen and wisheth vnto vs, and stirre vp vnto the profite of the elect. 21 Whom experience hath taught to be of small religion and godlinesse. 22 The vse of which kinde of gluttonie, whereby the Apostle doth reproue, what it was, and how great. 23 Hauing his power, and vsed it at all other times. 27 The Apostle thinketh it good to vse the same seuerity, although they had vsed a long time, and with commendation vsed the Churches, and were approoued and followed by the Apostles.

23 For.

23 [g] For I haue receiued of the Lord that which I also haue deliuered vnto you, *to wit*, That the Lord Iesus in the night when he was betrayed, tooke bread:

24 ✠ And when hee had giuen thanks, he brake it, and sayde, Take, eate: this is my body, which is [i] broken for you: this doe ye in remembrance of me.

25 After the same maner also *he tooke* the cup, when he had supped, saying, This cup is the New Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death till he come.

27 [19] Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord [k] vnworthily, shalbe guiltie of the body and blood of the Lord.

28 ✠ [20] Let [l] euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *because* hee [m] discerneth not the Lords body.

30 [21] For this cause many *are* weake, and sicke among you, and many sleepe.

31 For if wee would [n] iudge our selues, wee should not be iudged.

32 But when wee are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 [22] Wherefore, my brethren, when yee come together to eate, tary one for another.

34 [23] And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. 24 Other things will I set in order when I come.

[g] This was Pauls and the Apostles maner of ministring. ✠ Matth. 26. 26. mar. 14. 22. luke 22. 19. [i] The word (Broken) meeth not vnto Christ his maner of death, for although his legges were not broken as the theeues legs were, yet was his body very sore tormented, and torne, and brused. 19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shalbe grieuously punished for it. [k] Otherwise then meete is such mysteries should be handled. ✠ 2. Cor. 13. 5. 20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to bee admitted vnto it, which cannot examine themselues: as children, Iuriens and mad men, also such as either haue no knowledge of Christ, or not sufficient, although they professe Christian religion: and others such like. [l] This place breaketh downe the think of treedle, or vnwrapped cloth, which the Papists maintaine. [m] Hee is sayde to discerne the Lords body, that hath consideration of the worthinesse of it, and therefore commeth to eate of the meate with great reuerence. 21 The prophaning of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischiefe ought diligently to be preuented by iudging and correcting of a mans selfe. [n] Trie and examine our selues, by faith and repentance, separating our sinne from the wicked. 33 The Supper of the Lord is a common action of the whole Church, and therefore there is no place of priuate suppers. 33 The Supper of the Lord was instituted not to feede the belly, but to feede the soule with the communion of Christ, and therefore it ought to be separate from common banketts. 34 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places, and persons.

CHAP. XII.

1 *To drawe away the Corinthians from contention and pride, he sheweth that spirituall gifts are therefore diuersly bestowed,* 7 *that, the same being ioyntly to euch other imployed,* 12 *we may*

18 We must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastours, to shew forth the Lords death, by preaching his word: to blesse the bread and the wine by calling vpon the Name of God, and together with prayer to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cup receiued to bee drunke with thanksgiuing. And touching the people, that euery man examine himselfe, that is to say, to prooue both his knowledge, and also faith and repentance: to shewe forth the Lords death, that is, in true faith to yeelde vnto his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it and to drinke the wine, and giue God thankes:

growe vp together into one body of Christ in such equall proportion and measure, 20 *as the members of mans body doe.*

NOwe [1] concerning spirituall *giftes*, brethren, I would not haue you [2] ignorant.

2 [2] Ye know that ye were [b] Gentiles, and were caried away vnto the dumme Idoles, as ye were led.

3 [3] Wherefore, I declare vnto you, that no man [♣] speaking by the Spirit of God calleth Iesus [♣] [c] execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 [4] Nowe there are diuersities of giftes, but the [d] same Spirit:

5 [5] And there are diuersities of administrations, but the same Lord:

6 And there are diuersities of [e] operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is [f] giuen to euery man, to [g] profite withall.

8 [5] For to one is giuen by the Spirit the word of [h] wisdome: and to another the word of knowledge, by the same Spirit:

9 [5] And to another *is giuen* faith by the same Spirit: and to an other the giftes of healing, by the same Spirit:

10 And to another, the [i] operations of great workes: and to another [k] prophecie: and to another, the [l] discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 [6] And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally [6] as he will.

12 [7] For as the body is one, and hath many members, and all the members of the bodie, which is one, though they be many,

[1] Now he entreth into the third part of this treatise, touching the right vse of spirituall giftes, wherein he giueth the Corinthians plainely to vnderstand, that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his giftes: and hauing no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the vse of those giftes. On the other side, the inferiour sort enuied the better, and went about to make a departure, so that all that body was as it were scattered and rent in pieces. So then hee going about to remedie these abuses, willeth them first to consider diligently, that they haue not these giftes of themselues, but from the free grace and liberalitie of God, to whose glory they ought to bestowe them all. [a] *Ignorant to what purpose these giftes are giuen you.* [2] He proueth the same by comparing their former state with that wherein they were at this time indued with those excellent giftes. [b] *As touching Gods seruice and the conuerse, more strangers.* [3] The conclusion: know yee therefore, that you can not so much as moue your lips to honour Christ withall, but by the grace of the holy Ghost. [♣] *Mat. 9 39.* [♣] *Iohn 15.15. chap 8. 6. Philip. 2. 11.* [c] *Doeth curse him, or by any meanes, whatsoeuer diminish his glory.* [4] In the second place, he layeth an other foundation, to wit, that these giftes are diuers, as the functions also are diuers, and their offices diuers, but that one selfe same Spirit, Lord and God is the giuer of all these giftes, and to that one ende, to wit, for the profite of all. [d] *The Spirit is plainely distinguished from the giftes.* [e] *So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to worke all things.* [f] *The holy Ghost vseeth and shewith himself so freely in giuing of these giftes.* [g] *To the vse and benefite of the Church.* [5] Hee declareth this manifold diuersitie, and reckoneth vp the chiefest giftes, beating that into their heads, which hee told before, to wit, that all these things proceeded from one selfe same Spirit. [h] *Wisdome is a most excellent gift, very requisite, not only for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office: as the word of knowledge agreeth to the Doctours.* [i] *By operation he meaneth those great workings of Gods mighty power, which passe and exceed amongst his workes, as the deliuerie of his people Israel by the hand of Moses: that which he did to Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which he did by Peter, to the matter of Ananias and Saphira.* [k] *Foretelling of things to come.* [l] *Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus, Act. 8. 20.* [6] *Rom. 12. 3. Ephes. 4. 7.* [6] Here addeth moreouer something else to wit, that although that these giftes are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. [7] He setteth forth his former saying by a similitude taken from the body: This sixth hee is manifestly seene in the body, whose members are diuers, but yet so knit together, that they make but one body.

yet

yet are but one body: [8] euen so is [m] Christ.

13 For by one Spirit are we all baptized into [n] one body, whether *we be* Iewes, or Grecians, whether *we be* bonde, or free, and haue bene all made to [o] drinke into one Spirit.

14 [p] For the body also is not one member, but many.

15 [10] If the foote would say, Because I am not the hande, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where *were* the body?

20 But now *are* there many members, yet but one body.

21 [12] And the eye cannot say vnto the hand, I haue no neede of thee: nor the heade againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to be [q] more feeble, are necessarie.

23 And vpon those *members* of the body, which wee thinke most vnhoneſt, put wee more [r] honeſtie on: and our vncomely *partes* haue more comelineſſe on.

24 For our comely *partes* neede it not: but God hath tempered the body together, and hath giuen the more honour to that *part* which lacked,

25 Lest there should bee any diuision in the body: but that the members should haue the same [s] care one for another.

26 [13] Therefore if one member suffer, all suffer with it:

[8] The applying of the similitude. So must we also thinke, that the whole of the mysticall body of Christ for all ages that haue or shall be, whether we be Iewes or Gentiles, are by one selfe same Baptisme, ioyned together with our head, that by that meanes there may be framed one body compact of many members: and we haue drunke one selfe same Spirit, that is to say, a spirituall feeling perseuerance and motion common to vs all, out of one cuppe.

[m] Christ ioined together with his Church.

[n] To become one body with Christ.

[o] By the quickening drinke of the Lords blood, we are made partakers of his holy Spirit.

[p] He amplifieth that which followed of the similitude: as if hee should say, The vnitie of the body is not vnely not let by this diuersitie of members, but also it couldc not be a body, if it did not consist of many, and those diuers members. [10] Nowe he buildeth his doctrine vpon the foundations which he hath laide: and first of all hee continueth in his purposed similitude, and afterwards he goeth to the matter barely and simply. And first of all he speaketh vnto them which would haue separated themselues from those whome they enuied, because they had not such excellent giftes as they: now this is, (saith hee,) as if the foote shoulde say, it were not of the body, because it is not the hande: or the eare, because it is not the eye. Therefore all partes ought rather to defende the vnitie of the body, being coupled together to serue one the other. [11] Againe speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all should be equall one to another, there would follow a destruction of the whole body, yea, and of themselues: for it could not be a body, except it were made of many members knit together, and diuers one from the other. And that no man might finde libt with this diuision as vnequall, he addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safetie. [12] Nowe on the other side, he speaketh vnto them which were indued with more excellent gifts, willing them not to despise & infectious as vnprofitable, & as though they serued to no vse, for God, saith he, hath in such sort tempered this inequalitie, that the more excellent & beautiful members can in no wise lacke the more abiect and such as we are ashamed of, & that they should haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both parts, might keepe the whole body in peace & concord: that although if eche part be considered apart, they are of diuers degrees & conditions, yet because they are ioyned together, they haue a communitie both in commodities & discommodities. [s] Of the feuentfull & vnfeigned affection, and therefore finally accompted of of the rest. [q] We more carefully couer them. [r] Should beautifie their couertures and offices to the profite and preseruation of the whole body. [13] Nowe he applyeth this same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers giftes, it is their duetie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestowe to the profite of all, that which he hath receiued according as his ministerie doeth require.

if one member bee had in honour, all the members reioyce with it.

27 Nowe yee are the body of Christ, and members for your part.

28 ✠ And God hath ordained some in the Church: [m] first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, [t] helpers, [u] gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interprete?

31 [14] But desire you the best gifts, and I will yet shewe you a more excellent way.

f For all Churches wheresoeuer they are dispersed through the whole worlde, are diuers members of one body.
✠ Ephesians 4 11.
t The office of Deacons.
u He setteth forth the order of Elders, which were the maintainers of the Churches discipline.
14 Hee teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, so wit, if they giue themselues to the best gifts, and such as are most profitable to the Church, and so if they contende to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie bee away: 4 and therefore he digresseth vnto the commendation of it.

1 Though [i] I speake with the tongues of men and [a] Angels, and haue not loue, I am [a] sounding brasse, or a [b] tinkling cymbal.

2 And though I had the *gift* of prophecie, and knewe all secrets and all knowledge, yea, if I had all [c] faith, so that I coulde remooue ✠ mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I bee burned, and haue not loue, it profiteth me nothing.

4 [2] Loue [d] suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It doeth [e] no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth:

7 It suffreth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 [3] Loue doeth neuer fall away, though that prophecyings be abolished, or the tongues cease, or [g] knowledge vanish away.

1 Hee reasoneth first of Charitie, the excellencie whereof he sheweth by this, that without it, all other gifts are as nothing before God: which thing he proueth partly by an induction, and partly also by an argument taken of the ende, wherefore those gifts are giuen. For, to what purpose are those gifts, but to Gods glory, and the profite of the Church, as is before proued? so that those gifts without Charitie, haue no right etc.

a A very earnest kinde of amplifying a matter, as if hee sayde, If there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbour, it were nothing els but a vaine and prating kinde of babbling. b That giueth a rude and no certaine sounde. c By faith, hee meaneth the gift of doing miracles, and not that faith which iustifieth, which cannot be voyde of Charitie at the other way. ✠ Matth. 17.20. 2 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effectes of it selfe: where by the Corinthians may vnderstand, both howe profitable it is in the Church, and how needefull: and also how farre they are from it, and therefore how vainely and without cause they are proude. d Word for word, doeth reuile with ath. e It is not comelinesse. f Reioyceth at righteousnesse set to the righteous. For the Hebrewes meane by truth, righteousnesse. 3 Against he commendeth the excellencie of charitie, in that, that it shall neuer be abolished in the Saints, whereas the other gifts which are necessarie for the building vp of the Church, so long as we liue here shall haue no place in the world to come. g The way to get knowledge is by prophesying.

9 [4] For

9 4 For we know in [b] part, and we propheſie in part.

10 But when that which is perfite, is come, then that which is in part, ſhall be aboliſhed.

11 5 When I was a childe, I ſpake as a childe, I vnderſtood as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 6 For [i] nowe wee ſee through a glaſſe darkely: but then *ſhall we ſee* face to face. Nowe I know in part: but then ſhall I know euen as I am knowen.

13 7 And now abideth faith, hope *and* loue, *euen* theſe three: but the chiefeſt of theſe *is* loue.

4 The reaſon: becauſe we are newes in that ſtate, that wee haue neede to learne dayly, and therefore wee haue needs of thoſe helpes, to wit, of the gift of tongues, and knowledge, and alſo of them that teach them. But to what purpoſe ſerue they then, when we haue obtained and gotten the full knowledge of God, which ſerue now but for them which are imperfite, and grow by degrees to perfection? *b We know imperfitly.* 5 He ſetteth foorth that, that he ſayd, by an excellent ſimilitude, comparing this life to our infancie or childehood, wherein wee ſtagger and ſtammer rather then ſpeake, and thinke and vnderſtand but childiſh things, and therefore haue needs of ſuch things as may forme and frame our tongue and minde: but when wee become men, to what purpoſe ſhould wee deſire that ſtammering, thoſe childiſh toyes, and ſuch like things, whereby our childehoode is framed by litle and litle? 6 The applying of the ſimilitude of our childehood to this preſent life, wherein wee darkely behold heauenly things, according to the ſmall meaſure of light which is giuen vs, through the vnderſtanding of tongues, and hearing the teachers and miniſters of the Church: of our wants age and ſtrength, to that heauenly and eternall life, wherein when we behold God himſelfe preſent, & are lightned with his full and perfect light, to what purpoſe ſhould we deſire the voyce of man, and theſe worldly things which are moſt imperfect? But yet then ſhal all the Saints be knit both with God, and betweene themſelues with moſt feruent loue, and therefore charitie ſhall not be aboliſhed but perfected although it ſhall not be ſhewed forth and intertained by ſuch maner of duties as peculiarly and onely belong to the infirmitie of this life. *i All this muſt be vnderſtood by compariſon.* 7 The concluſion: As if the Apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we haue three things, and they remaine ſure if we be Chriſtes, as without which, true religion cannot conſiſt, to wit faith, hope, and charitie. And among theſe, charitie is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt doe, but is perfected and accompliſhed. For ſeeing that faith & hope tend to things which are promiſed and are to come, when we haue preſently gotten them, to what purpoſe ſhould we haue faith and hope? but yet there at length ſhall we truely and perfectly loue both God, and one another.

CHAP. XIIII.

1 He commendeth the gift of propheſying: 7 and by a ſimilitude taken of muſicall inſtruments, 12 he teacheth the true vſe of interpreting the Scriptures: 17 he taketh away the abuſe: 34 and forbiddeth women to ſpeake in the Congregation.

FOllowe [1] after loue, and couet ſpirituall *gifts*, and rather that ye may [2] propheſie.

1 4 Hee inferreth now of that that he ſpake before: Therefore ſeeing charitie

2 [2] For he that ſpeaketh a *ſtrange* [b] tongue, ſpeaketh not is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and ſo diſcreete thoſe things as moſt excellent, which profite the greater part of men: (as propheſie, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſary for the Church) and not thoſe which for a ſhew ſeeme to be maruellous, as the gift of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, & yet of it ſelfe was not greatly to any vſe, vnleſſe there were an interpreter. *a What propheſie, he ſheweth in the third verſe.* 2 He reprehendeth their peruerſe iudgement touching the gift of tongues. For why was it giuen to vſe, to the intent that the myſteries of God might be the better knowen to the greater ſort. Thereby it is euident that propheſie, whereunto the gift of tongues ought to ſtrue, is better then this: and therefore the Corinthians did iudge amiſſe, in that they made more accompt of the gift of tongues, then of propheſying: becauſe for both the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians vſed tongues in the congregation, without an interpreter. Which thing although it might be done to ſome profite of him that ſpake them, yet he corrupted the right vſe of that gift, becauſe there came thereby no profite to the hearers, and common aſſemblies were inſtituted and appointed not for any priuate mans commoditie, but for the profite of the whole company. *b A ſtrange language which no man can vnderſtand without an interpreter.*

vnto men, but vnto God: for no man heareth *him*: howbeit in the c spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to d edifying, and to exhortation, and to comfort.

4 He that speaketh *strange* language, edifieth himselfe: but he that prophesieth, edifieth the e Church.

5 I would that ye all spake *strange* languages, but rather that ye prophesied: for greater is he that prophesieth, then hee that speaketh *diuers* tongues, except he expound it, that the Church may receiue edification.

6 And nowe, brethren, If I come vnto you speaking *diuers* tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 3 Moreouer things without life which giue a sound, whether *it be* a pipe or an harpe, except they make a distinction in the soundes, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except yee vtter wordes that haue f signification, howe shall it be vnderstand what is spoken? for ye shall speake in the ayre.

10 4 There are so many kindes of voyces (as it commeth to passe) in the world, and none of them is dumme.

11 Except I know then the power of the voyce, I shalbe vnto him that speaketh, a barbarian, and he that 5 speaketh, shall be a barbarian vnto me.

12 5 Euen so, forasmuch as ye couet spirituall *gifts*, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore let him that speaketh a *strange* tongue, g pray, that he may interprete.

14 6 For i if I pray in a *strange* tongue, my k spirit prayeth: but mine vnderstanding is l without fruite.

15 What is it then? I will pray with the spirit, but I will pray with the m vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 7 Else, when thou blessest with the n spirit, howe shall hee that o occupieth the roome of the vnlearned, say p Amen at thy giuing of thankes, seeing he knoweth not what thou sayest?

c *By that inspiration which he hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh in straunge tongues which most of the company can vnderstand.*

d *Which may further men in the feare of godlinesse.*

e *The company.*

3 *He setteth foorth that which he sayd, by a similitude which he borroweth and taketh from instruments of musicke: which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better vsed.*

f *That doe fully vtter the matter in hand.*

4 *He proueth that interpretation is necessarily to be ioyned with the gift of tongues by the manifolde varietie of languages, insomuch that if one speake to another without an interpreter, it is as if hee spake not.*

5 *As the Papists in all their sermons, and they that ambitiously powre out their Hebrew or Greeke words before the vnlearned people, thereby to get them a name of great learning.*

6 *The conclusion: If they will excell in their spirituall gifts, as it is meete, they must seeke the profite of the Church, and therefore they must not vse the gift of tongues, vnlesse there be an interpreter to expound the straunge and vnknowen tongue, whether it be himselfe that speaketh, or another interpreter.* g *Pray for the gift of interpretation.* i *A reason: Because it is not sufficient for vs to speake so in the Congregation, that we our selues doe worship God in spirit, that is, according to the gift which we haue receiued, but wee must also be vnderstoode of the company, least that be vnprofitable to other, which we haue spoken.* k *If I pray, when the Church is assembled together in a straunge tongue.* l *The gift and inspiration which the Spirit giueth vnto, doeth in part, but onely to my selfe.* m *No fruite commeth to the Church by my prayers.* n *So that I may be vnderstood of other, and may instruct other.* 7 *An other reason: Seeing that the whole Congregation must agree to him that speaketh, and also witnesse this agreement, howe shall they giue their assent or agreement, which know not what is spoken?* o *Openly, without all consideration of the heauenly.* p *He that sitteth as a priuate man.* q *So then our vttered the prayers, and all the company instructed, Amen.*

17 For thou verely giuest thankes well, but the other is not edified.

18 § I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake q fiue wordes with mine vnderstanding, that I might also instruct others, then ten thousand wordes in a *strange* tongue.

20 p Brethren, bee not 4 children in vnderstanding, but as concerning maliciousnesse be children, but in vnderstanding be of a ripe age.

21 In the r Law it is written, 5 By men of other tongues, and by other languages wil I speake vnto this people: yet so shal they not heare me, sayth the Lord.

22 10 Wherefore *strange* tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophecying *serueth* not for them that beleeue not, but for them which beleeue.

23 11 If therefore when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are s vnlearned, or they which beleeue not, will they not say, that ye are out of your wittes?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all,

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and say plainely that God is in you in deede.

26 12 What is to be *done* then, brethren? when ye come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelation, *or* hath interpretation, let all things be done vnto edifying.

27 13 If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 14 Let the Prophets speake two, or three, and let the other iudge.

30 And if *any* thing be reuealed to another that sitteth by, let the first holde his peace.

8 He propoundeth himselfe for an example, both that they may be ashamed of their inolish ambition, and also that hee may driue all suspition of enuie.

q *A very few wordes.*

p Now he reproueth them sharply for their childish folly, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of vaine glory, seeing that this fame also is contained amongst the punishments where with God punished the stubbornesse of his people, that he dispersed them amongst strangers whose language they vnderstood not.

4 *Matth.* 18. 3.

r *By the Law, he vnderstandeth all the whole Scripture.*

5 *Isai.* 28. 11.

10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstoode of the

hearers. 11 Another argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull, but also doeth very much hurt as well to them, as to the vnfaithfull which should bee woone in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to be mad, much lesse can the vnfaithfull be instructed thereby. *[Luke Acts* 4. 13. 12 The conclusion: The edifying of the congregation is a rule and square of the right vse of all spirituall gifts. 13 The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none to expound, let him that hath that gift speake to himselfe alone. 14 The maner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the worde of God or no: If in this examination the Lorde giue any one ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so farre forth as it is requisite for the edifying of the Church: Let them be content to be subiect eche to others iudgement.

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the t spirits of the Prophets are subiect to the Prophets.

33 For God is not *the author* of confusion, but of peace, as *we see* in all the Churches of the Saints.

34 15 ✠ Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also ✠ the Law sayth.

35 And if they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

36 16 Came the word of God out from you? either came it vnto you onely?

37 If any man thinke him selfe to be a Prophet, or u spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 17 And if any man be ignorant, let him be ignorant.

39 18 Wherefore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

t *The doctrine which the Prophets bring, which are inspired with Gods Spirit.*

15 Women are commanded to be silent in publique assemblies, and they are commanded to aske of their husbands at home.

✠ 1. Tim. 2. 12.

✠ Gen. 3. 16.

16 A generall conclusion of the treatise of the right vse of spirituall gifts in assemblies: with a sharpe reprehension, lest the Corinthians might at any time seeme to them selues to be wise.

u *Endued with knowledge and iudging spirituall things.*

17 The Church ought not to care for such as be stubburnely ignorant, and will not abide to be taught, but to goe forward notwithstanding, in those things which are right. 18 Prophecie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached: 3 The death and resurrection of Christ. 8 Paul saw Christ. 9 How he had persecuted that Church, whereof afterward he was made a minister. 12 Christ first rose again, and we all shall rise by him. 26 The last enemie, death, 29 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, we shall not all sleepe. 55 Deaths sting, 57 Victorie. 58 Constancie and stedfastnesse.

1 The first treatise of this Epistle concerning the resurrection: and he vseth a transition, or passing ouer from one matter to another, shewing first that he bringeth no new thing, to the ende that the Corinthians might vnderstand that they had begunne to swarue from the right course: and next that her goeth not about to intreate of a trifling matter, but of another chiefe point of the Gospell, which if it be taken away, their faith must needes come to nought. And so at the length he beginneth this treatise at Christes resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures and by the witnesse of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne. ✠ Galat. 1. 11. a *In the profession wherof you continue yet.* b *Which is very absurde, and cannot be, but that they that beleeue must reape the fruit of faith.* x Isai. 53. 5. 1. Pet. 2. 24.

MOreouer 1 a brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein ye b continue,

2 And whereby ye are saued, if yee keepe in memorie, after what maner I preached it vnto you, b except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the x scriptures,

4 And

4 And that he was buried, and that he aroſe the third day, according to the † Scriptures,

5 ‡ And that he was ſeene of Cephas, then of the [e] twelue.

6 After that, hee was ſeene of moe then fiue hundreth brethren at [d] once: whereof many remayne vnto this preſent, and ſome alſo are aſleepe.

7 After that, he was ſeene of Iames: then of all the Apoſtles.

8 ¶ [a] And laſt of all he was ſeene alſo of me, as of one borne out of due time.

9 ¤ For I am the leaſt of the Apoſtles, which am not meete to bee called an Apoſtle, becauſe I perſecuted the Church of God.

10 ⁂ But by the grace of God, I am that I am: and his grace which is in mee, was not in vaine: but I laboured more aboundantly then they all: yet not *I*, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, ſo we preach, and ſo haue ye beleeued.

12 ¶ [1] Now if it be preached, that Chriſt is riſen from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 † For if there be no reſurrection of the dead, then is Chriſt not riſen:

14 ‡ And if Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine.

15 And we are found alſo falſe witneſſes of God: for we haue teſtified of God, that he hath raiſed vp Chriſt: whom hee hath not raiſed vp, if ſo be the dead be not raiſed.

16 [b] For if the dead be not raiſed, then is Chriſt not raiſed.

17 And if Chriſt bee not raiſed, your faith is vaine: [7] yee are yet in your [c] ſinnes.

18 [8] And ſo they which are aſleepe in Chriſt, are periſhed.

19 [9] If in this life onely we haue hope in Chriſt, we are of all men the moſt miſerable.

20 [10] But now is Chriſt riſen from the dead, [11] and was made the ¤ firſt fruites of them that ſlept.

† Rom 1.2.
‡ Iohn 20.19.
e Of theſe twelue plainly read and chuſen Apoſtles, which were commonly called twelue, though Iudas was put out of the number.
d As at ſundrie times, but together and at one inſtant. v. Acts 2.1.
a He maintaineth by the way, the authoritie of his Apoſtleſhip, which was requiſite to be in good credite among the Corinthians, that this Epiſtle might be of force and weight amongſt them. In the meane ſeaſon he compareth himſelfe in ſuch ſort after a certaine diuine ſort with certaine others, that he maketh himſelfe inferiour to them all.
¤ Ephe. 3.8.
⁂ Ephe. 2.7.
1 The firſt argument to proue that there is a reſurrection from the dead: Chriſt is riſen againe, therefore the dead ſhall riſe againe.
† The ſecond by an abſurditie. If there be no reſurrection of the dead, then is not Chriſt riſen againe.
‡ The proofe of the abſurditie, by other abſurdities: If Chriſt be not riſen againe, the preaching of the Goſpell is in vaine, and the credite that you gaue vnto it, is vaine, and we are lyers. 6 He repeateth the ſame argument taken of an abſurditie, purpoſing to ſhew how faith is in vaine, if the reſurrection of Chriſt be taken away. 7 Firſt, ſeeing death is the puniſhment of ſinne, in vaine ſhould wee beleeue that our ſinnes were forgiuen vs, if they remaine: but they doe remaine, if Chriſt roſe not from death. c *They are yet in their ſinne, which are not ſanctified, nor haue obteined remiſſion of their ſinnes.* 8 Secondly, vnleſſe that this be certaine that Chriſt roſe againe, all they which died in Chriſt are periſhed. So then what profit commeth of faith? 9 The third argument which is alſo taken from an abſurditie: for vnleſſe there be an other life, wherein ſuch as truſt and beleeue in Chriſt ſhalbe bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable. 10 A concluſion of the former argument: Therefore Chriſt is riſen againe. 11 He putteth the laſt concluſion for the firſt propoſition of the argument: that followeth. Chriſt is riſen againe: Therefore ſhall we the faithfull ſhe of them he ſpeaketh) riſe againe. Then followeth the firſt reaſon of this conſequent: for Chriſt is ſo ſayth vnto vs, to be conſidered of, not as a priuate man apart and by himſelfe, but as the firſt fruites: And he taketh that which was knowen to all men, to wit, that the whole harpe is ſanctified in the firſt fruites. ¤ *Leuit. 23. 10. vnto 15.* ‡ *Hee alludeth to the firſt fruits of corne, the offering whereof ſanctified the reſt of the fruits.*

21 [12] For

21 [20] For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shal all be [g] made aliue,

23 [21] But euery man in his [φ] owne order: the first fruites *is* Christ, afterward, they that are of Christ, at his comming *shall rise againe.*

24 [22] Then *shalbe* the [h] ende, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe [i] all rule, and all authoritie and power.

25 For he must reigne [φ] till he hath put all his enemies [k] vnder his feete.

26 The [l] last enemie that shalbe destroyed, *is* death.

27 [23] For he hath put downe all things vnder his feete. (And when hee saith that all things are subdued *to him*, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shalbe subdued vnto him, [m] then shal the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that [n] God may be all in all.

29 [24] Els what shall they doe which are baptized [o] for dead? if the dead rise not at all, why are they then baptized for dead?

30 [25] Why are we also in ieopardie euery houre?

20 An other confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithful, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him

g *Shall rise by the vertue of Christ.*

23 He doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion he passeth to the next argument. φ 1. *Thess.* 4. 13. 24 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whom all things are made subiect (the promiser onely except) to the ende that the Father may afterwardes triumph in his Sonne the conqueror. And he maketh two partes of this reigne and dominion of the Sonne, wherin the Fathers glory consisteth: to wit, the ouercomming of his enemies (whereof some must be deprised of all power, as Satan and all the wicked, be they neuer so proude and mightie, and other must be vtterly abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, ioining full vnto their head Christ, his kingdome and glory, as a King in his subiects. Moreouer, hee putteth the first degree of his kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shalbe in the later day. Now all these tend to this purpose, to shew that vnlesse the dead doe rise againe, neither the Father can bee King aboue all, neither Christ bee Lord of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonne in his members. h *The shutting vp and finishing of all things.* i *All his enemies which shalbe spoyled of all the power they haue.* φ *Psal.* 110. 1. *Act.* 2. 34. *Hebr.* 1. 13. & 10. 13. k *Christ is considered here, as he appeared in the forme of a seruant, in which respect he ruleth the Church as head, and that because this power was giuen him of his Father.* l *The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feete, then must it needes be that death also shalbe subdued vnder him.* φ *Psal.* 8. *Hebr.* 2. 8. m *Not because the Sonne was not subiect to his Father before, but because his body that is to say, the Church which is here in displeasure, and not yet wholy partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graue, shall not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, he is subiect to his Father together with vs. August. booke 1. chap. 8. of the Trinitie.* n *By this his kinde of speech, is set forth an incomprehensible glory which floweth from God, and shall fil all of vs, as wee are ioyned together with our head, but yet so that our head shall also yet reserue his preeminence.* 29 The fift argument: taken of the ende of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedy against death, because that baptisme is a token of regeneration. o *They that are baptized, to this ende and purpose, that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale.* 30 The first argument: Vnlesse there be a resurrection of the dead, why should the Apostles so daily cast themselues into danger of so many deaths?

31 By your p reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 q If I haue fought with beasts at Ephesus r after the manner of men, what aduantageth it mee, if the dead be not raised vp? ✠ s let vs t eate and drinke: for to morow we shall die.

33 u Be not deceiued: euill speakings corrupt good maners.

34 Awake to *iust* righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 x But some man will say, Howe are the dead raised vp? and with what body come they foorth?

36 y O foole, that which thou sowest, is not quickned, except it die.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, as it falleth, of wheate, or of some other.

38 z But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birds.

40 There *are* also heauenly bodies, and earthly bodies: but the glory of the heauenly *is* one, and *the glory* of the earthly *is* another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from *another* starre in glory.

42 a So also *is* the resurrection of the dead. *The body* is b sowen in corruption, *and* is raised in incorruption.

43 It is sowen in c dishonour, *and* is raised in glory: it is sowen in weakenesse, *and* is raised in d power.

p *As though he sayd, I die dayly, as all the miseries I suffer can well witnesse, which I may truely boast of that I haue suffered among you.*

17 The taking away of an obiection. But then Paul did ambitiously as commonly men are wont to do, when they did fight with beasts at Ephesus: that is very like sayth Paul, for what could that aduantage me, were it not for the glory of eternal life which I hope for?

q *Not vpon any godly motion, nor casting mine eyes vpon God, but carried away with worldly ioy, or a prophane boastings.*

r *Iob. 22. 13.*

18 The seuenth argument, which dependeth vpon the last: If there be no resurrection of the dead, why doe we goe our selues to any thing els, saue to eating and drinking?

s *That are further giuen to pleasures vp-*

29 The conclusion with a sharpe exhortation, that they take heede of the vngodly companie of carnall: from whence hee sheweth that this mischiefe sprang: warning them to be wise with sobrietie vnto righteousnesse. 30 Now that he hath proued the resurrection, he discourseth their dolishnesse, in that they scoffingly demaunded, how it could be that the dead could rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore hee sendeth these fellowes which seemed to themselues to be marueilous wise and wittie, to be instructed of poore rude husbandmen. 31 Then mighest haue learned either of thefe, sayth Paul, by dayly experience: for seedes are sowen, and rot, and yet notwithstanding so farre it is off that they perish, that contrariwise they growe vp fairre more beautifull: and whereas they are sowen naked and dry, they spring vp greene from death by the vertue of God: & doeth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie? 32 Wee see a diuersitie both in one and the selfe same thing which hath nowe one forme and then another, and yet keepeth it owne kinde: as it is euident in a graine which is sowen bare, but springeth vp fairre after another sort: and also in diuers kinders of one selfe same sort, as amongst beastes: and also among things of diuers sortes, as the heauenly bodies and earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange. 33 Hee maketh three maner of qualities of the bodies being raised: Incorruption, to wit, because they shall be found, and altogether of a nature that cannot be corrupt: Glory, because they shalbe adorned with beautie and honour: Power, because they shall continue euerlasting, without meate and drinke, and all other helpes, without which this feeble life cannot keepe it selfe from corruption.

t *Is buried, and made to lie as seede in the ground.*

u *Voide of honour, voide of glory and beautie.*

x *Freed from the former weakenesse, wherein it is subiect to such alteration and change, that it cannot maintaine it selfe without meate and drinke and such like helpes.*

44 24 It is sowen a naturall body, *and* is raised a spirituall body: there is a naturall body, *and* there is a spirituall body.

45 25 As it is also written, the z first man ✤ Adam was made a liuing soule: and the last Adam *was made* a y quickening Spirit.

46 26 Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth, z earthly: the second man is the Lord from a heauen.

48 27 As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that *are* heauenly.

49 And as we haue borne the b image of the earthly, so shall we beare the image of the heauenly.

50 28 This say I, brethren, that c flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 29 Behold, I shew you a d secret thing, Wee shall not all sleepe, but we shall all be changed,

52 In e a moment, in the twinckling of an eye at the last ✤ trumpet: for the trumpet shall blow, and the dead shalbe raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortall *must* put on immortalitie.

54 So when this corruptible hath put on incorruption, & this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, ∴ Death is swallowed vp into victorie.

55 O death where *is* thy sting? O graue where *is* thy victorie?

56 The sting of death *is* sinne: and the strength of sinne *is* the Lawe.

57 28 But thankes *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 30 Therfore my beloued brethren, be ye stedfast, vnmoue-

24 He sheweth perfectly in one worde, this change of the qualitie of the body by the resurrection, when hee sayth, that of a naturall body, it shall become a spirituall body: which two qualities being cleane contrarie the one from the other, he straightway expoundeth, and setteth foorth diligently.

25 That is called a naturall body, which is quickened and maintained by a liuing soule onely: such as Adam was, of whom all we are borne naturally: and that is sayde to be spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam, into vs.

z *Adam is called the first man, because he is the roote as it were from whence we spring, and Christ is the latter man: because he is the beginning of all them that are spirituall, and in him we are all comprehended.* ✤ *Gen.* 2. 7. y *Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.* 26 Secondly hee willeth the order of this double state or qualitie to be obserued, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lorde being sent from heauen, indued our flesh which was prepared and made fit for him, with the holinesse of the Godhead. z *Walkening in dust, and wholy giuen to an earthly nature.* a *The Lord is sayde to come downe from heauen by that kind of speech, whereby that which is proper to one is vouched of another.* 27 Hee applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life and in the graue: and also the Spiritualitie of Christ to the same our bodies, after that they are risen againe: and hee saith, that that goeth before, and this shall follow. b *Not a vaine and false image, but such an one as had the truth with it in deede.* 28 The conclusion: We cannot be partakers of the glory of God, vnlesse we put off all that grosse and filthie nature of our bodies subiect to corruption, that the same body may be adorned with incorruptible glorie. c *Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnlesse it put off corruption.* 29 He goeth further, declaring that it shall come to passe that they which shall bee found aliue in the latter day, shall not descend into that corruption of the graue, but shall be reuested with a sodden change, which change is very requisite: and that the certaine enioying of the benefite and victorie of Christ is deferred vnto that latter time. d *A thing that hath been hid, & neuer knowen before: and therefore worthy that you giue good eare vnto it.* e *He speaketh of that time shalbe very short.* ✤ *Matt.* 24. 31. 1. *Thess.* 4. 16. ∴ *Osee* 13. 14. *Iohn* 2. 14. 28 1. *Iohn* 5. 5. 30 An exhortation to them of the profite that ensueth, that seeing they vnderstand that the glory of the other life is laid vp for faithfull workmen, they continue & stand fast in the truth of the doctrine of the resurrection of the dead.

able,

able, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the [f] Lord.

[f] Through the Lords helpe and goodnesse working in vs.

CHAP. XVI.

1 *He exhorteth them to helpe the poore brethren of Hierusalem:* 10 *Then he commendeth Timothie:* 13 *and so with a friendly exhortation,* 19 *and commendation: endeth the Epistle.*

CONcerning [1] the gathering for the Saints, as I haue ordeined in the Churches of Galatia, so doe ye also.

1 Collections in olde time were made by the Apostles appointment the first day of the weeke, on which day the manner was then to assemble themselues.

2 Euery [a] first *day* of the weeke, let euery one of you put aside by himselfe, and lay vp as *God* hath [b] prospered him, that then there be no gatherings when I come.

a Which is now past was called Sunday, but now is called the Lords day.

b That euery man before, according to the ability that God hath blessed him with.

3 And when I am come, whomsoeuer yee shall allowe by [c] letters, them will I send to bring your liberalitie vnto Hierusalem.

c Which you shall giue them to carry.

4 [2] And if it be meete that I goe also, they shal goe with me.

2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed matter, that is to say, to the glory of God, and to the edifying of the Corinthians.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whithersoeuer I goe.

7 For I will not see you nowe in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore and [d] effectuall is opened vnto me: and there are many aduersaries.

d Very fitte and conuenient to doe great things by.

10 ¶ Nowe if Timotheus come, see that he be [e] without feare with you: for he worketh the worke of the Lord, euen as I *doe.*

e Without any iust occasion of feare.

11 Let no man therefore despise him: but conuey him foorth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

f Safe and sound, and that with all kinde of conuersie.

12 As touching *our* brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in loue.

15 Nowe brethren, I beseech you (yee knowe the house of [g] Stephanas, that it is the first fruites of Achaia, and that they haue [h] giuen themselues to minister vnto the Saints)

g Stephanas is the name of a man and not of a woman.

h Giuen themselues wholy to the ministerie.

16 That ye be [i] obedient euen vnto such, and to al that helpe with vs and labour.

i That you honour and reuerence them, be obedient to them, and be content to be ruled by them, as meete it is you should, seeing they haue bestowed themselues and their goods to helpe you withall.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my [k] spirit and yours: [l] acknowledge therefore such men.

k Mine heart.

l Take them for such men as they are in deede.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another, with an [♦] holy kisse.

♦ Rom. 16. 16. 2 Cor. 13. 12. 1 Pet. 5. 14.

21 The

21 The salutation of *me* Paul with mine owne hand.
22 If any man loue not the Lord Iesus Christ, let him be had in execration [m] maran-atha.
23 The grace of our Lord Iesus Christ *be* with you.
24 My loue *be* with you all in Christ Iesus, Amen.

m By these words, is vnderstood the greatest kinde of curse and excommunication that was among the Iewes: and the words are as much to say, as our Lord commeth: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his dreadful day of iudgement.

The first *Epistle* to the Corinthians, written from Philippi, *and sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 *He beginneth with the prayse of affliction,* 8 *declaring what hee hath suffered in Asia,* 10 *and howe happily God assisted him.* 17 *He sayth it was not vpon any lightnesse, that he came not, according to his promise.*

PAVL [a] an Apostle of IESVS Christ, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus with all the Saints, which are in all Achaia:
2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.
3 ✤ [a] Blessed *be* God, euen the Father of our Lorde Iesus Christ, the Father of [b] mercies, and the God of all comfort,
4 Which comforteth vs in all our tribulation, [3] that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.
5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.
6 ✤ And whether we be afflicted, *it is* for your consolation and saluation, which is [d] wrought in the enduring of the same sufferings, which wee also suffer: or whether we be comforted, *it is* for your consolation and saluation.
7 And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

a See the declaration of such salutations, in the former Epistles. ✤ *Ephes.* 1. 2. 1. *Peter* 1. 2.
3 He beginneth after his maner with thanksgiuing which notwithstanding (whether will them he was wont) he applieth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship, confirmed (as it should seeme) by their impertinacie, which tooke an occasion to despise him by reason of his miseries. But he manifesteth, that he is not so afflicted but that his comforts doe exceede his afflictions, shewing the ground of them, euen the mercie of God the Father in Iesus Christ. a *To him be prayse and glory giuen.* b *Most merciful.* 3 The Lord doeth comfort vs to this ende and purpose, that we may so much the more surely comfort others. c *The sufferings which was suffer for Christ, or which Christ suffereth in vs.* 4 He denieth that either his afflictions wherewith hee was often afflicted, or the consolation which he received of God, may iustly be despised, seeing that the Corinthians both might and ought take great occasion to be confirmed by either of them. d *Although saluation begineth vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of our heauenly and spirituall life, which we must runne, therefore wee are saide to worke our saluation.* Philip. 2. 12. *And because it is God onely that of his free good will worketh all things in vs, therefore is he said to worke the saluation in vs by those selfe same things by which we must passe to our lasting life, after that we haue once entered all into the race.*

8 ✤ For

8 1 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that wee altogether [c] doubted, euen of life.

9 Yea, we receiued the sentence of death in [f] our selues, because we should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so [g] great a death, and doeth deliuer vs: in whom we trust, that yet hereafter he will deliuer vs,

11 ✤ [6] So that ye labour together in prayer for vs, [7] that for the gift *bestowed* vpon vs for many, thanks may be giuen by many persons for vs.

12 [8] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly [h] pureneſſe, *and* not in fleshly wisedome, but by the [i] grace of God we haue had our conuersation in the world, and most of all to you-wardes.

13 For we write [k] none other things vnto you, then that ye reade or els that yee acknowledge, and I trust yee shall acknowledge vnto the [l] end.

14 Euen as ye haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are ours, in the [n] day of *our* Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a [o] double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led foorth toward Iudea of you.

17 [p] When I therefore was thus minded, did I vse lightneſſe? or minde I those things which I minde, according to the [q] flesh, that with me should be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithfull, that our word toward you was not Yea, and Nay.

19 [11] For the Sonne of God Iesus Christ, who was preached among you by vs, *that is*, by me, and Siluanus, and Timotheus, was not yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promises of God in him *are* Yea, and are in

5 He witnesseth that he is not onely not ashamed of his afflictions, but that he desireth also to haue all men know the greatneſſe of them, and also his deliuerie from them, although it be not yet perfect.

c I knewe not at all what to do, neither did I see by mans helpe which way to saue my life.

f I was replenished with in my selfe to die.

g From these great dangers.

✤ Rom. 15. 30.

6 That he may not seeme to boast himselfe, he attributeth all to God, and therewith also confirmeth that he attributeth much to the prayers of the faithfull.

7 The ende of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly he putteth away an other slander, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto them, and came not. And first he speaketh of the simplicitie of his minde, and sinceritie, which they knew both by his voyce when he was present, and they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth that he will neuer be otherwise. h *With cleanneſſe, and holy and true plainneſſe of minde, as God himselfe can witneſſe.* i *Trusting to that very wisedome, which God of his free goodneſſe hath giuen me from heauen.* k *He saith, he writeth barely and simply: for he that writeth in colowred sort, is rightly sayd to write otherwise then we vnderstand: and this he saith the Corinthians shall know and like of very well.* l *Perfectly.* m *Paul reioycing in the Lord was, that he had wonne the Corinthians: and they them selues reioyced that such an Apostle was their instructour, and taught them so purely and sincerely.* n *When he shall sit as iudge.* o *An other benefite.* 9 *Hee putteth away their slander and false report by denying it, and first of all in that that diuers were about to perſwade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the cale.* p *As men doe, which will easily promise any thing, and change their purpose at every turning of an hand.* q *That I should say and vnsay a thing?*

10 He calleth God to witneſſe and for iudge of his constancie in preaching and teaching one selfe same Gospel. r *True, and of whose sinceritie it were horrible wickednesse to doubt.* 11 He inserteth also with himselfe, his fellowes as witneſſes, with whom he fully consented in teaching one selfe same thing, to wit, one selfe same Christ. s *Was not diuers and wauering.* t *That is, in God.* 12 Last of all hee declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and established in Christ.

him Amen, vnto the glorie of God through vs.

21 And it is God which ſtabliſheth vs with you in Chriſt, and hath anoynted vs.

22 Who hath alſo ſealed vs, and hath giuen the earneſt of the Spirit in our hearts.

23 Now, I call God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 Not that we haue dominion ouer your faith, but we are helpers of your ioy: for by faith ye ſtand.

a Chriſt is ſtedfaſt to ſtabliſhe & ſeale them all, muſt aſſuredly, and without all doubt.
b Through our miniſterie.
13 He attributeth the praiſe of his conſtancie onely to the grace of God through the holy Ghoſt, and therewithall concludeth, that they cannot doubt of his faith and his fellowes, without doing iniurie to the Spirit of God, ſeeing that they themſelues do know all this to be true. 14 An earneſt, is whatſoeuer is giuen to confirme a promiſe. 15 Now comming to the matter, he ſweareth, that he did not onely, not lightly alter his purpoſe of comming to them, but rather that hee came not vnto them for this cauſe, that he might not be conſtrained to deale more ſharpely with them being preſent, then he would. c Againſt my life, and to the danger of mine owne head. 15 He remooueth all ſuſpicion of arrogancie, declaring that he ſpeaketh not as a Lord vnto them, but as a ſeruant, appointed of God to comfort them. d He ſetteth the ioy and peace of conſcience, which God is author of, againſt the ſorrow ſhee, and therewithall ſheweth the end of the Goſpel.

CHAP. II.

1 He excuſeth his not comming vnto them, 2 and priuilie reprehendeth them: 4 He ſheweth that ſuch is his affection towards them, 5 that hee neuer reioyceth but when they are merie. 6 Perceiuing the adulterer (whom hee commanded to be deliuered vp to Satan) to repent, he requeſteth that they forgiue him. 11 How mentioneth his going into Macedonia.

BVt I determined thus in my ſelfe, that I would not come againe to you in a heauineſſe.

a Cauſing griefe amongſt you, which he ſhould haue done, if he had come to them before they had repented them.

2 For if I make you ſorie, who is he then that ſhould make me glad, but the ſame which is made ſorie by me?

3 And I wrote this ſame thing vnto you, leſt when I came, I ſhould take heauineſſe of them, of whom I ought to reioyce: this b confidence haue I in you all, that my ioy is the *ioy* of you all.

b For I truſted that you would take that out of the way forthwith, which you knew I was diſcontented with, conſidering howe you are perſwaded that my ioy is your ioy.

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares: not that ye ſhould be made ſorie, but that ye might perceiue the loue which I haue, ſpecially vnto you.

5 And if any hath cauſed ſorowe, the ſame hath not made c me ſorie, but d partly (leſt I ſhould more c charge *him*) you all.

6 It is ſufficient vnto the ſame man, that he was rebuked of many.

7 So that now contrariwiſe ye ought rather to e forgiue *him*, and comfort *him*, leſt the ſame ſhould be ſwallowed vp with ouermuch heauineſſe.

8 Wherefore, I pray you, that you would f confirme your loue towards him.

9 For this cauſe alſo did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

c Leſt I ſhould ouercharge him, who is burdened enough of himſelfe, which I would bee glad were taken from him.
d That whereas before ſee puniſhed him ſharpely, you would now forgiue him.
e That as my entreatie, you would declare by the conſent of the whole Church, that you take him againe for a brother.

f Cauſe him to ſtand.
The reaſon why he ſpeaketh ſo much of this matter, is, becauſe he ſeemed to haue giuen ſufficient teſtimonie of his repentance: ſhewing the true vſe of excommunication, to wit, that it proceed not of hatred, but of loue, and ſo end, leſt if we keepe no meaſure, we ſerue Satan the deuil. g As if he ſaid, All that ſeruice is ſo cleane wiped away, as though he had neuer ſhed it. h As for me (ſaith Paul) I haue no more to doe with him.

10 To whom ye forgiue any thing, I *forgiue* also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes *forgaue I it* in the [h] sight of Christ,

11 Lest Satan should circumuent vs: for wee are not ignorant of his [i] enterprises.

12 ¶ [1] Furthermore, when I came to Troas *to preach* Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Nowe thanks *bee* vnto God, which alwayes maketh vs to triumphe in Christ, & maketh manifest the [k] sauour of his knowledge by vs in euery place.

15 [3] For wee are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

16 To the one *we are* the sauour of death, vnto death, and to the other the sauour of life, vnto life: [4] and who is sufficient for these things?

17 ¶ For we are not as many, which make [l] merchandise of the word of God: but of sincerenie, but as of God in the sight of God speake we in Christ.

h *Truely and from the heart.*

i *Of his malitiousness transfil and deuilish wit.*

1 *He returneth to the confirmation of his Apostleship, and bringeth foorth the testimonies, both of his labour, and also of Gods blessing.*

k *He alludeth to the vsuing of the Priests, and the incense of the sacrifices.*

3 *Here denieth that ought should be taken away from the dignitie of his Apostleship, because they saw suddenly that it was not receiued with like successe in euery place, nay rather very many reiected and detested him, seeing that he preacheth Christ, not onely as a Sauiour of them that beleeue, but also as a iudge of them that contemne him.* 4 *Againe, he putteth away all suspicion of arrogancie, attributing all things that he did to the vertue of God, whom he serueth sincerely and without all dishonest affection: whereof he maketh them witnesses, euen to the 4. verse of the next Chapter.* ✤ *Chap. 4. 2.* l *We doe not handle it craftily and couertly, or lesse sincerely then we ought: and he vseth a metaphore taken from hucksters, which vse to play the fast and loose with what soeuer commeth into their hands.*

CHAP. III.

1 *He desireth no other commendation,* 3 *then their continuing in the faith.* 6 *He is a minister not of the letter, but of the Spirit.* 8 *He sheweth the difference of the Law & the Gospel,* 13 *that the brightnesse of the Lawe doeth rather dimme the sight then lighten it:* 18 *But the Gospel doeth make manifest Gods countenance vnto vs.*

DOe wee begin to praise our selues againe? or needs wee as some other, epistles of recommendation vnto you, or *letters* of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstood, and read of all men,

3 In that yee are [a] manifest, to bee the Epistle of Christ, [b] ministred by vs, and written, not with yncke, but with the Spirit of the [c] liuing God, [1] not in tables of stone, but in fleshly tables of the heart.

4 And such [d] trust haue we through Christ to God:

5 Not that wee are sufficient of our selues to thinke any thing, as of our selues: but our [e] sufficiencie is of God,

a *The Apostle meaneth his graces worthy, that by him and like he may come from the consideration of the person, to the matter it selfe.*

b *Which I could proue to write as it were.*

c *By the way, he setteth the vertue of God, against the yncke wherewith epistles are commonly written to shewe that it was wrought by God.*

1 *He alludeth by the way, to the comparison of the outward ministerie of the priesthood of Leui, with the ministerie of the Gospel, and the Apostleall ministerie, which he handleth afterward more fully.*

d *The boldnesse we shew, and true gloriousness may we boast of the worthinesse and fruits of our ministerie.*

e *In that we are fit and meete to make other men partakers of so great a grace.*

6 [a] Who also hath made vs able ministers of the New testament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death *written* with letters and ingrauen in stones, was [b] glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance (which *glory* is done away)

8 How shall not [g] the ministration of [h] Spirit be more glorious?

9 For if the ministerie of condemnation *was* glorious, much more doeth the ministration of [k] righteousnesse exceed in glory.

10 For euen that which was glorified, was not glorified in this poynt, *that is*, as touching the exceeding glory.

11 For if that which should bee [l] abolished, *was* glorious, much more shall that which remaineth, be glorious.

12 [i] Seeing then that we haue such trust, we vse great boldnesse of speech.

13 [♣] And *we are* not as Moses, *which* put a vaile vpon his face, that the children of Israel should not looke vnto the [m] end of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which *vaile* in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.

16 Nevertheless when their *heart* shall bee turned to the Lord, the vaile shalbe taken away.

17 Now the [n] Lord is the [♣] Spirit, and where the Spirit of the Lord [o], there [o] libertie.

18 [i] But we all behold as in a mirrour the glorie of the Lord

3 He amplifieth his ministerie and himself herein: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Law, which he vnderdeth in the person of Moses, by whom the law was giuen: against whom he setteth Christ the Author of the Gospel. Now this comparison is taken from the very substance of the ministerie. The Law is as it were a writing, of it selfe dead and without effectie: but the Gospel, or new Couenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and saning of men. The law propoundeth death, accusing all men of vnrighteousnesse: The Gospel offereth and giueth righteousnesse and life. The gouernance of the Lawe serued for a time in the promise: The Gospell remaineth to the ende of the world. The: fore what is the glorie of that inscription of the maiestie of this *f* Not of the Lawe, but of the Gospell. *g* Imprinted and ingrauen: so that by the place was very plainely perceiued, that the Apostle speaketh not of the ceremonies of the Lawe, but euen of the verie commandements. *h* This word, Of re, betokeneth a brightnesse, and a maiestie, which was seene in Moses, but spiritually in Christ. *i* Whereby God affirmeth, yea and giueth the Spirit, not as a dead thing, but a quickening Spirit, working life. *k* To wit, of Christ, which being imputed to vs as our owne, we are not onely not condemned, but also are accounted as righteous. *l* The Lawe, yea, and the verie commandements themselues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe. *i* Here he setteth wherein standeth this glorie of the preaching of the Gospell, to wit, in that that it setteth foorth plainely and euidently, that which the Lawe shewed darkely, for it sent them that heard it to be healed of Christ, which was to come, after it had wounded them. [♣] Exod. 34.34. 4 Here expoundeth he by the way the allegorie of Moses his couering, which was spoken of darkenesse and weaknesse that is men, which were rather dulled by the bright shining of the Lawe, then lightened: which couering was taken away by the comming of Christ, who lightneth the hearts, and turneth them to the Lord, that were now brought from the slauerie of this blindnesse, and set in the libertie of the light, by the vertue of Christes Spirit. *m* Into the very bottome of Moses his ministerie. *n* Christ is a true Spirit, which taketh away that couering, by working in our hearts, wherevnto also the Lawe is fitly called a Spirit, because it speaketh to dead men, vntill the Spirit quickeneth vs. [♣] Iob 4.12. *o* Going forwards in the allegorie of the couering, hee compareth the Gospell to a glasse, which although it be most bright and sparkling, yet doeth it not onely not dasell their eyes which looke in it, as the lawe doeth, but also confoundeth them with it beames, so that they also bee partakers of the glorie and shining of it, to lighten others, as Christ sayd vnto his, You are the light of the world, meaning as he himselfe was the onely light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly of the ministerie of the Gospel, as it appeareth both by that that goeth before, and that that cometh after, and that, setting them his owne example and his fellowes.

with

with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

1 He sheweth that he hath so laboured in preaching the Gospel. 4 that such are euen blinded of Satan, who doe not perceiue the brightnesse thereof: 7 that the same is carried in earthen vessels, 10 who are subiect to many miseries, 16 and therefore he exhorteth them by his owne example to be courageous, 17 and contemne this present life.

1 THerefore, [1] seeing that wee haue this ministerie, as wee haue receiued mercy, we [2] faint not:

2 But haue cast from vs the [b] cloakes of shame, and walke not in craftinesse, neither handle wee the word of God [c] deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

3 [3] If our Gospel be then hid, it is hid to them that are lost.

4 In whom the God of this world hath blinded the minds, *that b*, of the infidels, that the [c] light of the glorious Gospel of Christ, which is the [c] image of God, should not shine vnto them.

5 [f] For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for [f] Iesus sake.

6 For God [g] *that* commanded the light to shine out of darkenesse, [h] *he* which hath shined in our heartes, to giue the [h] light of the knowledge of the glory of God in the face of Iesus Christ.

7 [i] But wee haue this treasure in earthen vessels, [i] that the excellencie of that power might be of God, and not of vs.

8 Wee are afflicted on euery side, yet *are we* not in distresse: we are in doubt, but yet we despaire not.

9 *Wee are* persecuted, but not forsaken: cast downe, but we perish not.

10 [d] Euery where wee beare about in our body the [i] dying of the Lorde Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which [k] line, are alwaies deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest

1 Now he plainly witnesseth that both he and his fellowes (through the mercie of God) do their vocation and euery vprightly and fiercely, neglecting all danger.

2 Though we are broken in peeces with miseries and calamities, yet we yeelde not.

b Subtilitie, and all kinde of slights, which men haue after, as it were drawen and hanging hair, to couer their shamefull dealing withal.

c This is it that in the former Chap. he called, making merchandise of the word of God.

3 An obiection: Many haue the Gospel, and yet are no more lighter and thereby, then by the preaching of the Lawe. He answereth, The fault is in the men themselues, in whom Satan plaieth one, who ruleth in this

world. And yet notwithstanding doeth he and his fellowes set forth the most cleare light of the Gospel to be seene and beholden, seeing that Christ whome onely they preach, is he in whome onely God will be knowen, & as it were seene. d *The light of plaine & lightsome preaching, which setteth forth the glory of Christ.* e *In whom the Father setteth himselfe to be seene and beholden.* f He answereth according to his accustomed maner, all suspicion of ambition, auouching that he teacheth faithfully, but as a seruant, & witnessing that al this light which he and his fellowes giue to other, proceedeth from the Lord. g *To preach the selfe same Iesus to vs.* & Gen. 1. 3. h *Which must only with be wonne.* i *That being despised of God we should in like sort giue that light to others.* k He taketh away al stumbling blocke, by which was darkned amongst some the bright shining of the worthinesse of the Gospel, to wit, by cause that Apostles were the most miserable of all men. Paul answereth, that he & his fellowes are as it were, earthen vessels, but yet there is in them a most precious treasure. l In bringeth moreouer reasons, why the Lorde doeth so afflict his chiefest seruants, to the ende with hee, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a threefold time, but neuer perish. m An explication of the former sentence, wherein he compareth his afflictions to a dieing by death, and the vertue of the Spirit of God in Christ, to life, which ouercometh that death. n So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in. o Which but that life, is wrought by the Spirit of Christ, amongst so many and so great miseries.

in our l mortall flesh.

12 7 So then death worketh in vs, and life in you.

13 t And because wee haue the same m spirite of faith, according as it is written, ϕ I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that hee which hath raised vp the Lorde Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 9 For all things are for your sakes, n that that most plenteous grace by the thankesgiuing of many, may redound to the praise of God.

16 Therefore wee faint not, o but though our outward man perish, yet the inward man is p renewed daily.

17 For our q light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of q glorie.

18 While wee looke not on the things which are seene, but on the things which are not seene: for r things which are seene, are temporall: but the things which are not seene, are eternall.

l Subiect to that miserable condition.

7 A very running conclusion: as if he would say, Therefore to be short, we die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience.

t He declareth the former sentence, the which that he and his fellowes die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to others to beleeue, to wit, that they also shalbe ioined together with them, in Christ. m *The same faith, by the inspiration of the same Spirit.* ϕ *Psal. 116.10.* 9 *He sheweth how this confidence is preserued in them, to wit, because they respect Gods glory, & the saluation of the Churches committed vnto them* n *When it shall please God to deliuer me, and restore me to you, that ouerflowing benefite which shall be powred vpon me, shall in like sort redound to the glory of God, by the thankesgiuing of many.* 10 *He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily: & passeth not at al for al the miseries that may be suffered in this life, in comparison of that most constant and eternal glory.* o *Gathereth new strength, that the outward man is not ouercome with the miseries which come frishly and vpon the necke of another, being maintained and vpholden with the strength of the inward man.* p *Afflictions are not called light, as though they were light of themselues, but because they passe away quickly, when as in deede our whole life is of no great long continuance.* q *Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP. V.

1 He continueth in the same argument, 6 touching the certaine hope of saluation & through faith, 12 not to praise himselfe, 14 seeing hee hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

2 Tshing occasion by the former comparison, he compareth this miserable body as it is in this life, to a fraile and brickle tabernacle, against which he setteth the heauenly

FOr, 1 wee knowe that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, *that is*, an house not made with handes, *but* eternall in the heauens.

2 For therefore wee sigh, desiring to bee a clothed with our house, which is from b heauen.

3 a Because ϕ if we be clothed, we shal not be found ϕ naked.

tabernacle so terming that sure and euerlasting condition of this same body glorified in heauen, in so much saith he, that we are not onely not addicted to this tabernacle, but also do with sobs and sighes desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignitie of the ministerie, as the other was, whereof we spake in the beginning of the second Chapter. *a Not with the glory of immortalitie, which we shalbe as it were clothed with, as a garment.* b *Heauenly, not that the substance of it is heauenly, but for the glory of it.* ϕ An expolition of the former saying: We doe not without cause desire to be clad with the heauenly house, that is, with that euerlasting and immortall glorie, as with a garment: for when we depart hence, wee shall not remaine naked, hauing once cast off the couering of this body, but wee shall take our bodies againe, which shall put on as it were another garment besides: and therefore wee sigh not for the wearinesse of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. ϕ *Rom. 8. 15.*

4 For

4 For in deede we that are in this tabernacle, ſigh and are burdened, becauſe wee would not be vnclothed, but would be clothed vpon, that mortalitie might be ſwalowed vp of life.

5 And he that hath [c] created vs for this thing, is God, who alſo hath giuen vnto vs the earneſt of the Spirit.

6 ‖ Therefore we are alway [d] bold, though wee know that whiles we are at home in the body, we are abſent from the Lord.

7 (For we walke by [e] faith, and not by ſight.)

8 Neuertheleſſe, wee are [f] bolde, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore alſo we [g] couet, that both dwelling at home, and remouing from home, we may be acceptable to him.

10 ✣ ‖ For we muſt all [h] appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 ‖ Knowing therefore that [i] terrour of the Lord, we perſwade men, and we are made manifeſt vnto God, and I truſt alſo that we are made manifeſt in your conſciences.

12 [k] For we prayſe not our ſelues againe vnto you, but giue you an occaſion to reioyce of vs, that ye may haue *to anſwere* againſt them, which reioyce in the [l] face, and not in the heart.

13 ‖ For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are it* vnto you.

14 ‖ For that loue of Chriſt [m] conſtraineth vs,

15 Becauſe we thus iudge, that if [n] one be dead for all, then were all dead, and he died for all, that they which liue, ſhould not henceforth [o] liue vnto themſelues, but vnto him which died for them, and roſe againe.

16 ‖ Wherefore, henceforth know we no man after the fleſh,

c He meaneth that firſt creation, to put vs to vnderſtand, that our bodies were made to this ende, that they ſhould be clothed with heauenly immortalitie.

‖ He inferreth vpon that ſentence which went next before, that, Therefore, ſeeing that we know by the Spirit, that we are ſtrangers ſo long as we liue here, we patiently ſuffer this ſeparation (for we are not yet ſo with God, that wee beholde him but by faith, and are therefore now abſent from him) but ſo, that wee aſpire and haue a longing alwayes to him: therefore alſo we labour, that we may be acceptable to him, both while we liue here, & when we goe from hence to him.

d Here calleth them (bolde) which are alwayes refreſhed with a quiet, and ſtilled mynde to ſuffer what dangers ſo euer, making doubting but their ende ſhall be happie.

e Faith, of thoſe things which we hope for, and not hauing God preſently in our view.

f And yet we are in ſuch feare bolde, and doe ſo paſſe on our pilgrimage with a valiant and quiet mynde, that yet notwithſtanding we had rather depart hence to the Lord.

g And ſeeing it is ſo, wee ſtriue to liue ſo, that both in this our pilgrimage here we may pleaſe him, & that at length wee may be receiued home to him.

h Rom. 14. 10.

i That no man might thinke it to pertaine to all, which hee ſpake of that heauenly glory, he addeth that euery one ſhal firſt render an account of his pilgrimage, after that he is departed fro home.

k We muſt all appeare perſonally, and inquiſit ſhall be made of vs, that all may ſee, howe wee haue liued.

l Now he paſſeth ouer, and taking occaſion of the former ſentence, returneth to the ſame chap. verſe 12. confirming his owne ſyncerite and his fellowes.

m That terrible iudgement.

n He remoueth all ſuſpition of pride, by a newe reaſon, becauſe it is behoouable, not for his part but for theirs, that his Apoſtleſhip be couered from all occaſion of ſlaunder againſt the vaine oſtentation of a few others.

o In outward diſſembling, and that coloured ſhew of many wiſedome and eloquence, and not in true godlineſſe, which is ſtaied in the heart.

p The meaning is: Euen when I am mad (as ſome men thinke of me) whileſt I ſeeme to a foole to boaſt my ſelfe, I doe it for your profite, no leſſe then when I preach the Goſpel ſimply vnto you.

q He goeth forward in putting away all ſuſpition of deſire of oſtentation and boaſting: for the loue of Chriſt, ſaith he, compelleth vs hereunto, that ſeeing he died for vs all, which were dead when as we liued to our ſelues, (that is, while wee were yet giuen to theſe earthly affections) we in like ſort ſhould conſecrate our whole life which we haue receiued of him, to him (to worſhippe indeed with the holy Ghoſt, to this end & purpoſe, that we ſhould meditate vpon nothing but that which is heauenly.

r Poſſeſſe vs wholy.

s He ſtraineth here of ſmall ſtraines, wherein it commeth to paſſe that Chriſt liueth in vs.

t Looke Rom. chap. 6. & 7.

v He ſheweth what it is, not to know any thing but Chriſt, to wit, to know no man according to the fleſh, that is to ſay, to be ſo conuerſant amongſt men as not to care for theſe worldly & carnall things, as they doe which reſpect a mans ſtock, his countrey, kinne, glory, riches, and ſuch like, wherein men commonly doote and we our ſelues.

10 An amplification: This is layth he, so true that we doe not now thinke carnally of Christ himselfe, who hath now left the world, and therefore must be considered of vs spiritually.
11 An exhortation for every man which is reuiued with the Spirit of Christ, to meditate heauenly things, and not earthly.

16 yea though wee had knowen Christ after the flesh, yet nowe henceforth know we him no more.

17 [11] Therefore if any man *be* in Christ, *let him be* [12] newe creature. ✠ Olde things are passed away: beholde, all things are become newe.

18 [13] And all things *are* of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath [14] committed to vs the word of reconciliation.

20 Nowe then are wee ambassadours for Christ: as though God did beseech *you* through vs, we pray you in Christes stead, that ye be reconciled to God.

21 For he hath made him *to be* [15] sinne for vs, which [16] knewe no sinne, that we should be made the [17] righteousnesse of God in him.

o All a thing made a newe of God, for though a man be not newly created when God giueth him the Spirit of regeneration, but onely his qualities are changed, yet notwithstanding is phased the holy Ghost to speake so, to teach vs, that we must attribute all things to the glory of God: not that we are such as must boast, but because God createth in vs, both the will to will well, and the power to doe well. ✠ *Esa.43.19. ezech.11.19.* 12 He commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth reconcilement with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers to haue consideration of themselues, and not to despise so great a benefite. And when he so sayth, he plainely reprehendeth them which falsely challenged to themselues the name of pastours. *p Vsed our labour and trauaile.* *q A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.* *r Who was cleane voyde of sinne.* *s Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

CHAP. VI.

1 He exhorteth them to leade their liues as it becommeth Christians, 3 neither to bee dismayed in tribulations, 9 nor puffed vp with glory: 14 to auoyde all vnlearnednesse, 16 considering that they are the temples of the liuing God.

1 Men doe not easily merite the ministerie of the Gospel before they haue receiued grace, that they may be partakers of it, but rather that they haue receiued grace, that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that wee may take occasion when it is offered. ✠ *Esa.49.8.*

SO [1] we therefore as workers together beseech *you*, that ye receiue not the grace of God in vaine.

2 [2] For he sayth, ✠ I haue heard thee in a time [3] accepted, and in the day of saluation haue I succoured thee: behold nowe the accepted time, behold now the day of saluation.

3 [4] We giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things wee [5] approoue our selues as [6] the ministers of God, ✠ in much patience, in afflictions, in necessi-

a What I say in my free mercy and loue towards thee? kind of and appointed at which time God powred out that his mercies haue vpon vs. 3 He sheweth the Corinthians a purpose of a true minister, in his owne example and Timotheus and Syluanus, to the ende, that (as he purposed from the beginning) hee might procure authoritie to himselfe and his like. *b Doctrine and seruice in deede.* *c 1. Cor.10.1.* 4 Hee first of all reckoneth vp those things, which are neither alwayes in the ministers, nor without exception, vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.

ties,

ties, in distresses,

5 In stripes, in prisons, in [c] tumultes, in labours,

6 [f] By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindenesse, by the holy Ghost, by loue vnfained,

7 By the [d] worde of trueth, by the [e] power of God, by the [f] armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, and behold, we liue: as chastened, and *yet* not killed:

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* make many riche: as hauing nothing, and *yet* possessing all things.

11 [g] O Corinthians, our mouth is [g] open vnto you: our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Now for the same recompence, I speake as to my children, Be you also inlarged.

14 [j] Bee not vnequally yoked with the infidels: for [k] what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what [l] part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? [m] for ye are the Temple of the [n] liuing God: as God hath sayd, [o] I will = dwell among them, and walke there: and I will be their God, and they shalbe my people.

17 [p] Wherefore come out from among them, and separate your selues, saith the Lord, and touch none vncleane thing, and I will receiue you.

18 [q] And I will bee a Father vnto you, and yee shalbe my sonnes and daughters, saith the Lord almightie.

[c] In suffring so and so much, for the Gospel. [f] Secondly he reckoneth vp such vertues as are necessarie, and ought alwayes to be in them, and whereby as by good a meane all hurt and hinderance may be auoyded. [d] Preaching of the Gospel. [e] Power to worke miracles, and to bring vnder the world. [f] Vprightnesse. [g] Going about to rebuke them, he saith first that he dealeth with them sincerely and with an open and plaine heart, and therewithall complaineth that they doe not vse like libertie of speech vnto him. [g] The opening of the mouth and heart, betokeneth a most earnest affection to doe any good, which commonly ouerflowes them that are in great ioy. [h] You are in my heart, as in an house, and that so narrowe as straite houses, for I haue opened my whole heart to you, but you are inwardly straite laced to warward. [i] After the maner of the Hebrewes, for called their inner affections which rest in the heart, bowels. [j] Now he exhorteth them briefly, for that they breake fellowes with infidels in euery Idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure, not onely in minde but also in body, that they may wholly be vsed vnto the Lord. [k] Rom. 6. 14. [l] What concorde is betweene them? [m] 1 Cor. 3. 16. and 6. 19. [n] He setteth the liuing God against idols. [o] Leuit. 26. 12. [p] God dwelleth with vs, because we be his Temple. [q] Esai. 52. 11. [r] Ierem. 31. 1.

CHAP. VII.

1 Least by occasion vrging them, hee should dismay their tender minde, 2 he prouoketh that all that he said, 4 proceeded of the great good will he bare vnto them: 8 and therefore they should not be offended, that he made them sorie, 10 and brought them to repentance: not to be repented of.

SBeing then wee haue these promises, dearely beloued, let vs
cleanse our selues from all filthinesse of the [b] flesh and spirit,
and finish *our* sanctification in the feare of God.

2 [1 b] Receiue vs: we haue done wrong to no man: we haue
corrupted no man: we haue defrauded no man.

3 I speake it not to *your* [c] condemnation: for I haue sayde
before, that ye are in our hearts, to die and liue together.

4 I vse great boldnes of speach toward you: I reioyce great-
ly in you: I am filled with comfort, and am exceeding ioyous in
all our tribulation.

5 For when we were come into Macedonia, our flesh had no
rest, but we were troubled on euery side, fightings without, and
terrours within.

6 But God, that comforteth the [d] abiect, comforted vs at
the [e] comming of Titus:

7 And not by his comming onely, but also by the consolati-
on wherewith he was comforted of you, when he tolde vs your
great desire, your mourning, your feruent minde to mewarde,
so that I reioyced much more.

8 [2] For though I made you sorie with a letter, I repent not,
though I did repent: for I perceiue that the same epistle made
you sorie, though *it were* but for a season.

9 I now reioyce, not that ye were sorie, but that ye sorowed
to [f] repentance: for yee sorowed godly, so that in nothing yee
were hurt by vs.

10 For [g] godly sorow causeth repentance vnto saluation, not
to be repented of: but the worldly sorow causeth death.

11 For behold, this thing that ye haue bene godly sorie, what
great care it hath wrought in you: yea, what clearing of your
selues: yea, *what* indignation: yea, *what* feare: yea, how great de-
sire: yea, *what* a zeale: yea, *what* reuenge: in all things yee haue
shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his
cause that had done the wrong, neither for his cause that had the
iniurie, but that our care toward you in the [h] sight of God might
appeare vnto you.

13 Therefore we were comforted, because ye were comfor-
ted: but rather we reioyced much more for the ioy of Titus, be-
cause his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue
not bene ashamed: but as I haue spoken vnto you all things in
trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more aboundant toward you,
when he remembreth the obedience of you all, and how with

a Both of body and soule, that by this meanes the soule of sanctification may be perfited consisting in both the parts thereof.

1 He returneth againe from that admonition, to his owne person, opposing the testimonies both of his faithfulnes, and also of his continuall good will towards them.

b Let me haue some place amongst you, that I may teache you.

c To condemne me of vnkindnesse or treachrie.

d Whose hearts are cast downe, and are very sorie in them.

e With those things which Titus told me of you at his comming, to wit, how thankfully you receiued my letters, moreouer and besides that I am exceedingly refreshed with his presence.

2 An obiection: But thou hast handled vs roughly: The Apostle answereth that he grieued not this roughnesse without griefe. And he addeth moreouer, that he is also glad now, that hee drawe them to that sorow, although it was against his will, since it was so profitable vnto them: for there is a sorow not onely prayse worthy, but also necessary, to wit, whereby repentance groweth by certaine degrees, for the which repentance he prayseth them highly.

And this is the fifth part of this Epistle. *f In so much that that sorow did you much good towards the amending of your lewdnesse and sinnes.* *g Godly sorow is when wee are not terrified with the feare of punishment, but because we feele we haue offended God our most carefull Father: Contrary to this there is an other sorow, that onely feeleth punishment, or when a man is vexed for the losse of some worldly goods: the fruite of the first is repentance, the fruite of the second is desperation, whilest the Lord helpe speedily.* *h* Ie was not coloured nor counterfait, but such as I dare stand to before God.

feare

feare and trembling ye receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

CHAP. VIII.

1 He exhorteth them, by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to bee liberall towardes the Saints: 16 For which purpose, he sheweth that Titus, 18 and an other brother came vnto them.

WEe [1] doe you also to wit, brethren, of the [a] grace of God bestowed vpon the Churches of Macedonia,

2 Because in [b] great trial of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberality.

3 For to *their* power (I beare record) yea, and beyond their power, they were [c] willing,

4 And prayed vs with great instance that we would receiue the [d] grace, and fellowship of the ministring which is toward the Saints.

5 [2] And *this they did*, not as wee looked for: but gaue their owne selues, first to the Lord, & *after* vnto vs by the wil of God,

6 That we should exhort Titus, that as he had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, *euen so see* that ye abound in this grace also.

8 [3] This say I not by commaundement, but because of the [e] diligence of others: therefore prooue I the [f] naturalnesse of your loue.

9 [4] For ye know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that ye through his pouertie might be made rich.

10 [5] And I shew *my* mind herein: for this is expedient for you, which haue begun not to doe only, but also to [g] wil, a yere agoe.

11 Now therefore performe to doe it also, that as *there was* a readines to wil, euen so ye may performe it of that which ye haue.

12 [6] For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men should bee eased and you grieued: But vpon [h] like condition, at this time your abundance *supplieth* their lacke:

14 That also their aboundance may bee for your lacke, that there *may* be equalitie:

1 The first part of this Epistle containing diuers exhortations to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpē in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme pouertie, to the ende that they should follow them.

a The benefite that God bestowed vpon the Churches.

b For their manifolde afflictions wherewith the Lord tryed them, did not onely not quench their liberalitie, but also made it much more earnest and feruent.

c Of their owne accord they were liberall.

d Not without that, Grace, that other men would haue called a burden. And this word is to be expounded by the first verse.

2 He amplifieth the forwardnesse of the Macedonians, in this, that they also exhorted Paul to stirre vp the Corinthians to accomplish the giuing of almes, by sending againe of Titus vnto them. 3 Thirdly, he warneth them that they deceiue not their expectation which they haue conceiued of them. e At the request of the Macedonians. f Then appeareth the naturalnesse of our loue, when as in deede, and that so manly and freely, we helpe our brethren, euen for Christ his sake. 4 The fourth argument taken from the example of Christ. 5 He taketh good heede that he seeme not to wrest it out of them by constraint, for vnlesse it be voluntary, God doth not accept it. g Not onely to doe that also to doe willingly: for he setteth not a ready willing office, without any inforcement by any other meane, much lesse cause it of ambition and vaine glory. 6 Against such as vse to excuse their lacke, because they are not rich, as though it were onely proper to rich men to helpe the poore. 7 Christian liberalitie is mutuall, that proportion may bee obserued. h That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort helpe some of theirs vpon you.

15 As it is written, ✤ Hee that *gathered* much, had nothing ouer, and he that *gathered* litle, had not the leſſe.

16 [8] And thankes *be* vnto God, which hath put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, yea, he was ſo carefull that of his owne accorde he went vnto you.

18 And we haue ſent alſo with him the brother, whoſe prayſe [h] [i] in the Goſpel throughout all the Churches.

19 (And not ſo onely, but is alſo choſen of the Churches to be a fellow in our iourney, concerning this [k] grace that is miniſtred by vs vnto the glory of the ſame Lord, and *declaration* of your prompt minde)

20 Auoyding this, that no man ſhould blame vs in this [l] aboundance that is miniſtred by vs,

21 ✤ Prouiding for honeſt things, not only before the Lord, but alſo before men.

22 And we haue ſent with them our brother, whom we haue oft times prooued to bee diligent in many things, but now much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any doe inquire* of Titus, *he is* my fellow and helper to youward: or of our [m] brethren, they are meſſengers of the Churches, *and* the [n] glory of Chriſt.

24 Wherefore ſhew toward them, and before the [o] Churches the proofe of your loue, & of the reioycing that we haue of you.

✤ Exod. 16.18.

28 He commendeth Titus and his two companions for many cauſes, both that their credite might not be ſuſpected, as though he had ſent them ſtille to ſpoyle the Churches, and alſo that they might be ſo much the readier to contribute.

h In the preaching of the Goſpell.

k Thoſe almes which are beſtowed for the reliefe of the Church of Hieruſalem.

l In the ſimplicitie & liberalitie of the Churches, which is committed to our truſt.

✤ Rom. 12.17.

m Titus his two companions.

n By whom the glorie of Chriſt is ſet forth.

o All Churches ſhall bee witneſſes of the your godly dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whom they haue choſen by all their conſents, and ſent them vnto you.

CHAP. IX.

1 Why, albeit he thinke well of their ready willes, 3 yet earneſtly exhorteth them, 4 he ſeeketh a reaſon: 6 He compareth almes to ſeede ſowne, 10 which God doeth repaye with great gaines.

FOr [1] as touching the miniſtring to the Saints, it is ſuperfluous for me to write vnto you.

2 For I know your readineſſe of minde, whereof I boaſt my ſelfe of you vnto them of Macedonia, *and ſay*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I ſent the brethren, leſt our reioycing ouer you ſhould be in vaine in this behalfe, that yee (as I haue ſayde) bee ready:

4 Leſt if they of Macedonia come with mee, and finde you vnprepared, we (that we may not ſay, you) ſhould be aſhamed in this my [a] confident boaſting.

5 Wherefore, I thought it neceſſary to exhort the brethren to come before vnto you, and to finiſh your benevolence appointed afore, that it might be ready, *and come* as of benevolence, and not as of [b] niggardlineſſe.

1 He wiſely meeteth with the ſuſpition which the Corinthians might conceiue, as though the Apoſtle in vrging them ſo earneſtly ſhould doubte of their good will. Therefore he witneſſeth that he doeth it not to vpraiſe them, that they ought to helpe the Saints, ſeeing that he had become ſuretie for them to the Macedonians, but onely to ſtirre them vp which were ruling of themſelues, to the ende that all things might bee in a better readineſſe, and alſo be more plentifull.

a The words which he vſeth, ſignifieth ſuch a ſtoutneſſe and ſtedfaſtneſſe of minde, as cannot eaſily be moued with any terrour or feare. *b As from vnwilling men.*

6 [b] This

6 [z] This yet *remember*, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man [c] wisheth in his heart, *so let him giue*, not [d] grudgingly, or of [e] necessitie: for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye alwayes hauing all sufficiencie in all things, may abound in [g] euery good worke,

9 (As it is written. He hath sparsed abroad and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiplie your seede, and increase the [i] fruites of your beneuolence,)

11 That on all partes yee may be made rich vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

12 [k] For the ministration of this seruice not onely supplieth the necessities of the Saints, but also aboundantly causeth many to giue thanks to God,

13 (Which by the [l] experiment of this ministration prayse God for your [l] voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the aboundant grace of God in you.

15 [m] Thanks therfore *be* vnto God for his vnspeakeable gift.

z Alms must be giuen neither sparingly, nor with a lothfull minde, or hardly: But a liberall hand free almes is compared to a sowing which hath a most plentifull harueste of most aboundant blessing following it.

c *Determineth and appointeth freely with himselfe.*

d *Exod. 25. 2.*

e *With a sparing and niggardly heart.*

f *Against his will, as but to be euill requested of.*

g *Ecclus. 35. 10.*

h *All God his benefites liberalitie.*

i *To helpe others by all meanes possible, to doing them good in their necessities.*

k *Psal. 112. 9.*

l *In confessing: Now Dauid speaketh of a man that feareth God, and beares his neighbour, who shall neuer want (saith he) to giue to others.* i *There is none so good an inherytaunce to the godly, as beautifie hys is.* k *An other excellent and double fruit of liberalitie rowards the Saints, is this: that it giueth occasion to prayse God, & that our faith also is thereby made manifest.* l *By the proofe of your liberalitie in this helping and succouring of them.* l *In shewing what you confesse, that you acknowledge that only Gospel, which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Hierusalem.* m *Least by this great commendation and praise the Corinthians should be puffed vp, he shutteth vp this exhortation, with this exclamation.*

CHAP. X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked, 7 and that, when he is present, his deedes haue no lesse power, 11 then his wordes haue force, when he is absent.

NOwe [1] I Paul my selfe beseech you by the meekenes, and [a] gentlenes of Christ, which when I am present among you am base, but am bolde toward you being absent:

2 And *this* I require you, that I neede not to be bold when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked

1 Hee returneth to the defence of his Apostleship, but so that he vseth his authoritie therein: for hee vpbraideth them earnestly and granely, vsing also terrible threatnings to shewe themselues such as are apt to be instructed. And hee rebelleth carnine proude men which made no better account of him, then of a bragging Thraso, in that hee vsed to be sharpe against them when he was absent, because they saw no great matestie in him after the manner of them, and besides had proued his braue, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, euen after the example of Christ: but if they continue still to despise his gentlenesse, he protesteth vnto them that hee will shewe in deede how sore they are deceiued, which make that account of the office of an Apostle, that they doe of worldly offices, that is, according to the outward appearance. a *That nature which is enclined to mercy, rather then to rigour of iustice.*

b according

b Although I had no other aid & helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is his weake condition and state, against his spirituall and Apostolique dignitie.

c Are not such as men yet these authorities without ours in other, and do great ills.

d Stand upon that infinite power of God.

e Dee yee iudge of things according to the outward shew? f Not being able of it by me. g He watcheth out some one that was the frontmost of the speech. h Being constrained to refel the foolish brags of certaine ambitious men, he witnesseth, that they are able to bring nothing, but that they falsely perswade themselues of themselues: and as for himselfe, although hee brag of excellent things, yet hee will not passe the bounds which God hath appointed him out, according whereunto hee came even vnto them in preaching the Gospel of Christ, and trusteth that hee shall goe further, when they haue so profited that hee shall not needs to tary any longer amongst them to instruct them. And hereunto is added an amplification, in that that he neuer succeeded other men in their labours. i This is spoken after a taunting sort. k Vpon a vaine perswasion that they haue of their selues, they take vpon them they care not what. l They contrarie all other, and approue all their doings onely by themselues. m Although God had inuited the whole world among the Apostles, to be instructed. n In countries which other men haue prepared and inclosed with the preaching of the Gospel.

b according to the flesh.

3 a Neuertheleſſe, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warrefarre are not c carnall, but mightie through d God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, e and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 f Looke ye on things after the g appearance? If any man trust in himselfe that hee is Christes, let him consider this againe of h himselfe, that as he *is* Christes, euen so *are* we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *This I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, *saith* i hee, are sore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in worde by letters, when we are absent, such *will we be* also in deede, when we are present.

12 k For we l dare not make our selues of the number, or to compare our selues to them, which prayse themselues: but they vnderstand not that they measure themselues with *i* themselues, and l compare themselues with themselues.

13 But we wil not reioyce of things, which are not within *our* m measure, ✣ but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euē vnto you.

14 For wee stretch not our selues beyond *our* measure, as though we had not attained vnto you: for euen to you also haue we come *in preaching* the Gospel of Christ,

15 Not boasting of things which are n without *our* measure: *that is*, of other mens labours: and wee hope, when your faith shal increase, to be magnified by you according to our line aboundantly,

16 And to preach the Gospel in those *regions* which *are* beyond you: not to reioyce in n another mans line, *that is*, in the

things

things that are prepared already.

17 ✤ [a] But let him that reioyceth, reioyce in the Lord.

18 For he that prayseth himselfe, is not alowed, but he whom the Lord prayseth.

✤ Iere.9.24. 1.Cor.1.31.

7 He somewhat mitigateth that which he spake of himselfe.

and therewith also prepareth the Corinthians to heare other things, witnessing that he seeketh nothing els but to approue himselfe to God, whose glory he only seeketh.

CHAP. XI.

2 He testifieth, that for the great loues sake he beareth to the Corinthians, he is compelled 5 to vtter his own praises: 9 And that he bestowed his labour on them without any reward. 13 That the false apostles should not surpasse him in any thing. 22 whom he farre excelleth in those things which are prayse worthie in deede.

WOuld[1] to God, yee could suffer a litle my foolishnesse, and in deede, ye suffer me.

1 He granteth that after a sort he playeth the foole in this vaunting of things, but he addeth that he doeth it against his will for their profit, because he seeth them deceiued by certaine vaine and crafty men, through the craft and subtiltie of Satan.

2 For I am ielous ouer you, with [a] godly iealousie: for I haue prepared for you one husband, to [b] present you *as* a pure virgine to Christ.

a He speaketh as a louer, but yet as one that seeketh them not for himselfe, but for God.

b To marie you together.

3 But I feare least as the ✤ serpent beguiled Eue through his subtiltie, so your mindes should be [c] corrupt from the simplicitie that is in [d] Christ.

✤ Gen.3.4.

c This place is to be marked against them, which loue that plaine and pure simplicitie of the Gospell, in comparison of the colours and painting of mans eloquence.

d Which is meete for them that are in Christ.

4 [2] For if hee that commeth, preacheth [e] another Iesus whom we haue not preached: or if yee receiue another spirite whom ye haue not receiued: either another Gospel, which yee haue not receiued, ye might well haue suffered *him*.

2 He sheweth that they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

e A more perfect doctrine of Iesus Christ.

5 Verily I suppose that I was not inferior to the very chiefe Apostles.

3 He refuteth the slanders of their Teachers. I grant, saith he, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospell from me, whereof you haue had good proofe, and that euery manner of way. f Paul lacked not that kind of eloquence which is meete for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speech which too many now a dayes haue after and follow.

6 [3] And though *I be* [f] rude in speaking, yet *I am* not *so* in knowledge, but among you we haue bene made manifest to the vttermost, in all things.

4 An other slander, to wit, that he was a taxhall, and liued by the labour of his owne handes. But therein, saith the Apostle, what can you lay against me, but that I was content to take my paines for your sakes, and when I lacked, to trauaile for my liuing with mine owne hands in part, and partly also when necessitie constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you. although I preached the Gospel vnto you. 1 Thes.2.12.

7 [4] Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

5 An amplification: so farre is he from being ashamed of this Acte, that he hath also reioyced with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely laid, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Teachers may neuer finde the occasion which they haue already sought for, and he in the meane season, may set some thing before them to follow, that at length they may truely say, that they are like to Paul.

8 I robbed other Churches, and tooke wages *of them* to do you seruice.

9 And when I was present with you, and had neede, [5] I was not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia, supplied, and in all things I kept [6] and will keepe my selfe, that

6 He sheweth that he will not change his purpose.

I should not be grieuous to you.

10 The [a] trueth of Christ is in me, that this reioycing shall not be [b] shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they [i] reioyce.

13 [c] For such false apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of [k] light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though *they were* the ministers of righteousnesse, whose ende shall be according to their workes.

16 [d] I say againe, Let no man thinke that I am foolish, or els take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as *it were* foolishly, in this my great boasting.

18 Seeing that many reioyce after [l] flesh, I will reioyce also,

19 For ye suffer fooles gladly, because that ye are wise.

20 [e] For ye suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take *your goods*, if a man exalt him selfe, if a man smite you on the face.

21 I speake as concerning the [m] reproch: as though that we had bene [n] weake: but wherein any man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, [o] so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ (I speake as a foole) I am [p] more: in labours more aboundant: in stripes aboue measure: in prison more plenteously: in [q] death oft.

24 Of the Iewes [r] fiue times receiued I fourtie *stripes* saue one.

25 I was [s] thrise [t] beaten with roddes: I was [v] once stoned: I suffered thrise [x] shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying *I was* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the

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2 This is a forme of the speache, as if he said, Let me not be thought to haue any trueth in me.

b Shall be alwayes open to me.

i Paule alwayes sought all occasions they could, to be equall to him. And therefore seeing they had rather cast vp the Corinthians, then preach to them for nothing, they sought occasion to preach for nothing, to the end he might take some thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of gods and knowledge, and set it forth with such a glosing kind of eloquence, that some of them euen deceiued Paul, but he forsweth that all this is nothing but colours and painting.

c Now at length he pincheth out their followers in their colours, forewarning, that it will come to passe, that they will at length betray them selues, what coloure soeuer they make of zeale that they haue to Gods glory.

d By boyle is meant the heauenly glory, whereof the Angels are partakers.

e He goeth forward boldely and vseth a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if too a time he couersed as a foole before them being wise, with their soly fellowes touching those externall things, to wit, touching his stocke, his masters, and valiant acts. 8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not mocke in the meane season, that those false apostles abused their simplicitie for aduantage. i As if he said, I vse all of that reproch which they doe vse you (I speake it) which surely is no reuile, as if they did beare you. m Paul is called weake, in that he seemed to the Corinthians a vile and abiect man, & beg gerly as first it was not, but did increase in vertue, wherein notwithstanding, therein God mightie power was made manifest. n Phil. 3. 3. o Paul being borne of the tribe of Beniamin, desireth his nationall speech, not for his owne sake, but because he saw his desire to come into beyond. p In danger of present death. q For whereto he refers, Deut. 25. 3. and moreouer this place sheweth vs, that Paul suffered many things which Luke passeth ouer. r Of the Romane Magistrates. s Acts 16. 23. t Acts 14. 19. v Acts 27. 14.

sea,

sea, in perils among false brethren,

27 In wearinesse and r painefulnesse, in watching often, in hunger and thirst, in fastings often, in cold and in nakednesse.

28 s Beside the things which are outward, I am combred daily, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 t If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In ✠ Damascus the gouernour of the people vnder King Aretas, laid watch in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

r Paine-taking: *b a trouble-some & tiresome thing to vs, when a man is wearie and would rest, but the needs must is fain to serue his turne.*

s He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended, as it was plainely seene by experience.

t He meaneth that against the aduersaries, which they obiected against him: as if he should say: They allege my infirmities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I doubt not of nothing. ✠ *Acts 9.24.*

CHAP. XII.

1 He doth vnwillingly make rehearsall 3 of the heauenly visions, 4 that were reuealed vnto him: 6 for which though he might in deede glory, yet he will not, 10 being proude of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vaine glorious persons, who drawe them from Christ.

IT a is not expedient for mee no doubt to reioyce: for I will come to visions and reuelations of the Lord.

a He goeth forward in his purpose, and because those braggers boasted of reuelations, he rehearseth vp those things which left him vp aboue the common capacitie of men: but he vseth a preface, and excuseth himselfe admirably.

2 I knowe a man b in Christ aboue fourteene yeeres agone, (whether *he were* in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was take vp into c the third heauē.

b I speake this in Christ, that is, he is spoken without vaine glory: for I speake nothing but Christ Iesus saith.

3 And I knowe such a man, (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into d Paradise, and heard words which e cannot be spokē, which are not f possible for mā to vtter.

c Into the highest heauen: for we must beware to be carry whers. d So the Greekes name that which we call a parke, that is to say, a place where trees are planted, and wilde beasts kept. By which name it is that in scripture the old Testament out of Hebrew into Greek, called the garden Eden, wherein Adam was put the night after he was made, as a most delicate and pleasant place. And hereupon grew it, that the blessed state of the glory of God is called by that name. e What is no man is able to vtter. f Which the Schoolemen vse not by any meanes able to expresse, because it is God himselfe. Thus doth Clemens Alexandrinus expound this place, Strom. 5. 2 To renounce all selfe-loue of ambition, he witnesseth that he braggeth not of those things as of his owne, but as out of himselfe: and yet notwithstanding saieth nothing, lest by this occasion other men should attribute more vnto him then in deede he is: and therefore he had rather glory in his infirmities. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kinde of temptations: to wit, lest they should bee too much puffed vp, and also that they may bee made perfite by that continuall exercise.

5 Of such a man will I reioyce: of *my* selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the truth: but I refraine, lest any man should thinke of me aboue that hee seeth in me, or that he heareth of me.

7 g And lest I should be exalted out of measure through the

abundance of reuelations, there was giuen vnto me f a pricke in the flesh, the messenger of g Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I besought the Lord h thrise, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weakenesse. i Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may k dwell in me.

10 Therefore I take l pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled mee: m for I ought to haue bene commended of you: for in nothing was I inferior vnto the very chief Apostles, though I be nothing.

12 The n signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great works.

13 For what is it, wherein yee were inferiours vnto other Churches, o except that I haue not bene p slouthfull to your hinderance? forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not bee slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 q But bee it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19 r Againe, thinke yee that wee excuse our selues vnto you? we speake before God in s Christ. But we doe all things, dearely beloued, for your edifying.

20 t For I feare lest when I come, I shall not finde you such as I would: and that I shall be found vnto you such as ye would not, and lest there be strife, enuying, wrath, contentions, backebitings, whisperings, swellings and discord.

21 I feare, lest when I come againe, my God abase mee a-

f He vnderstandeth euery persecution, which fretteth the flesh as it were a pricke, so far forth as it constrained Paul himselfe being regenerate, to crie out, I doe not that good that I would, &c. And he calleth it a pricke, by a borrowed speech of speech taken of thornes, or stinges, which are very dangerous and hurtfull for the feete, of a man walking through woods that are full of them.

g Which fiercely assaulteth vs.

h Oft.

i He concludeth that he will onely set his miseries against the vaine braggs of the false apostles, and therewith also excuseth himselfe, for that by their importunitie, he was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subuerted, his doctrine must needes fall.

k That I might finde the vertue of Christ more and more: For the weaker that our nature is, the more doth Christes vertue appeare in vs.

l I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

m Against he vnderstandeth the Corinthians wit-

nesses of their things whereby God had sealed his Apostleship amongst them, and against he declareth by certaine argumentes, how farre he is from all countersetting, and also how he is affectioned towardes them. n The argumentes whereby it may well appeare, that I am in deede an Apostle of Iesus Christ, & (Chap. 11. 9.

o That I was not slouthfull in getting my liuing with mine owne hand, that I might not be burdensome to you.

p He putteth away another most grieuous slaunder, to wit, that he did subtilly shift off others, vnder his gaine and profite of them.

q He concludeth, that he writeth not these things vnto them, as though he needed to defend himselfe, for he is guiltie of nothing: but because it is behouable for them to doubt nothing of his fidelitie who instructed them.

r As it becommeth him to speake truely and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.

s Hauing confirmed his authoritie vnto them, he rebuketh them sharpely, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vnlesse they repent, seeing that this is the third time that he hath warned them.

mong

among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the sharper vengeance towards them, 5 who haue a perfect triall of the power of Christ in his Apostleship: 10 At length he prayeth for their repentance, 11 and wisheth them prosperitie.

1 THis is the third time that I come vnto you. ✠ In the mouth of two or three witnesses shall euery word stand.

✠ *Deut. 19. 15. matth. 18. 16. iohn 8. 17. hebr. 10. 28.*

2 I tolde you before, and tell you before: as though I had bene present the second time, so write I nowe being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which toward you is not weake, but is a mightie in you.

a A most sharpe reprehension, for that, while they despise the Apostles Admonitions, they tempt Christes owne patience: and also while they contemne him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.

4 For though he was crucified concerning b the infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him, but we shall liue with him, through the power of God toward you.

b As touching that kinde of life which he tooke vpon him when he abased himself. 1. Cor. 15. 28.

5 ✠ c Proue your selues whether ye are in the faith: examine your selues: knowe yee not your owne selues, howe that Iesus Christ is in you, except ye be reprobates?

c Hee commeth to that which is proper of the office of God appointed in his ministerie, and he goeth by the mutuall relation betweene the peoples faith, and the ministers preaching, that they must either reuerence his Apostleship, vpon

6 But I trust that yee shall knowe that wee are not reprobates.

7 Nowe I pray vnto God that yee doe none euill, not that we should seeme approoued, but that ye should doe that which is honest: though we be as d reprobates.

d Not that we are so indeed.

8 For wee can not *doe* any thing against the trueth, but for the trueth.

9 For wee are glad when wee are weake, and that yee are strong: this also we wish for, *euen* your e perfection.

e Or, amendment.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen mee, to edification, and not to destruction.

11 ✠ Finally brethren, fare ye well: be perfect: bee of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 ✠ Greete one another with an f holy kisse. All the Saints salute you.

f Or, kisse of charitie.

whose doctrine their faith is grounded, or they must condemne themselues of infidelitie, and must confesse themselues not to be of Christes body. 3 He witnesseth that sharpenesse, vsed by him, shewe themselues towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that he vseth not for his owne lucre and aduantage, so that he may liue to their saluation, which is the onely marke he shooteth at. c *In mens iudgement.* d *That although men be in good order amongst you, and the members of the Church ordered with their place, which haue their fashion and not of place.* 9 A briefe exhortation, but yet such as one is compe hendeth all the parts of a Christian mans life. 12 He salueth them familiarly, and in conclusion wisheth well vnto them. ✠ 1. Cor. 16. 20.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost bee with you all, Amen.

¶ The second *Epistle* to the Corinthians written from Philippi, a citie in Macedonia, *and sent* by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAVL to the Galatians.

CHAP. I.

1 *Straight after the salutation, 6 He reprehendeth the Galatians for revolting 9 from his Gospel, 15 which hee received from God, 17 before he had communicated with any of the Apostles.*

1 A salutation comprehending in fewe wordes, the summe of the Apostles doctrine, and also his office, straight way from the beginning, shewing the greatest matter for the authoritie of an Apostle, which he had to maintaine against the false apostles.

a He sheweth who is the author of the ministerie generally: for herein the whole ministerie agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.

b He toucheth the instrumental cause: for that is a peculiar prerogatiue to the Apostles, to be called immediately from Christ. ✠ Titus 1.3.

PAVL 1 an Apostle (not 2 of men, neither by b man, ✠ but by c Iesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 Which gaue himselfe for our sinnes, that he might deliuer vs ✠ from this present euill 4 world according to the will of God euen our Father,

5 To whome *be* glory for euer, Amen.

6 3 I marueile that ye are so soone e remoued away vnto another Gospel, from him that had called you in f grace of Christ,

7 4 Which is not another *Gospel*, saue that there bee some which trouble you, and intend to g peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be h accursed.

9 As wee sayde before, so say I nowe againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.

c Christ no doubt is man, but he is God also, and head of the Church, and in the 20. ch. he is he compted out of the number of men. 2 The summe of the true Gospel is this, that Christ by his only offring saueth vs being chosen out from the world, by the free decree of God the Father. ✠ Luk.2.14. 4 Out of that most corrupt state which is without Christ. 3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, & wholy agreeing with them, whose names the false apostles did abuse. And he begineth with chiding, reproouing them of lightnesse, for that they gaue eare so easily vnto them which peruerted them and drew them away to a new Gospel. e He vseth the passiue voyce, to cast the fault vpon the false apostles, and he vseth the time that now is, to giue them to vnderstand, that it was not already done, but in doing. f He worketh them in time to remember that there are not many Gospels, & therefore whatsoeuer these false apostles pretend which had the law, Moses, and the Fathers, in their mouthes, yet they are in deede so many corruptions of the true Gospel, as much that he himselfe, yea, and the very Angels themselues (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel that he deliuered to them before. g For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by our deserts. h Leuit. Rom. 9.3.

10 ? For now preach I [b] mans *doctrine*, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 ¶ [c] Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [d] reuelation of Iesus Christ.

13 ? For ye haue heard of my conuersation in time past, in the Iewish religion, howe that I [e] persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [f] traditions of my fathers.

15 But when it pleased God (which had [g] separated me from my mothers wombe, and called *me* by his grace)

16 To reueile his Sonne [m] in me, that I shoulde preach him vnto among the Gentiles, immediatly [n] I communicated not with [o] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Nowe the things which I write vnto you, beholde, *I witnesse* [p] before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely *some say*. He which persecuted vs in time past, nowe preacheth the [q] faith which before hee destroyed.

23 And they glorified God for me.

[b] A confirmation taken both from the nature of the doctrine it self, and also from that maner which he vsed in teaching: for neither saith he, did I teach those things which pleased men, as their men do which put part of saluation in externall things, it were of [r] Law, neither went I about to procure any mans fauour. And therefore [s] matter it self sheweth that that doctrine which I deliuered vnto you, is heauenly.

[d] He taught the holy apostles, who had nothing but men to their maisters. & he shewes he would diuerge nothing from the Apostles, preaching God and not men.

[e] 1. Cor. 15. 9.

[f] A second argument to proue that his doctrine is heauenly, because he had it from heauen from Iesus Christ himselfe, without any mans helpe, wherein he excelleth them whom Christ taught here on earth after [t] maner of men.

[g] This place is to be vnderstood of an extraordinary ordination, for otherwise the same

alone reuealed his Gospel by his Spirit, although by the ministerie of men, which Paul doubteth not here. ? *He proueth that he was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians themselues knew well ynough for saith he, it is well knowen, in what schoole I was brought vp, euen from a child, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill and say that I was a scholler of the Pharisies in name only & not in deede, no man is ignorant, how that I exceeded in Phariseisme, & was farre more zealous of the traditions of the Pharisies, then the most of my equals. & Act. 9. 1. & 22. 3. & 26. 9. & He calleth them the traditions of his Fathers, because he was verie much a Pharisie touching them, also had a Pharisie to his father.* ¶ *He speaketh of Gods euerlasting good purpose, whereby he appointed him to be an Apostle, also of his mercifull vocation, whereby he apprehended him to be an Apostle, when of his meere free grace, the euerlasting counsell of God he appointing from his mothers wombe, & his calling here in the world at all, not for any worthines in him, and that in a time of peace when the Gospel was published, that this grace commeth from God.* ? *Ephes. 1. 8. & Because it might be obiected, that in deede he was called of Christ to the way, but afterward was instructed of the Apostles & others, I hold as sure (as I said before) that he was not taught of the Apostles, but of Christ himselfe, & that he neuer receiued Gospel of the true Apostles did, and although he were not of their number, which are to be reckoned without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus & in Arabia, and was not seen that time in Hierusalem but only fifteene dayes, where he saw only Peter & Iames, and afterwards he began to preach in Syria and Cilicia, with the consent & approbation of the Churches of the Iewes, which knewe him onely by name, so farre off was it, that he was there instructed of men.*

[m] *With my mouth in the world.* [n] *Then is a kinde of rude.* [o] *The deceiuer of flesh.*

CHAP. II.

1 *That the Apostles did nothing disagree from his Gospel,* 3 *who declareth by the example of Titus being uncircumcised,* 11 *and also by his admonishing the same against Peters dissimulation:* 17 *And so he passeth to the handling of our free iustification by Christ, &c.*

THen [1] foureteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I shoulde runne, or had runne [a] in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we gaue not place by [c] subiection for an houre, that the [d] trueth of the Gospel might continue with [e] you.

6 But by them which seemed to be great, *I was not taught* (whatsoeuer they were in time passed, I am nothing the better: [f] God accepteth no mans person) for they that are the chiefe, did adde nothing to me *aboue that I had.*

7 But contrariwise, when they saw that the Gospel ouer the [f] vncircumcision was committed vnto me, as *the Gospel* ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleshippe ouer the circumcision, was also mightie by mee towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn, knewe of the grace that was giuen vnto mee, which are [g] counted to bee pillars, they gaue to mee and to Barnabas the right [h] handes of fellowship, that *we shoulde preach* vnto the Gentiles, and they vnto the Circumcision,

10 *Warning* onely that wee should [i] remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstoode him to his [i] face: for he was to be condemned.

12 [2] For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrewe and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hypocrites likewise with

1 Now he sheweth how he agreeth with the Apostles, with whome he graunteth that he conferred touching his Gospell which he taught among the Gentiles, foureteene yeeres after his conuersion, & they alowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselues therein, which traiterously laide waite against him, but in vaine: neither did they adde the least iote that might be to the doctrine which he had preached, but contrariwise they gaue to him and Barnabas the right hands of fellowship, and acknowledged them to be Apostles appointed of the Lord to the Gentiles.

a *Vainely: for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him that he was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedy this fore.*

b *Which by deceit, and rumors false beliefe crept in among the faithfull,* c *By submitting our selues to them, and leauing our owne libertie.* d *The true and sincere doctrine of the Gospel, which remained fast from being corrupt with any of these newe false doctrines.* e *Vnder the Galatians name, he vnderstandeth all nations.* f *Dan. 10.17.9.ver.19.7.20.34.19.all.20.34.rom.3.21.ephe.2.9.col.3.25.1.9.11.2.17.* g *Among the Gentiles, as Peter had to preach it among the Iewes.* h *When these onely which were counted for pillers of the Church, and which seemed to excell, did ioyne with vs, they gaue vs their hand in token that we agreed wholy in the doctrine of the Gospel.* i *Before all men.* 2 *An other most vehement proofe of his Apostleship, and also of that doctrine which he had deliuered concerning free iustification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a fewe Iewes taken which came from Hierusalem, he played the Iew, and offended the Gentiles which had beleeued.*

him,

him, in so much that Barnabas was [z] led away with them by their hypocrisie.

14 But when I sawe, that they went not the [l] right way to the [m] truth of the Gospel, I sayde vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [n] constrainest thou the Gentiles to doe like the Iewes?

15 *We which are* Iewes [o] by nature, and not [p] sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith [q] of Iesus Christ, euen we, *I say*, haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe [r] no flesh shall be iustified.

17 ❧ If then while [s] wee seeke to bee made righteous by Christ, wee our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Lawe am dead to the [t] Lawe, that I might liue vnto God.

20 I am crucified with Christ, but I liue, *yet* not [u] I any more, but Christ liueth in me: and in that that I nowe liue in the [x] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 [y] I doe not abrogate the grace of God: for if righteousnes *be* by the Lawe, then Christ died without a [z] cause.

[z] By example rather then by instrument.
[l] Words for words, with a right steppe, which he setteth against halting and dissembling which is hereunto.
[m] He calleth the truth of the Gospell, both the doctrine it selfe, and also the vse of the doctrine, which we call the practise.
[n] He speaketh they were constrained, which played the Iewes by Peters example.
[o] The second part of this Epistle, the first whereof is this: wee are iustified by faith in Christ Iesus without the workes of the Lawe. Which thing he prepareth doth in such sort, that first of all he meeteth with an obiection, for I alle saith he am a Iew, that no man may be against me, that I am an enemy to the Lawe and abhorre the
[p] So the Iewes called the Gentiles, because they were strangers from Gods couenant.
[q] In Iesus Christ.
[r] No man, and in this word (flesh) there is a great vehemencie, whereby is vnderstood the nature of man is vtterly corrupt. ❧ Rom. 3. 20.
[s] Before he goeth any further, hee meeteth with their obiection, which abhorred this doctrine of free iustification by faith, because by they, men are by this meanes withdrawen from the studie of good workes. And in this sort is the obiection: If sinners should be iustified through Christ by faith without the Lawe, Christ should approoue sinne, and should as it were exhort them thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so, saith he, doe men flee vnto Christ through the terrour and feare of the Law, that being quit from the curse of the Law and iustified, they may be loued by him, that together therewithall hee beginneth in them by little and little, that strength and power of his which destroyeth sinne: to the end, that this old man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe for that hee destroyeth the worke of God in himselfe. [t] He goeth from iustification to sanctification, which is another benefite we receiue by Christ, if we lay hold on him by faith. [u] The Lawe that terrifieth the conscience, bringeth vs to Christ, and he easily conueth vs to die to the Lawe in deede, because that by making vs righteous, he taketh away from vs the terrour of conscience, and by sanctifying vs, causeth through the mortifying of sinne in vs, that it can not take such occasion to sinne by the rebellion which the Lawe maketh, as it did before, Romans 7. 10, 11. [x] The same that I was before. [y] In this mortall body. [z] The second argument taken of an absurditie: If men may be iustified by the Lawe, then was it not necessarie for Christ to die. [z] For there was no cause why he should die so.

CHAP. III.

1 *He rebuketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most liuely set out vnto them.* 6 *He bringeth in Abrahams example,* 10 *declaring the effect,* 21 *and cause of the giuing of the Law.*

1 The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heauen after they had heard and beleeued the Gospel by Paules ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, whereinto they might behold the truth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ crucified, in whose only death they ought to haue their trust, how marueilous is it that they could be so bewitched by the false apostles.

a Christ was lyuely set forth so notably and so plainly, that you had his liuely image as it were represented before your eyes, as if he had been crucified before you.

b These gifts shall appeare euident vnto you.

1 O Foolish Galatians, who hath bewitched you, that you should not obey the trueth, to whom Iesus Christ before was described in your a sight, and among you crucified?

2 This onely would I learne of you, Receiued ye the b Spirit by the workes of the Lawe, or by the hearing of c faith preached?

3 1 Are ye so foolish, that after ye haue begun in the Spirite, ye would now be made perfect by the d flesh?

4 2 Haue yee suffered so many things in vaine? if so be it bee euen in vaine.

5 3 He therefore that ministreth to you the Spirite, and worketh miracles among you, doeth he it through the workes of the Lawe or by the hearing of faith preached?

6 4 Yea rather as a Abraham beleeued God, and it was ✠ imputed to him for righteousnes.

7 5 Knowe yee therefore, that they which are of faith, the same are the children of Abraham.

8 6 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, ✠ b In thee shall all the Gentiles be c blessed.

9 7 So then they which be of faith, are blessed 8 with faithfull Abraham.

10 9 For as many as are of the workes of the Lawe, are vnder the curse: 10 for it is written, a Cursed is euery man that continueth not in all things, which are written in the booke of the Law to doe them.

11 11 And that no man is iustified by the Law in the sight of God, it is euident: 12 for the iust shall liue by faith.

1 The fourth argument mixed with the former, and it is double. If the Lawe be to be ioyned with faith, then were not to go forward, but backward, seeing that those spirituall gifts which were bestowed vpon you, are more excellent then any that could proceed from your selues. And moreouer, it should follow, that the Law is better then Christ, because it shall perfect and bring to end that, which Christ began earely. 2 By this (as it were) he meeteth with certeine vaine obiections of the Law, against which he setteth the spirit, that is, the spirituall working of the Gospell. 3 An exhortation by manner of vpbraiding, that they doe not in vaine suffer so many troubles. 4 He repeateth the third argument which was taken of the effects, because hee had inserted certeine other arguments by the way. 5 The fift argument which is of great force, and hath three pounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnes according to the promise apprehended by faith, as Moses doeth most plainly witnes. a Looke Rom. 4. ✠ Gen. 15. 6. psal. 32. 1. rom. 4. 3. 2 The second, that the sonnes of Abraham must be esteemed and accompted of by faith. 3 The third, that all people that beleeue, are without exception or respect included in the promise of the blessing. b Gen. 12. 3. 18. 18. 22. 18. 26. 4. 28. 14. c A proofe of the first and second ground, out of the words of Moses. 4 Blessing in the plaine, signifieth the free promise by faith. 5 The conclusion of the fift argument. Therefore as Abraham is blessed by faith, so are all his children, that is to say, all the Gentiles that beleeue, blessed, that is to say freely iustified. 6 With faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posterity is blessed. 10 The sixth argument the conclusion whereof is also in the former verse, but vpon contraries thus. They are accursed which are of the workes of the Law, that is to say, which value their righteousnesse by the performance of the Lawe. Therefore they are blessed which are of faith that is they which haue righteousnes by faith. 11 A proofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law. a Deut. 27. 26. 12 The second proposition with the conclusion: for no man fulfilleth the Lawe. Therefore no man is iustified by the Law, or els. All are accursed which seek righteousnes by the workes of the Law. And there is annexed also this manner of proofe of the second proposition, to wit, Righteousnes & life are attributed to faith, Therefore no man fulfilleth the Law. a Hab. 2. 4. rom. 1. 17. Ezech. 18. 9.

13 13 And

12 g And the Law is not of faith: but h the man that shall
doe those things, shall liue in them.

13 i Christ hath redeemed vs from the curse of the Law,
made a curse for vs, (k for it is written, l Cursed is every one
that hangeth on tree)

14 m That the blessing of Abraham might come on the
Gentiles through Christ Iesus; that wee might receiue the pro-
mise of the Spirit through faith.

15 n Brethren, I speake as i men doe: o though it be but a
mans couenant, when it is h confirmed, yet no man doth abro-
gate it, or adde thereto any thing thereto.

16 p Now to Abraham and his seede were the promises made.
He saith not, And to the seedes, as speaking of many: but, And
to thy seede, as of one, q which is i Christ.

17 r 19 And this I say, that the couenant that was confirmed
afore of God s in respect of Christ, the t Law which was foure
hundreth and thirtie yeeres after, can not disanull, that it should
make the promise of none effect.

18 u 21 For if the x inheritance h be of the Law, it is no more by
the promise, but God gaue it freely vnto Abraham by promise.

19 y 22 Wherefore then serueth the Law? It was added because

12. How is a reason shewed of the former consequence: Because the Law promiseth life to all that keepe it, and therefore that be kept, it selfeth and giueth life. But the Scripture attributing righteousnes and life to faith, taketh it from the Law, seeing that faith inflicteth by imputation, and the Law by performing of the works.

g Leu. 18.5.

14 A preuenting of an obiection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ suffered the curse which the Law laid vpon vs, that wee might be quit & free in it.

15 A proofe of the

[illegible] by the testimonie of Moses, g Deut. 21.23. h Christ was made accursed for vs, because he bare the curse that was due to vs, & made vs partakers of his righteousnes. 16 A conclusion of all that was said before in the handling of the first and first reason, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the lewes themselues, of whose number the Apostle setteth himselfe to be, cannot attaine that promised grace of the Gospel, which he calleth the Spirit, but only by faith. And the Apostle doth seuerally apply the conclusion both to the one & the other, preparing himselfe a way to the next argument: wherein he declareth that not only God of Abraham, which is made of all people, can be otherwise be ioyned and gathered vp together, but by faith in Christ. 17 He putteth forth two generall rules before the next argument, which is the fourth in order. The one is, that it is not lawfull to breake couenants & contracts which are fully made & according to Law, neither may any thing be added vnto them. The other is, that God did so make a couenant with Abraham, that he would gather together all children which consist both of Iewes and Gentiles, into one body (as appeareth by that which hath beene said before) For he did not so, that he would be the God of Abraham and of his seede, (which thing notwithstanding should haue beene said, If he had made feeds, as the Gentiles vse) but that he would be the God of Abraham, and of his seede, to wit, of i Christ. i I will set an example which is common amongst you, that you [illegible] ye allowed you giue me so much credit, as to take my words for truth. k Psal. 89.17. l Accursed [illegible], as we call it. 18 He putteth forth the summe of the fourth argument to wit, that both the Iewes and the Gentiles grow together into one body of the seed of Abraham, to Christ only, so that all are one Christ, as it is afterward declared vers. 28. m Paul speaketh not of [illegible] person, but of two people, who by Christ as their head are ioyned together. n Brethren, 19 The eight argument taken of comparison, thus: If a mans couenant (being mere ciuill) be firme and strong, much more Gods couenant. Therefore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end wherevnto did belong Christ. o Which tended to Christ. p An enlarging of that argument, thus: Moreouer God hath so ordered that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit, 430. yeeres, so that it could in no wise be broken. 21 An obiection: We grant that the promise was not abrogated by the couenant of the Law, and therefore were ioyne the Law with the promise. Nay, saith the Apostle, these two can not stand together, to wit, that the inheritance should be giuen by the Law and also by promise, for the promise is free: whereby it followeth, that the Law was not giuen to infuse, for by that meanes the promise should be lost etc. q By the word (who) is meant the right of the seede, which is, that God should be our God, that is to say, that by vertue of the couenant that was made with faithfull Abraham, we that be faithfull ought by that meanes be children of God as well as he. 22 An obiection which ariseth of the former answere: If the inheritance be not by the Law (at the least in part) then why was the Law giuen, after that the promise was made? Therefore saith the Apostle, to represse men of sinne, & to teach them to looke vnto Christ, in whom alone is all that promise of hauing all people together should be fulfilled, & not that the Law was giuen to infuse ma-

of the o transgressions, q till the seede came, vnto the which the promise was made: r and it was s ordeined by t Angels in the hand of a Mediatour.

20 Now a Mediatour is not a *Mediatour* of one: u but God is one.

21 x Is the Law then against the promises of God? God forbid: For if there had bene a Law giuen which could haue giuen life, surely righteousnesse should haue bene by the Law.

22 But the y Scripture hath z concluded a all vnder sinne, that the b promise by the faith of Iesus Christ should be giuen to them that beleeue.

23 c But before faith came, we were kept vnder the Law, d vnder a garison, and shut vp vnto e that faith, which should afterward be reuealed.

24 Wherefore the Law was our scholemaster *to bring vs* to Christ, that we might be made righteous by faith.

25 But after that faith is come, f we are no longer vnder a scholemaster.

26 g For ye are all h sonnes of God by faith, in Christ Iesus.

27 i For all yee that are k baptized into Christ, haue l put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: m for ye are all n one in Christ Iesus.

o That we might be terrified by discouering of their sinnes, that they are found by the onely grace of God, which he reuealed to Abraham, and that in Christ.

p Vntil the partition wall was broken down, and that full seede sprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word seede, we may vnderstand Christ alone by himself, but coupled and ioyned together with his body.

q A confirmation of the former answere taken from the manner and forme of giuing the Law: for it was giuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betweene. Now they that are one, need no Mediatour, but they that are two or at the least, and that are at variance one with the other. Therefore the Law it selfe and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to him, but abolish the promise, or adde the Law vnto the promise. r *Commanded and giuen, or proclaymed.* s *By the seruice and ministerie.*

24 A taking away of an obiection. Least any man might say, that sometimes by consent of the parties which haue made a couenant, sumthing is added to the couenant, or the former couenants are broken. This saith the Apostle, cannot take place in God, who is alwayes one, and the selfe same, & like himselfe.

25 The conclusion vttered by a manner of asking a question, and it is the same that was vttered before, verse 17. but proceeding of another ruler: for that the a generall is one, and is this: God is alwayes like vnto himselfe: Therefore the Law was not giuen to abolish the promises. Nay it should abolish them if it gaue life, for by that meanes it should institute, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the ende that all beleeuers hauing to Christ promised, might be freely iustified in him. t By this word, Scripture, he meaneth the Law. u Rom. 3. 9. x All men, and whatsoeuer commeth from men. a In euery one of these words there lieth an vnspeakable force against the merites of workes: for all these words, promise, faith, law, might be giuen to beleeuers, are equall & meete, and not one of them can stand with deseruing workes. 26 Now there followeth another handling of the second part of this Epistle, the ende where of is this: Although the Law (that is, the whole gouernment of Gods people according to the Law) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that ende and purpose, that it should be as it were a scholemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ and the Gospel manifestly published with great efficacie of the Spirit. x *The cause why we were kept vnder the Law as set downe here.* 27 Because age changeth not the condition of seruants, he addeth that we are free by condition, and therefore seeing we are out of our childehoode, we haue no more needs of a keeper and Schoolemaster. 28 Vsing a generall particle, least the Iewes at the least should not thinke themselues bound with the band of the Law, he pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuery in Christ, as well to the Iewes as to the Gentiles, that by this meanes all may be vtterly one in Christ, that is to say, that promised seede to Abraham, and inheritours of euerlasting life. y *Not vnlesse Baptisme seemely agreed, & circumcision, which the false apostles so much stroue for.* z *The Church must put on Christ, as a vesture, and be couered with him, that it may be thought holy, and without blame.* a *You are all as one: and so is the great loue and vnitie allso signified.*

29 And

29 And if ye be Christes, then are ye Abrahams seede, and heires by promise.

CHAP. IIII.

1 Being deliuered from the bondage of the Law, 4 by Christes comming, who is the ende thereof, 9 it is a very absurd thing backe to beggerly ceremonies: 13 He exhorteth them against therefore to the purisie of the doctrine of the Gospell, 22 confirming his discourse with a fine allegorie.

THen I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be lord of all:

2 But is vnder tutors and gouernours, a vntill the time appointed of the father.

3 Euen so, wee when we were children, were in bondage vnder the b rudiments of the world.

4 But when the c fulnesse of time was come, God sent forth his Sonne made of a d woman, and made vnder the Law,

5 That he might redeeme them which were vnder the Law, that we e might receiue the f adoption of the sonnes.

6 And because ye are sonnes, God hath f sent forth the g spirit of his sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a h seruant, but a sonne: now if thou bee a sonne, *thou art* also the i heire of God through Christ.

8 But euen then, when ye knew not God, ye did seruice vnto them, which by nature are not Gods:

9 But now seeing ye know God, yea, rather are knowen of God, how turne ye againe vnto impotent and k beggerly rudiments, whose ouer-lord ye will by the way, that that gouernance of the Law, was as it were an A.B.C. and as certaine principles, in comparison of the doctrine of the Gospell. a This is added, because we should not alwayes vnder a tutor and gouernour may hardly be counted a seruant. b The Law is called rudimentes, because that by the Law God instructed his Church as a yong by rudiments, and afterward powred out his holy Spirit more plentifully in the time of the Gospell. c Hee witnesseth and declareth many things at once: to wit, that this tutorship was ended at his time, that curious time may leave to come, why they should so stubbornly loued so long. And moreouer, that we are not sonnes by nature, but by adoption, and that in that Sonne of God, who therefore tooke vpon him our flesh, that wee might be made his brethren. d The time is said to be fulfilled, when all parts of it are past and ended, and therefore Christ could not haue come either sooner or later. e He calleth Mary a woman, in respect of the sex, and not as she would be vsed in a contrary sense as a virgin, for she remained a virgin still. f Rom. 8.15. g The adoption of the sonnes of God, is from euerlasting, but is reuealed and giuen in the time appointed for it. h We throughout the whole Epistle do vnderstand the word seruant, to be taken for one that is not free and let at liberty, that is the carnall sonne was still to be gouerned by the Spirit of Christ, which reigneth in our hearts, may teach vs the true seruice of the Father. But this is not to seruе, but rather to abuse true liberty, as it becommeth sonnes and heires. i By that that Saint Paul calleth vs heires, he gathereth that we are before for if we haue his spirit, we are his sonnes, and if we are his sonnes, then we are heires. k The holy Ghost who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it. l The word, seruants, is not taken here for one that liueth in seruitude, which is proper to the infidels, but for one that is yet vnder the gouernance of the Law, which is proper to the Iewes. i Partaker of his blessings. k Hee applyeth the former doctrine to the Galathians, in this peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse of many that were borne and brought vp in that seruitude of the Law. But seeing the Galathians were taken and called out of idolatrie to Christian liberty, what pretence might they haue to goe backe to their former and beggerly rudiments? l They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ: and reason, for that is the onely thing that giueth a true good estimation that they were beggers in Christ, whereas notwithstanding, for men to fall backe from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggery.

ments, whereunto as from the beginning yee will be in bondage again?

10 Ye obserue dayes, and moneths, and times, and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 [s] Be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And yee knowe, how through [t] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 And [u] the triall of me which was in my flesh, yee despised not, neither abhorred: but yee receiued me as an Angell of God, yea, as [o] Christ Iesus.

15 [p] What was then your felicitie? for I beare you recorde, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, [q] because I tell you the truth?

17 They are iealous ouer you [r] amisse: yea, they would exclude you, [s] that yee should [t] emulate them.

18 But it is a good thing to loue [u] earnestly alwayes in a good thing, and not onely when I am present with you.

19 My little children, of whom I trauaile in birth againe, vntil Christ be fourmed in you.

20 And I would I were with you now, that I might [x] change my voyce: for I am in doubt of you.

21 [y] Tell me, ye that [z] will be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes, [a] one by a seruant, and [b] one by a free woman.

23 But he which was of [c] seruant, was borne after the [d] flesh: and he which was of the free woman, was borne by [e] promise.

24 By the which things another thing is meant: for [f] these mothers are the [g] two testaments, the one which is Agar of

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f By going backward.
g He mitigateth and qualifieth those things wherein he might haue seemed to haue spoken somewhat sharply, very artificially and diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate, when they read these things, or acknowledge their owne lightnes with teares, and desire pardon.
m Many affliction.
n Those deuils trouble who seeke the Lord trulie among you.
o But my ministerie saued.
p What a talke was there abroade in the world among all men, how happy you were?
q But they are iealous ouer you for their owne commodities.
r That they may conuey all your loue from me to themselues.
s If he seeke to winne vnto him and good loue which were vnfit to be bestowed vpon them, against the mynde of the true Apostles.
t By other worde winning you.

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4 Because the false apostles alwaies vrged this, that vnlesse the Gentiles were circumcised, Christ could profite them nothing at all, and this dissension of them who beleeued of the circumcision against them which beleeued of the vncircumcision, was full of enuy: the Apostle shewe diuers arguments whereby he hath refuted their errour, bringeth forth an allegorie, whereby (as hath the holy Ghost did shadow out vnto vs all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham a father common to them both, but one with him for euer: for as Abraham begate Ismael by the common course of nature, of Agar his bond maide and a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: so there are two couenants, and as it were two sonnes borne to Abraham of these two couenants, yt is vpon two mothers. The one was made in Sina, without the land of promise, according to which couenant Abrahams children according to the flesh were begotten, to wit, the Iewes, which seeke righteousnes by that couenant, that is by the Law: but they are not heires, neither shall at length be call out of the house, as they that persecute the true heires. The other was made in that high Hierusalem, or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) do rest themselues on the free promise, & they only by the right of children shalbe partakers of the fathers inheritance, and shall for euer shalbe shut out.
a That desire so greatly. b Gen. 21. 21. b Gen. 21. 2. c As all men are, euen by the common course of nature. d By vertue of the promise, which Abraham laid hold on by him selfe and his wife Sara, for otherwise Abraham and Sara were past begetting & bearing children. e That the vse of the old Testament and shadowes of the New which were yet to come in deede but in respect of the time, and the diuersitie of the gouernment.

mount

mount [b] Sina, which gendereth vnto bondage.

25 (For Agar or Sina is a mountaine in Arabia, and it [c] answereth to Ierusalem that nowe is) and [d] she is in bondage with her children.

26 But Ierusalem, which is [e] above, is free: which is the mother of vs all.

27 ¶ For it is written, ✠ Reioyce thou barren that bearest no children: break forth & cry thou that trauailest not: for the [f] desolate hath many moe children, then she which hath an husband.

28 ✠ Therefore brethren, we are after the [g] maner of Isaac, children of the [h] promise.

29 But as then he that was borne after the [i] flesh, persecuted him that *was borne* after the [k] Spirit, euen so *it is* now.

30 But what [l] saith the Scripture? [m] Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 ✠ Then brethren, we are not children of the seruant, but of the free woman.

[b] He maketh mention of Sina, because that couenant was made in that mountaine of which mountaine Agar was a figure.
[c] Looke how the earthly Ierusalem serued Agar and her children, euen so doth it betweene Ierusalem and hers.
[d] That is, Sina.
[e] Which is, excellent, and of great estimation.
[f] He threweth out this allegorie, to the intent he might followe the steppes of Esay, who foretold that the Church should be made and consist of the children of barren Sarah: as to say, of them which only spiritually should be made Abrahams children by faith, rather then of fleshly Agar, euen then furthering the calling of the Iewes, and calling of the Gentiles. ✠ Esa. 54.1. [g] That is, after the manner of Isaac, which the flesh despised & persecuted. [h] That is, by the promise of the heauenly Hierusalem, as Ismael is of the fleshly Synagogue. [i] That is, by the course of nature. [k] By the vertue of Gods promise and after a spirituall maner. [l] Gen. 21. 10. [m] The conclusion of the former allegorie, that we by no meanes procure to call backe again the seueritie of the Law, seeing that the children of the bondmaid shall not be heires.

CHAP. V.

1 Hauing declared that we came of the free woman, but saued the price of that freedome, 13 and how we should vse the same, 16 that we may obey the Spirit, 19 and resist the flesh.

STand fast therefore in [n] libertie wherewith Christ hath made vs free, & be not intangled againe with the yoke of bondage.

2 [o] Behold, I Paul say vnto you, that if yee be [p] circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Ye are [q] abolished from Christ, who soeuer are [r] iustified by the Law, ye are fallen from grace.

5 [s] For we through the [t] Spirit waite for the hope of righteousnes through faith.

6 [u] For in Iesus Christ neither circumcision auaileth any thing,

[n] An other obiection where he plainely ouerthrowth that indifferencie of workes, and bringeth faith and workes together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And he calleth the exemption of circumcision, libertie, because it was the ground of all the seruice of the Law, and was chiefly vrged of the false Apostles. ✠ Acts. 15.1. [o] (Circumcision in other places called the path of righteousnes) Ioh. 10.9. [p] And how euer Paul reasoneth according to the opinion that the vnbeleeuers had of it, which made their circumcision a price of their saluation. ✠ 1. Cor. 7.19. [q] That is, as he himself expoundeth it after: ye are fallen from grace. [r] That is, seeke to be iustified by the Law, for indeede no man is iustified by the Law. [s] Now proueth he by the example of the Apostles, that we ought to be iustified by faith. [t] That is, the gift, which ingendreth faith. [u] He addeth a reason, for that neyther circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision.

neither

4 He moueth vnto vs also of vncircumcision, least the Gentiles should glorie themselues in it, as the Iewes doe in circumcision.
5 The taking away of an obiection. If all that worship of the Iewe be taken away, wherein then shall we exercise our selues? In charitie, saith Paul for faith, whereof we speake, cannot be idle, nay it bringeth forth dayly fruites of charitie.
6 So a true faith distinguished from counterfeit faith: for charitie is not ioyned with fault as a follow cause, so is the forward vse of faith.
7 Againe he chideth the Galatians, but with a preparation, and there withall a prayer of their former race, to the end that he may make them more ashamed.
9 He playeth the part of an Apostle with them, and vseth his authoritie, denying that doctrine to come of God, which is contrary to his. f Of God. g 1. Cor. 5. 6.

neither 4 vncircumcision, 5 but 6 faith which worketh by loue.
7 4 Ye did runne well: who did let you, that ye did not obey the trueth?
8 7 It is not the perswasion of 8 him that calleth you.
9 9 A little leauen doeth leauen the whole lumpe.
10 10 I haue trust in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.
11 11 And brethren, If I yet preach circumcision, why doe I yet suffer persecution? Then is the slaunder of 12 the crosse abolished.
12 12 Would to God they were euen cut off, which do 13 disquiet you.
13 For brethren, ye haue bene called vnto libertie: 14 onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.
14 15 For 16 all the Law is fulfilled in one word, which is this, 17 thou shalt loue thy neighbour as thy selfe.
15 18 If ye bite and deuoure one another, take heede lest ye be consumed of another.
16 19 Then I say: 20 Walke in the Spirit, and yee shall not fulfill the lustes of the flesh.
17 For the 21 flesh lusteth against the Spirit, and the Spirite against the flesh: & these are contrary one to the other, so that ye can not doe the same things that ye would.
18 And if ye be led by the Spirite, ye are not vnder the Lawe.
19 22 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnesse,
20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,
21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tel you before, as I also haue told you before, that they which doe such things, shall not inherite the kingdome of God.

8 He addeth this, that he may not seeme to contend vpon a trifle, warning them diligently (by a similitude which he borroweth of leauen) as Christ himselfe also did vse to doe) to suffer the purenes of the Apostolicall doctrine, to be infected with the least corruption that may be. 9 He mitigateth the former reprehension, calling the fault vpon their seducers. 10 He willeth them to consider how they forsake not his course profite in this matter, seeing that he could eschew the hatred of men, if he would ioyne Iudaisme with Christianitie. 11 An example of a true Pastour inflamed with the zeale of Gods glorie and loue of his flocke. 12 For they that preach the Law, seek to draw consciences also to trouble. 13 The third part of this Epistle, shewing that the right vse of Christian libertie consisteth in this, that being deliuered and set at libertie from the tyrannie of sinne and the flesh, and being obedient to the Spirit, we should serue one another through loue. 14 He propoundeth the loue of our neighbour, as a marke whereunto al Christians ought to referre all their actions, and therewith he cleareth the testimonie of the Lawe. b This precept (Loue) must be referred to the second table. 15 Lawe. 19 18 Leuit. 19. 18 Mat. 22. 39 Mar. 12. 31 Rom. 13. 9. Iam. 2. 8. 16 An exhortation to the duties of charitie, by the profite that ensueth thereof, because if we men prouide worse for themselues, then they that hate one another. 17 He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirite of God, which hath deliuered them from the tyrannie of sinne, and so of the Lawe, so far forth as it is the vertue of sinne that they should not giue themselues to lustes. 18 Rom. 13. 14. 2. Pet. 2. 11. 19 For the flesh desireth euen in the regenerate men, and the Spirit resisteth, although not without great strife, as is largely set forth. Rom. 7. 20 Hee speaketh not these particularly, which he spake generally, reckoning vp some chiefe effectes of the flesh, and opposing them to the fruites of the Spirit, that no man may pretend ignorance.

22 But

22 But the [k] fruite of the Spirit is loue, ioye, peace, long suffering, gentleneſſe, goodneſſe, faith,

23 Meekneſſe, temperance: [17] againſt ſuch there is no law.

24 For they that are Chriſtes, haue crucified the fleſh with the affections and the luſtes.

25 If we [l] liue in the Spirit, let vs alſo walke in the Spirit.

26 [18] Let vs not be deſirous of vaine glory, prouoking one another, enuying one another.

k Therefore they are not the fruites of the will but ſo farre forth as our will is made free by grace.

27 Leſt that any man ſhould obiect, that Paul played the Sophiſter, as one who urging the Spirit, regarded nothing but that which is outward and obedience, but ſpirituall, which proceedeth not from the Lawe, but from the Spirit of Chriſt, which doeth begette vs againe, and muſt rule and be the ruler and guider of our life. l If we liue in deede vnderſtand with the quickening ſpirit, which calleth vs to die to ſinne, and liue to God, let vs ſhape it in our deedes, that is, by holineſſe of life. 18 He addeth peculiar exhortations according as he knewe the Galatians ſubiect to diuers vices: and firſt of all he warneth them to take heede of ambition, which vice hath two followers, backbiting and enuie, out of which two it cannot be but many contentions muſt needes riſe.

CHAP. VI.

1 Nowe he entreateth particularly of charitie toward ſuch as offend, 6 toward the Miniſters of the worde, 10 and thoſe that are of the houſhold of faith: 12 Not like vnto ſuch who haue a vaineſtaite Zeale of the Lawe, 13 glorying in the mangling of the fleſh, 14 and not in the croſſe of Chriſt.

BRethren, [1] if a man be [a] ſuddenly taken in any offence, yee which are [b] ſpirituall, [c] reſtore ſuch one with the [d] ſpirite of meekeneſſe, [2] conſidering thy ſelfe, leaſt thou alſo be tempted.

2 [3] Beare ye one anothers burden, and ſo fulfill the [e] Lawe of Chriſt.

3 For if any man ſeeme to himſelfe, that he is ſomewhat, when he is nothing, he deceiueth himſelfe in his imagination.

4 But let euery man prooue his owne worke, and then ſhall he haue reioycing in himſelfe onely and not in another.

5 [4] For euery man ſhall beare his owne burden.

6 [5] Let him that is taught in the worde, make him that hath taught him, partaker of [f] all [his] goods.

7 [6] Be not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.

8 For he that ſoweth to his [g] fleſh, ſhall of the fleſh reape corruption: but he that ſoweth to the ſpirite, ſhall of the ſpirite reape life euerlaſting.

1 He condemneth importunate rigour, becauſe that brethren by reaſon of infirmities, ought to be moderated and tempered by the ſpirit of meekeneſſe.

a Through the motion of the fleſh and the deuill.

b Which are exhibited to vs by the worke of Gods ſpirit.

c Labour to fit vp that that is wanting in him.

d That is a kinde of preach which the Heb. vſe, giuing to vnderſtand thereby, that all good gifts come from God.

2 He toucheth the ſinnes for the which they commonly are moſt ſeuere iudges, which forget their owne infirmities. 3 He ſheweth that this is the ende of reprehenſions to raiſe vp our brother which is fallen, & not proudly to oppreſſe him. Therefore euery one muſt ſeeke to haue commendations of his owne life by approuing of himſelfe, and not by vpbraiding others. e Chriſt in plaine and few wordes, calleth the commandement of charitie, his commandement. ✠ 1. Cor. 3. 8. 4 A reaſon, wherefore men ought to haue the greateſt eye vpon themſelues, becauſe that euery man ſhalbe iudged before God according to his owne life, and not by comparing himſelfe with other men. 5 It is meete that maiſters ſhould be found by their ſchollers, ſo ſaue ſooeth all they are able. f Of whatſoeuer he hath, according to his ability. ✠ 1. Cor. 9. 11 He commendeth liberalitie towards the poore, and firſt of all chideth them which were not aſhamed to preuent this and that, and all becauſe they would not helpe their neighbours, as though they could deceiue God: and afterward compareth almes to a ſpirituall ſowing, which ſhall haue a moſt plentifull harueſt. So that it ſhall be very profitable and commeth exceeding nigh vnto a carnall ſowing, wherein nothing can be gained but ſuch things as fade away, and periſh by and by. g To the commodities of this preſent life.

9 ◆7 Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

10 [8] While wee haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the houshold of faith.

11 ¶ [9] Ye see howe large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a [h] faire shewe in [i] the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [k] crosse of Christ.

13 For they themselues which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in [l] your flesh.

14 [10] But God forbid that I shoulde [m] reioyce, but in the crosse of our Lorde Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace *shalbe* vpon them, and mercie, and vpon the [n] Israel of God.

17 [11] From henceforth let no man put me to businesse: for I beare in my body the [o] markes of the [p] Lord Iesus.

18 [12] Brethren, the grace of our Lord Iesus Christ *be* with your [q] spirit, Amen.

¶ Vnto the Galatians written from Rome.

◆ 1 Thes. 5. 15.

7 Against such as are liberall at the beginning, but continue not, because the harvest requireth to be deferred very long, as through the treetime and the harvest were at one instant.

8 They that are of the houshold of faith, that is, such as are ioyned with vs in the profession of one true religion, ought to be preferred before all other: yet so notwithstanding that our liberalitie extend to all.

9 The fourth and last part of the Epistle, wherein he returneth to his principall ende and purpose to wit, that the Galatians should not suffer themselues to be led out of the way by the false apostles: and he painteth out their false apostles in their colours, reproouing them of ambition, as men that doe not that which they doe, for any affection and zeale they haue to the Lawe, but onely for this purpose, that they may purchase themselues fauour amongst their owne sort, by the circumcision of the Galatians. *h* *Hipocrisie is here ioyned with vanitie.* *i* *In keeping of ceremonies.* *k* *For the preaching of him that was crucified.* *l* *That they haue circumcised you in Iudaisme, and yet be hypocrites in the forme of circumcision.* 10 He sheweth not to compare himselfe with them, shewing that on the contrary part hee reioyceth in those afflictions which he suffereth for Christes sake, and as he is despised of the worlde, so doeth he in like sort esteeme the world as naught: which is the true circumcision of a true Israelite. *m* *When Paul vseth this word in good sense or part, it signifieth to rest a man fully vpon a thing, and to content himselfe therewith.* *n* *Vpon the true Israel, whose prayse is of God and not of men, Rom. 2. 29.* 11 Confirming still in the same metaphore, he opposeth his miseries and the markes of those stripes which hee bare for Christes sake, against the shewe of the outward Circumcision, as a true marke of his Apostleship. *o* *Markes which are borne with a man: such as they vsed in olde time, to marke their seruants that had runne away from them.* *p* *For it importeth much, whose markes we beare: for the same maketh the Master, and not the seruant.* 15 Taking his farewell of them, he wisheth them grace and the Spirite, against the deceites of the false apostles, which laboured to beate those outwarde things into their braines. *q* *With your soules and hearts.*

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 *After the salutation, 3 he entreateth of the free election of God,* 5 *and adoption,* 7 *13 from whence mans saluation floweth, all from the true and naturall fountaine: and because so high a mysterie cannot bee vnderstood,* 16 *he prayeth that the full knowledge of Christ may by God be reuealed vnto the Ephesians.*

PAVL

PAVL 1 an Apostle of IESVS CHRIST by the will of God, to the ♦ Saints, which are 2 at Ephesus, and to the 3 faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ♦ 4 Blessed be God, 5 and the Father of our Lord Iesus Christ, 6 which hath blessed vs with 7 all spirituall blessing in 8 heauenly things in 9 Christ,

4 10 As he hath chosen vs in 11 him, before the foundation of the world, 12 that we 13 should 14 be holy, and without blame 15 before him in loue:

5 16 Who hath predestinate vs, to be adopted through Iesus Christ 17 in himselfe, according to the good pleasure of his will,

6 18 To the 19 prayse of the glory of his grace, 20 wherewith he hath made vs freely accepted in 21 the beloued,

7 22 By whom we haue redemption through his blood, 23 euen the forgiuenesse of sinnes, according to his rich grace:

8 24 25 Whereby hee hath bene aboundant toward vs in 26 all wisedome and vnderstanding,

9 And hath opened vnto vs the 27 mysterie of his will 28 according to his good pleasure, which he had purposed in him,

10 29 That in the dispensation of the fulnesse of the times, he

1 The inscription and salutation, where of we haue spoken in the former Epistles.

♦ 1. Cor. 1. 2.

2 This is also ♦ testified of the Saints, shewing what they are, ♦ 1. Cor. 1. 2. 1. pet. 1. 2.

3 The first part of the Epistle, wherein he handleth all the parts of our saluation, propounding this example of the Ephesians, and giuing diuers exhortations, and beginning after his maner with thanksgiuing.

4 The efficient cause of our saluation is God, not considered confusedly and generally, but as the father of our Lord Iesus Christ.

5 The next finall

cause, and in respect of vs, in our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heauenly and proper to the elect. 6 With all kinds of spirituall and heauenly gouernment which is heauenly in deede and from God aboue. 7 Which God our Father powreth vpon vs from his high throne from aboue: or because the Saints haue these gifts bestowed on them, which belong properly to the citizens of heauen. 8 The matter of our saluation is Christ, in whom only we are indued with spirituall blessing and vnto saluation. 9 He declareth the efficient cause, or by what meanes God the Father worketh vs in his Sonne: Because faith he, he chose vs from euerlasting in his Sonne. 10 To be adopted in him. 11 He expoundeth the next finall cause, which he maketh double, to wit, sanctification, and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be seperate from the grace of election and saluation, what soeuer sectaries say: and that it is in vs, is the gift of God, who hath freely of his mercie chosen vs. 12 Then God did not chose vs, because we were, or otherwise should haue bene holy, but to the ende we should be holy. 13 Being clothed with Christes righteousnesse. 14 Truely, and sincerely. 15 Another plainer exposition of the efficient cause and also of eternall election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoynt vs out when we were not yet borne, whom he would make to be his children by Iesus Christ: in that there is no reason here of our election to be sought, but in the free mercie of God, neither is it such which God foresaw, the cause of predestination, but the effect. 16 God is ascribed nothing, either that pertaineth to, or that is in vs, but himself only. 17 The vttermost and chiefest finall cause is the glory of God the Father, who saueth vs freely in his Sonne. 18 That as his heauenly goodnesse is discouered in vs, so also should it be set forth and published. 19 An other finall cause more neere, is our infallible saluation, while that hee freely accounteth vs for iust in his Sonne. 20 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he only, whose sacrifice by the merits of his death is imputed vnto vs for forgiuenesse of sinnes. 21 Now he commeth at length to the formall cause, that is to say, to vocation or preaching of the Gospel, whereby God reuealeth that eternall counsell of our free reconciliation and saluation in Christ. And putting in place of the Gospell all wisedome and vnderstanding, he sheweth how excellent it is. 22 By which gracious goodnesse and loue of his. 23 In perfect and sound wisedome. 24 For whilest the Lord had spread vnto vs that mysterie, we could neuer haue so much as dreamed of it our selues. 25 Not onely the election, but also the vocation proceedeth of meere grace. 26 The Father exhibited and gaue Christ, who is the head of all the elect, vnto the world, at that time which was conuenient, according as he most wisely disposed all times from euerlasting. And Christ is he, in whom all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together: of which some were then in heauen, who by reason of their faith in him to come, were gathered together) and others being come into the earth, (to wit, such as by faith in him to come, were gathered together) and others being found vpon the earth were gathered together of him, and the rest are dayly gathered together,

might

might [q] gather together in one all things, both which are in heauen, and which are in earth, euen in Christ:

11 [11] In whom also wee are chosen when wee were predestinate according to the purpose of him, which worketh [r] all things after the counsell of his owne will,

12 That we, which [?] first trusted in Christ, should be vnto the praise of his glorie.

13 [16] In whom also yee *haue trusted*, after that yee heard the [q] word of trueth, *euen* the Gospel of your saluation, wherein also after that yee beleeued, yee were [?] sealed with the holy [s] Spirit of promise,

14 Which is the earnest of our inheritance, for the [t] redemption of that libertie purchased vnto the praise of his glory.

15 [17] Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thankes for you, making mention of you in my prayers,

17 [18] That the God of our Lord Iesus Christ, that Father of [u] glory, might giue vnto you the Spirit of wisedome, and reuelation through the [x] acknowledging of him,

18 That the eyes of your vnderstanding may bee lightened, that yee may knowe what the [?] hope is of his calling, and what the riches of his glorious inheritance [a] in the Saints,

19 [19] And what is the exceeding greatnesse of his power toward vs, which beleeue, ✠ according to the working of his mightie power,

20 [20] Which hee wrought in Christ, when hee raised him from the dead, and set him at his [z] right hand in the heauenly *places*,

21 Farre aboue all principalitie, and power, and might, and domination, and euery [a] Name, that is named, not in this world onely, but also in that that is to come,

22 [21] And

[b] *The faithfull are said to be gathered together in Christ, because they are ioyned together with him through faith, and because as it were one man.*

[c] *He applieth generally the benefites of vocation to the beleeuing Israelites, going backe to the very fountaine, that euen they also may vse all meanes for their saluation, neither to themselues, nor to their flocke, nor to any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called.*

[d] *All things are attributed to the grace of God without exception, and yet for all that, wee are not stocks, for he giueth vs grace both to will and to be able to doe those things that are good.* Phil. 2. 13.

[e] *His goodnesse of the power.*

[f] *Now he exhorteth the Ephesians (or rather all the Gentiles) especially the lowest, because that notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed vp with the same Spirit, which is the pledge of election, vntill the inheritance it selfe bee come, that in them also the glorie of God might shine foorth and bee manifested.*

[g] *That word which is vttered in deede, because it commeth from God.*

[h] *This is a borrowed kinde of speech taken of a stab, which being put to any thing, maketh a difference betweene those things that are counterfeit, and others that are not.*

[i] *Who is that spirit, which bringeth not the Law, but the promise of free adoption.*

[k] *Full and perfect.* 17 He returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good things come to vs from God the Father in Christ, and by Christ, that for them hee may bee prayed of vs. The second is, that all those things (which bee briefly comprehended in two heads, to wit, faith and charitie) are increased in vs by certaine degrees, so that we must desire encrease of his grace, from whom we haue the beginning, and of whom we hope for the ende. 18 The causes of faith, are God the Father lightening our mindes with his holy Spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obtaining of euerlasting life, and the setting foorth of Gods glory.

[l] *Full of maiestie.*

[m] *For it is not enough for vs to haue knowen God once, but we must know him euery day more and more.*

[n] *What blessings they are which he calleth vs to hope for, whom he calleth to Christ.* 19 The excellencie of faith is declared by the effects, because the mightie power of God is set foorth and shewed therein.

✠ *Chap. 3. 7. col. 2. 12.* 20 The Apostle willeth vs to behold in our most glorious Christ with the eyes of faith, that most excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet very darke in vs, by reason of the ignominie of the crosse and the weaknesse of the flesh.

[z] *To set on Gods right hand, is to be partaker of the same power which he hath ouer all creatures.*

[a] *Euery thing whatsoeuer it be, or about all things he they of neuer such power or excellencie.*

22 [a] And hath made all things subiect vnder his feete, and hath giuen him ouer all things *to be* the [b] head of the Church,

23 Which is his body, *euen* the [c] fulnesse of him that filleth all in all things.

21 That we should not thinke that the excellent glory of Christ is a thing wherewith we haue nought to doe, here

witnesseth, that he *was appointed of God the Father* head of the Church, and therefore the body must be ioyned to this head, which otherwise should be a mayred thing without the members: which notwithstanding is not of necessitie (seeing that the Church is to her quickening and sustenance by the onely vertue of Christ, so farre off is it, that he needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne. *b Just much that there is nothing, but is subiect to him.* *c For the loue of Christ is so great towards the Church, that though he be sufficient with all things, yet he esteemeth him self as a maymed and vnperfect head, vnlesse he haue the Church ioyned to him as his body.*

CHAP. II.

1 The better to set out the grace of Christ, he vseth a comparison, calling them to minde, 3 that they were altogether castaways and alients, 8 that they are saued by grace, 13 and brought neere 16 by reconciliation through Christ, 17 published by the Gospel.

AND [1] ✤ you *hath he quickened*, that were [a] dead in [2] trespasses and sinnes,

2 [3] Wherein in times past yee walked, [4] according to the course of this world, *and* [b] after the prince that ruleth in the ayre, *euen* the spirit, that now [5] worketh in the [c] children of disobedience,

3 [6] Among whom we also had our conuersation in time past, in the lustes of our [d] flesh, in fulfilling the will of the flesh, and of the minde, and [7] were by nature the [e] children of wrath, as well as [f] others.

4 [8] But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs together in Christ, *by whose* grace ye are saued,

6 And hath raised vs vp [9] together, and made vs sit together in the heauenly *places* in Christ Iesus,

1 He declareth against the greatnes of Gods good will by comparing that miserable state wherein we are borne, with that dignitie whereunto we are aduanced by God the Father in Christ. so that he describeth that conditione in such sort, that he biddeth touching spirituall motions we are not onely borne halfe dead, but wholy and altogether dead. ✤ Col. 2. 13.

a Like Rom. 6. 2. So then we cannot shew dead, which are not regenerate.

for as the common state of them which are damned to the fire, is the hauing together of bodies and soules, so properly to life, that death in them which are translated to the estate of God. 2 Here he sheweth the cause of death, to wit sinnes. 3 He proueth by the effects that all were spiritually dead. 4 Here he proueth this out of the vniuersall, in so much as all are slaues of Satan. *b At the pleasure of the prince.* 7 Men are therefore slaues to Satan, because they are wilfully rebellious against God. *c They are called the children of disobedience, which are giuen to disobedience.* 6 After that he hath generally condemned the Gentiles, he confesseth that the Iewes amongst whome he numbreth himself, are not a whit better. *d By the name of flesh in the first place, he meaneth the whole man, which he deuideth into two parts: into the flesh, which is the part that the Philosophers terme sensitiue reason, and into the vnderstanding, which they call mynde: so that he meaneth by man halfe dead, him that hath the whole mans of nature the fewer of reason.* 7 The conclusion: All men are borne subiect to the wrath & curse of God. *e Men are said to be the children of wrath properly, that is to say, guiltie of euerlasting death by the iudgement of God, whom euery sinne throwes.* *f Perhaps people which knew not God.* 8 Now he ioyneth himself with the rest of the members of the comparison, declaring our exceeding riches to wit, that by the vertue of Christ we are deliuered from that death, and made partakers of eternall life, to the end that as through vs we may rejoyce with him, and by degrees and stand, y meanes he bringeth vs into their head: that the efficient cause of this benefite is the free mercy of God: and Christ himself is the materiall cause: and faith in the testament, which all is of the free gift of God: and the ende is Gods glory. 9 Yea, *as he adioyneth afterwards, in Christ. For as yet this is not fulfilled in vs, but only in our head, by whom first we haue begunne to die to sinne, and liue to God, vntill that worke be fully brought to an ende: but we the hope is certaine, for we are as sure of that we looke for, as we are of that we haue presently already*

7 That hee might shewe in the ages to come the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.

8 For by [b] grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 [c] Not of workes, lest any man should boast himselfe.

10 For wee are [d] his workemanship created in Christ Iesus vnto good workes, which God hath ordeined, that wee should walke in them.

11 [e] Wherefore remember that yee being in time past Gentiles in the flesh, *and* [f] called vncircumcision of them, which are [g] called circumcision in the flesh, made with hands,

12 That yee were, *I say*, at that time [h] without Christ, and were [i] aliens from the common wealth of Israel, and were [k] strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 [l] But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 [m] For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 [n] In abrogating through his flesh the hatred, *that is*, the Lawe of commandements *which standeth* in ordinances, for to make of twaine one newe man in himselfe, *so* making peace,

16 And that hee might reconcile both vnto God in [o] one body by [p] the crosse, and [q] slay hatred thereby,

17 [r] And came, and preached peace to you which were afarre off, and to them that were neere.

18 For [s] through him wee both haue an entrance vnto the Father by one Spirit.

19 [t] Nowe therefore yee are no more strangers and forreiners, but citizens with the Saintes, and of the houshold of God,

20 [u] And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the [x] chiefe corner stone,

a So then, Grace, that is to say, the gift of God, and faith, doe stand not with another, to which two thinges are contrary, To be saued by our selues, or by our workes. Therefore what meane they which would ioyne together thinges of so contrary nature?

9 He taketh away expressly and namely from our workes the praise of iustification, seeing that the good workes themselues are the effects of grace in vs.

b He speaketh here of Grace, and not of nature: therefore be the workes neuer so good, looke what they are, they are of grace.

10 Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that sume so great a benefite of God.

c You were called vncircumcised them Gentiles, that all the world might witnesse of your vnthankefulnesse. l Of the Iewes which were knowen from you by the marke of circumcision, the marke of the couenant. m He beginneth to deale with Christ, who was the ende of all the promises. n You had no right or title, to the common weale of Israel. o Rom. 4.

11 Christ is the onely bond of the Iewes and Gentiles, whereby they bee reconciled to God. 12 As by the ceremonies and worship appointed by the Lawe, the Iewes were diuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together, both to himselfe, and betweene themselues, and to God. Whereby it followeth, that whosoeuer establisheth the ceremonies of the Lawe, maketh the grace of Christ voyd and of none effect. p Col. 1. 14. q He alludeth to the sacrifice of the Lawe, which represented that true and euerlasting Sacrifice. r For hee destroyed death by death, and suffered it as it were to the crosse. 13 The preaching of the Gospel is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. s Christ is the gate as it were, by whom we come to the Father, and the holy Ghost as it were our herdsman who leadeth vs. 19 The conclusion: The Gentiles are taken into the fellowship of saluation. And he describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is in deede the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God. t That is, the head of the building, for the foundations are as it were the beames of the buildings.

21 In

21 In whom all the building f coupled together, groweth vnto an holy Temple in the Lord.

22 In whome ye also are built together to be the habitation of God by the Spirit.

f To that God is the workeman not only of the foundation, but also of the whole building.

CHAP. III.

1 He declareth that therfore he suffered many things of the Iewes, 3 because he preached the mysterie touching the salvation of the Gentiles, 8 at Gods commandement. 13 After hee desired the Ephesians not to faint for his afflictions. 14 And for this cause he prayeth vnto God, 18 that they may vnderstand the great loue of Christ.

1 He maketh his Apostleship against the offence of the crosse, wherein also he vseth an argument to confirme his doctrine, affirming that he was not onely appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them on every side to salvation, because God had it determined from the beginning, although he deferred a great while the manifestation of that his counsell.

FOr a this cause, I Paul am the b prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to you ward,

3 *That is*, that God by reuelation hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,

4 Whereby when ye reade, ye may knowe mine vnderstanding in the mysterie of Christ)

5 Which in c other ages was not opened vnto the sonnes of men, as it is now reuciled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should bee inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto me, through the effectual working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowshippe of the mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 d To the intent, that now vnto principalities and powers in heauenly *places*, might be knowen by the Church the e manifolde wisedome of God,

11 According to the f eternall purpose, which hee wrought in Christ Iesus our Lord:

12 By whom we haue boldenes & entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 g For this cause I bowe my knees vnto the Father of

a Those words, the prisoner of Iesus Christ, are taken passively, that is to say, Paul was cast into prison for maintaining the glory of Christ.

b He meaneth not that none knewe the calling of the Gentiles before, but signifieth that it was a secret of it, and that the knowledge of it, as the Prophets, did not vnfold vnto them very darkly and vnder figures.

c The calling of the Gentiles, was as it were a glasse to the heauenly Angels, wherein they might beholde the marueilous wisedome of God. d God alone had but one way onely, to saue men by: that is to shewe his infinite and fre mercy. e Which was before all beginnings. f He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore we ought to ioyne prayers with the preaching and hearing of the worde: which are necessarie not onely to them which are yong lings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded and rooted in the knowledge of that vnmouable loue, where with God the Father hath loued vs in Christ, seeing that the whole family, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his onely Sonne.

our Lord Iesus Christ,

15 (Of whom is named the whole [c] familie in heauen and in earth)

16 That hee might graunt you according to the [f] riches of his glorie, that ye may be strengthened by his Spirite in the [g] inner man,

17 That Christ may dwell in your hearts by faith:

18 That ye, being rooted and grounded in [h] loue, may bee able to comprehend with all Saints, [i] what is the breadth, and length, and depth, and height:

19 And to knowe the [k] loue of Christ, which [l] passeth knowledge, that ye may be filled with all [m] fulnesse of God.

20 [4] Vnto him therefore that is able to doe exceeding aboundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 *Be* prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.

c *All that whole people, which had but one householde Father, and that is the Church, which is adopted in Christ.*
f *According to the greatnes of his mercie.*
g *Luke 17.21.*
h *Wherewith God knitteth vs, which is the roote of our election.*
i *How profita the worke of Christ is in euery part.*
k *Which God hath shewed vnto vs in Christ.*
l *Which passeth all the capacitie of man, so comprehended is glory to be made 1 for otherwise, who so hath the Spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation.*
m *So that we haue aboundantly in vs, whatsoeuer things are requisite to make us perfite with God.*
4 *He breaketh foorth into a thanksgiuing whereby the Ephesians also may be confirmed to hope for any thing of God.*

CHAP. IIII.

These three last chapters conteine precepts of maners. 1 *He exhorteth them to mutuall loue.* 7 *Sundry gifts are therefore bestowed of God,* 18 *that the Church may be built vp.* 18 *He calleth them from the vanitie of the infidels,* 25 *From lying,* 29 *and from filthy talke.*

1 Therefore, [1] being prisoner in the Lorde, pray you that yee walke worthie of the [2] vocation wherunto yee are called,

2 [2] With all humblenesse of minde, and meekenesse, with [b] long suffering, supporting one another through loue,

3 [3] Endeuouring to keepe the vnitie of the Spirite in the bond of peace.

4 [4] There *is* one body, and one Spirite, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

7 [5] But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

1 An other part of the Epistle, containing precepts of Christian life. the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.
a *By this is meant, the generall calling of the faithfull, which is this, to be holy as our God is holy.*
2 Secondly, he commendeth meekenesse of minde which is shewed foorth by bearing one with another. b *Luke 21.19.*
3 Thirdly he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost.
4 An argument of great weight, for an earnest intertaining of brotherly loue and charitie one with another, because we are made one bodie as it were of one God and Father, by one Spirite, worshipping one Lorde with one faith, and consecrated to him with one Baptisme and hope for one selfe same glory, whereunto we are called. Therefore whosoeuer breaketh charitie, breaketh all these things aboue. c *Who onely hath the chiefe authoritie ouer the Church.* d *Who onely poureth foorth his prouidence through all the members of the Church.* e *Who onely is ioined together with vs in Christ.*
5 He teacheth vs, that we, in deede are all one body, and that all good gifts proceede from Christ onely, who reigneth in heauen hauing mightily conquered all his enemies (from whence he bestoweth all giftes vpon his Church) but yet notwithstanding the sayd giftes are diuersly and sundry wayes deuided according to his will and pleasure, and therefore euery man ought to bee content with that measure that God hath giuen him, and to bestow it to the common profite of the whole body. f *Which Christ hath giuen.*

8 Wherefore

8 Wherefore he sayth, When he ascended vp on high, he led
g captiuitie captiue, and gaue gifts vnto men.
9 (Nowe, in that he ascended, what is it but that hee had also
descended first into the lowest parts of the earth?
10 He that descended, is euen the same that ascended, farre a-
boue all heauens, that he might h fill k all things)
11 l He therefore gaue some *to be* Apostles, & some m Pro-
phets, and some n Euangelists, and some o Pastours, and teachers,
12 p For the repairing of the Saintes, for the worke of the mi-
nisterie, *and* for the edification of the q body of Christ,
13 r Till wee al meete together (in the s vnitie of faith and
that acknowledging of the Sonne of God) vnto t perfite man,
and vnto the measure of the u age of the fulnesse of Christ,
14 x That we henceforth be no more children, y wauering
and carried about with euery winde of doctrine, by the z deceite
of men, & a with craftinesse, whereby they lay in waite to deceiue.
15 b But let vs followe the trueth in loue, and in all things
grow vp into him, which is the head, *that is*, Christ,
16 By whome all the body being coupled and knit together
by euery ioynt, *for the furniture thereof* (according to the c ef-
fectuall power, *which is* in the measure of euery part) receiueth
d increase of the body, vnto the edifying of it selfe in e loue.
17 f This I say therefore and testifie in the Lorde, that yee
henceforth walke not as g other Gentiles walke, in h vanitie of
their minde,

g *A multitude of captiues.*
h *Down to the earth, which is the lowest part of the world.*
i *Fil with his gifts.*
k *The Church.*
l *First of all he vouchsafed vp the Ecclesiasticall traditions, which are partly extraordinarie and for a season, as Apostles, Prophets, Euangelists, & partly ordinarie & perpetuall, as Pastours & Doctours.*
m *The Apostles were chief teachers, vnto whom Paul was afterward added, whose office was to plant churches throughout all the world.*
n *The Prophets office was one of the chiefest, which were men of a singular & wise discerning, & some of them could foretell things to come.*
o *These the Apostles ordeined as followers in the*

executing of their office, being not able to susteine all places themselues. p *Pastours are they which gouerne the Church, and teachers are they which gouerne the schooles.* q Declareth the ende of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saints may be grow vp together, that they may make one mysticall bodie of Christ. r *The Church.* s The vse of this ministerie is perpetuall so long as we are in the world, that is, vntil that time that hauing put off the flesh, and throughly and perfitly agreeing betwixt our selues, we shall be ioyned with Christ our head. Which thing is done by the knowledge of the Sonne of God increasing in vs, and he himselfe by little and little growing vp in vs vntill we come to be a perfite man, which shalbe in the worlde to come, when God shall be all in all. t *So that most were confusedlie which is ioined and fastned together by ioints.* u *Christ is sayde to growe vp to full age, not in himself, but in vs.* x Betwixt our childhood (that is to say, a very weake state, while as wee doe yet altogether waver) and our perfite age, which we shall haue at length in another world, there is a meane, to wit, our youth, and ready going forwarde to perfection. y He compareth them which rest not themselues vpon the worde of God, to litle boates which are tossed hither and thither with the doctrines of men as it were with contrarie windes, and therein hath forewarneth them that it commeth to passe not only by the lightenesse of mans braine, but also by the craftines of certaine, which make as it were an art of it. z *With those vnreasonable shauers which shaue men to and fro.* a *By the deceite of those men which are very well practised in deceiuing of other.* b By earnest affection of the trueth and loue, we grow vp into Christ: for by being effectuall by the ministerie of his word, which as the vitall spirit doeth so quicken the whole body, that it neuer shed all the time thereof according to the measure and proportion of each one) quickeneth and cherisheth his Church, which consisteth of diuers functions as of diuers members, and prefe. with the proportion of euery one. And thereof it followeth that neither this bodie can liue without Christ, neither can any man grow vp spiritually which separateth him selfe from the other members. c *Of Christ, who in manner of the soule, quickeneth all the members, as such interest as it meete the body shoulde haue.* d *Chiefly by the knitting of the ioynts together.*

18 He descendeth to the fruites of Christian doctrine, and reasoneth first vpon the principles of mouing and actions, setting downe a most grane comparison betweene the children of God, and them which are not regenerate. For in these men, all the powers of the minde are corrupted, and their mindes giuen to vanitie, & their senses are darkened with most grosse mistines, & their affections are so sunke downe by filthy and litle to wickednes, that at length they run headlong into all wickednes, being vtterly destitute of all

18 Hauing

18 Hauing their vnderstanding darkened, and being strangers from the [a] life of God through [b] ignorance that is in them, because of the hardnesse of their heart:

19 Which being [b] past feeling, haue giuen themselues vnto wantonnes, to worke all vncleanesse, *euen* with [c] greedines.

20 [13] But ye haue not so learned Christ,

21 If so be ye haue heard him, and haue bene taught by him, [d] as the truth is in Iesus,

22 ✠ *That is*, that ye cast off, concerning the conuersation in times past, [e] that olde man, which is corrupt through the deceiueable lustes,

23 And be renued in the [f] spirit of your minde,

24 And put on the newe man, which [g] after God is created vnto [h] righteousnesse, and [i] true holines.

25 [14] Wherefore cast off lying, and speake euery man truth vnto his neighbour: for we are members one of another.

26 [15] Be [k] angry, but sinne not: let not the sunne goe downe [l] vpon your wrath,

27 Neither giue place to the Deuill.

28 [16] Let him that stole, steale no more: but let him rather labour, and worke with his handes the thing which is [m] good, that he may haue to giue vnto him that needeth.

29 [17] Let no [n] corrupt communication proceed out of your mouthes, but that which is good to the vse of edyfying, that it may minister [o] grace vnto the hearers.

30 [18] And grieue not the holy Spirite of God, by whome ye are sealed vnto the day of redemption.

31 Let all bitternesse, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, [19] euen as God for Christes sake freely forgaue you.

a Whereby God is vnknowen in them.
b Voide of all intelligence.
c They striue to passe one another, as though there had bene some gaine to be gotten by it.
13 Here followeth the contrary part touching men which are regenerate by the true and liuely knowledge of Christ, which haue other principles of their doings farre different, to wit, holy and honest desires, & a minde cleane changed by the vertue of the holy Ghost from whence proceed also like effects, as a iust and holy life in deed.
d As they haue learned, which ouerthrowe Christ in deed, and in good earnest. ✠ Colos. 3. 8.
e your selues.
f Where there ought to haue bin the greatest force of regeneration, there is the greatest corruption of all which walketh all things.
g After the image of God.
h That full and vnfained loue of the worke creatour.
i Christian vertues.
k Not feined nor counterfeite. *14 Hee commendeth seuerally certaine perfections of all he requireth truth (that is to say, sincere matters) condemning all deceit and dissembling, because we are borne one for another. *15 He teacheth vs to bridle our anger in such sort, that although it be hote, yet that it breake not out, and that it be straightwaies quenched before we sleepe: least Satan taking occasion to giue vs euill counsell through that wicked counseller, destroy vs.* *l If it so fall out that you bee angry, yet sinne not: that is, bridle your anger, and doe not wickedly put that in execution, which you haue wickedly conceiued.* *l Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* *16 He descendeth from the heart to the handes, condemning theftes and because that men which giue themselues to this wickednes, vse to pretende pouertie, he sheweth that labour is a good remedie against pouertie, which God blesseth in such sort, that they which labour haue alwayes some ouerplus to helpe other, so farre is it from this, that they are constrained to steale other mens goods.* *m By labouring in things that are holy, and profitable for his neighbour.* *17 He bridleth the tongues of lyers, teaching vs so to temper our talke, that our hearers mindes be not onely not destroyed, but also instructed.* *n Words for words, rotten.* *o By grace, he meaneth that wherby men may profite to the good vse forward in godlinesse and loue.* *18 A generall precepte against all excesse of affections which dwell in that part of the minde, which they call Angry, and he setteth against them the contrary meanes. And vseth a most vehement perfect, how we ought to take heede that we grieue not the holy Spirit of God through our immoderatnes and intemperance, who dwelleth here to this end, to moderate all our affections.* *19 An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towards all men.*

CHAP.

4 Leſt, in thoſe vices which hee reprehended, they ſhould ſit light by his admonitions, 5 hee terrifieth them by denouncing ſeuere iudgement, 8 and ſtirreth them forward: 15 Then he deſcendeth from generall leſſons of manners, 21 to the particular duties of wiues 25 and husbands.

BEe ye therefore followers of God, as deare children,
2 ✠ And walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, *to be* an offering and a ſacrifice of a ſweete ſmelling ſauour to God.
3 ✠ [1] But fornication, and all vncleanneſſe, or couetouſneſſe, let it not be once named among you, as it becommeth Saints,
4 Neither filthineſſe, neither fooliſh talking, neither [a] ieſting, which are things not comely, but rather giuing of thankes.
5 [2] For this yee knowe, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.
6 [3] Let no man deceiue you with vaine wordes: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.
7 [4] Be not therefore companions with them.
8 For yee were once darkeneſſe, but are now [c] light in the Lord: walke as children of light,
9 (For the fruite of the [d] Spirit *is* in all goodneſſe, and righteouſneſſe, and truth)
10 Approouing that which is pleaſing to the Lord.
11 And haue no fellowſhip with the vnfruitfull workes of darkeneſſe, but euen [e] reproue them rather.
12 For it is ſhame euen to ſpeake of the things which are done of them in ſecret.
13 But all things when they are reproued of the light, are manifeſt: for it is light that maketh all things manifeſt.
14 Wherefore [f] he ſayth, Awake thou that ſleepeſt, and ſtand vp from the [g] dead, and Chriſt ſhall giue thee light.
15 ✠ Take heede therefore that ye walke circumſpectly, not as fooles, but as [h] wiſe,
16 [h] Redeeming the ſeaſon: for the [i] dayes are euill.
17 ✠ Wherefore, be ye not vnwiſe, but vnderſtand what the will of the Lord is.

✠ Iohn 13.34. and 15.12. 1.Iohn 3.23. ✠ Chap.4.32. coloſſ. 3.5. 1.Theſſ.4.3.

1 Now he commeth to another kinde of affections, which is in that part of the mind, which men call couetous or deſirous: & he reprehendeth fornication, couetouſneſſe, and ieſting, very ſharpely.

a *Leſt: which men eaſt out at an other, that no lightneſſe be ſeene, nor euil or ſlender gueſſe, nor any offence moued by euill wordes or baſtlining.*

2 Becauſe theſe ſinnes are ſuch that the moſt part of men count them not ſee ſinnes, he awaketh the godly, to the ende they ſhould ſo much the more take heede to them & flee from them, as moſt hurtfull plagues.

b *A bouſſant to Idolatry, for the couetous man ſtandeth that his life ſtandeth in his goods.*

c Matth.24.4. marke 13.5. luke 21.8. 2.theſſ. 2.3.

3 Becauſe we are not ſo ready to any thing as to follow euill examples, therefore the Apoſtle warneth the godly to remember alwayes, that the other are but as it were darkeneſſe, and that they themſelues are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but alſo (as the propertie of the light is) reproue their darkeneſſe, and to walke ſo (hauing Chriſt that true light going before them) as it becommeth wiſe men. c *The faithfull are called light, becauſe they haue the true light in them which lighteneth them, and alſo becauſe they giue light to other, in ſo much that their holy conuerſation repreſenteth the life of vnited men.* d *By whoſe fruits we are made light in the Lord.* e *Make them open to all the worlde by your good life.* f *The Scripture of God in the Scripture.* g *He ſpeaketh of the death of ſinne.* 4 *The worſt and moſt corrupt that the manners of this world are, the more watchfull ought we to be againſt all occaſions, and miſpoſt nothing but the will of God.* 2 *Coloſ.4.5.* h *This is a metaphore taken from the merchant: who preferreth the beſt profite that may be, before all their pleaſures.* i *The times are troubleſome and ſharpe*

✠ Rom.12.2. 1.Theſſ.4.3.

18 § And be not drunke with wine, wherein is [k] excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 [o] Submitting your selues one to another in the feare of God.

22 ¶ ✤ [7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

23 ✤ [9] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the sauiour of *his* body.

24 [11] Therefore as the Church is in subiection to Christ, euen so *let* the wiues *be* to their husbands in euery thing.

25 ¶ [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 [13] That he might [m] sanctifie it, and cleanse it by the washing of water through the [n] worde,

27 That he might make it vnto himselfe a glorious Church, [o] not hauing spot or wrincle, or any such thing: but that it should be holy and without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth him selfe.

29 For no man euer yet hated his owne [p] flesh, but nourisheth and cherisheth it, euen as the Lord *doeth* the Church.

30 For wee are members of his body, [q] of his flesh, and of his bones.

31 [r] For this cause shall a man leaue father and mother, and shall [r] cleaue to his wife, and they twaine shalbe one flesh.

32 [15] This is a great secret, but I speake concerning Christ,

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5 He setteth the sober and holy assemblies of the faithfull, against the dissolute bankets of the vnfaithfull, to which the prayses of the onely Lord must ring be it in prosperitie or aduersitie.

k *All kinds of riot, beyond all maner of filthines and shamefulnesse.*

l *With an earnest affection of the heart, and not with the tongue onely.*

6 A short repetition of the ende whereunto all things ought to be referred, to loue one another for Gods sake.

✤ *Colos 3.18. 1 Tim 2.5. 1 Pet. 3.1,*

7 Now he descendeth to a familie, dividing orderly all the partes of a familie. And he sayth that the duetie of wiues consisteth herein, to be obedient to their husbands.

8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subiection. ✤ *1. Cor. 11.3.* 9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie. 10 Christ is the head of the Church. 10 Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable: as also the situation of the Church is of Christ, although farre otherwise. 11 The conclusion of the wiues duetie towards their husbands. *Colos. 3.19.* 12 The husbands duetie towards their wiues, to loue them as themselues, of which loue, the loue of Christ toward his Church is a burly patterne. 13 Because many men pretend the infirmities of their wiues to excuse their crueltie and crabbednesse, the Apostle willeth vs to marke what maner of Church Christ gate, when he ioyned it to himselfe, and how he doth not only not loathe all her filth and vncleanesse, but endeth not to wipe the same away with his cleanenesse, vntill hee haue wholy purged it. m *Make it holy.* n *Through the promise of free iustification and sanctification in Christ, receiued by faith.* o *The Church as it is considered in it selfe, shall not be without wrinkle, before it come to be made glorious: for while it is in this life, it remaineth in a state: but as it is considered in Christ, it is alreadie cleane and without wrinkle.* 14 Another argument: Euery man loueth himselfe, euen of nature: therefore hee sinneth against nature that loueth not his wife: the proofe of the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is, not to be deuided. p *His owne body.* q *He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but sealed by the Sacrament of the Supper.* r *Gen. 2.24. with 1.Cor. 6.16.* s *Luke Matt. 19.5.* 15 That no man might dreame of naturall conioyning or knitting of Christ and his Church together (such as the husbands and the wiues is) he sheweth that it is secret, to wit, spirituall and such as farre differeth from the common experience of men: as which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band.

and

and concerning the Church.

33 [16] Therefore euery one of you, *doe yee so*: let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

16 The conclusion both of the husbands duetie toward his wife, and of the wifes toward her husband.

CHAP. VI.

1 How sheweth the duetie of children, 5 seruants, 9 and masters: 10 Then he speaketh of the spirituall warre that the faithfull haue, 12 and what weapons we must vse in the same: 21 In the ende he commendeth Tychicus.

CHildren, [1] [a] obey your parents [2] in the [c] Lord: [3] for this is right.

1 He commeth to another part of a family, and theweth the duetie of the children toward their parents: willeth in obedience vnto them.

2 [4] Honour thy father and mother [5] (which is the first commandement with [b] promise)

[a] Colos. 3. 20.

3 That it may bee well with thee, and that thou mayst liue long on earth.

3 The first argument because God hath so appointed: whereupon it followeth also that children are to feare & are bound to obey their parents, as they may not swarue from the true worship of God.

4 [6] And ye fathers, prouoke not your children to wrath: but bring them vp in instruction and [c] information of the Lord.

a For the Lord is author of all fathers, & and therefore we must yeelde to obedience to his will here in.

5 [7] Seruants, be obedient vnto them that are *your* masters, [8] according to the flesh, with [d] feare and trembling in singlenesse of your hearts as vnto Christ,

3 The second argument: because their obedience is most iust, 5 The third argument taken of the profite that ensueth thereby: Because the Lord vouchsafed this commandement amongst all the rest of a speciall blessing. 6 *With a speciall promise: for although the second commandement hath a promise of mercie to a thousand generations, yet that promise is generall.* 8 In the duetie of fathers to vse their fatherly authoritie moderately and to Gods glory. c *Such information and precepts as bring taken out of Gods booke, are holy & acceptable to him.* 7 Now he declareth to the third part of a family, to wit: the duetie both of the masters and of the seruants. And he sheweth that the duetie of seruants consisteth in vpholding the loue and reuerence to their masters. [5] *Ephes. 5. 22. 1 Tim. 2. 1. 1. Pet. 3. 18.* 8 He mingleth the sharpenesse of seruice in that they are spiritually free notwithstanding the same, and yet that spirituall freedome taketh not away or spoile all seruice: so much that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, to serue so as they may with safe conscience. d *With carefull reuerence for feare is not alowable, much lesse in the duetie of seruants.*

6 [9] Not with seruice to the eye, as menpleasers, but as the seruants of Christ, [10] doing the will of God from the heart,

7 With good will, seruing the [e] Lord, and not men.

9 To cut off occasion of all pretences, he teacheth vs that it is Gods will that some are either borne of maister-race, and therefore they must respect Gods will, although their seruice be neuer so hard. e *Being mooued with a reuerence to God ward, as though we serued God himselfe.*

8 [11] And ye know that whatsoeuer good thing any man doeth, that same shall he receiue of the Lorde, whether [f] he be bond or free.

10 Although they serue rakehell and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free.

9 [12] And ye masters, doe the same things vnto them, putting away threatning: and know that euen your master also is in heauen, neither is there [g] respect of person with him.

11 It is the duetie of maisters, to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in another respect haue a common master which is in heauen, who will iudge both the bond and the free. [g] *Deut. 10. 17. 2. Chron. 19. 7. Iob 34. 19. & 36. 19. Rom. 2. 11. Gala. 2. 6. Colos. 3. 25. 1. Pet. 1. 17.* [f] *Either of freedome or seruitude.*

10 [13] Finally, my brethren, be strong in the Lorde, and in the power of his might,

12 The conclusion of the whole, and of the spirituall warre, wherein euery one must be ready and fight constantly, vsing to spirituall weapons, vntill their enemies be cleane put to flight. And to this end he warneth vs to take the armour of God, wherewith onely our enemie may be dispatched.

[a] *Rom. 10. 12. Deut. 4. 18. Ecclus. 32. Mat. 22. 4 Mark 7. 10.* 4 A proofe of the first argument. 5 The third argument taken of the profite that ensueth thereby: Because the Lord vouchsafed this commandement amongst all the rest of a speciall blessing. 6 *With a speciall promise: for although the second commandement hath a promise of mercie to a thousand generations, yet that promise is generall.* 8 In the duetie of fathers to vse their fatherly authoritie moderately and to Gods glory. c *Such information and precepts as bring taken out of Gods booke, are holy & acceptable to him.* 7 Now he declareth to the third part of a family, to wit: the duetie both of the masters and of the seruants. And he sheweth that the duetie of seruants consisteth in vpholding the loue and reuerence to their masters. [5] *Ephes. 5. 22. 1 Tim. 2. 1. 1. Pet. 3. 18.* 8 He mingleth the sharpenesse of seruice in that they are spiritually free notwithstanding the same, and yet that spirituall freedome taketh not away or spoile all seruice: so much that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, to serue so as they may with safe conscience. d *With carefull reuerence for feare is not alowable, much lesse in the duetie of seruants.* 9 To cut off occasion of all pretences, he teacheth vs that it is Gods will that some are either borne of maister-race, and therefore they must respect Gods will, although their seruice be neuer so hard. e *Being mooued with a reuerence to God ward, as though we serued God himselfe.* 10 Although they serue rakehell and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of maisters, to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in another respect haue a common master which is in heauen, who will iudge both the bond and the free. [g] *Deut. 10. 17. 2. Chron. 19. 7. Iob 34. 19. & 36. 19. Rom. 2. 11. Gala. 2. 6. Colos. 3. 25. 1. Pet. 1. 17.* [f] *Either of freedome or seruitude.* 12 The conclusion of the whole, and of the spirituall warre, wherein euery one must be ready and fight constantly, vsing to spirituall weapons, vntill their enemies be cleane put to flight. And to this end he warneth vs to take the armour of God, wherewith onely our enemie may be dispatched.

17 Vsually he declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men.

§ Against men, which are of a frayle and brickle nature, against which are set sometimes fainehearts, more mighty then the other by a counterfeit power.

♣ Chap. 2. 2.

h He giueth these names to the euill angels, by reason of the effects which they worke: not that they are able to doe the least of them, but because God suffereth them to trouble.

14 He sheweth that their enemies are put to flight with the onely armour of God, to wit, with vprightnesse of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and vsing dayly earnest prayer for the health of the Church, and especially for the constancie of the true godly and faithfull Ministers of the word.

17 Put on the whole armour of God, that yee may be able to stand against the assaultes of the deuil.

12 [13] For wee wrestle not against flesh and [a] blood, but against ♣ [h] principalities, against powers, *and* against the worldly gouernours, *the princes* of the darkenesse of this world, against spirituall wickednesses, *which are* in the high places.

13 [14] For this cause take vnto you the whole armour of God, that ye may be able to resist in the [i] euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girded about with veritie, and hauing on the brest plate of righteousnesse,

15 And your feete shod with the [k] preparation of the Gospel of peace.

16 Aboue all, take the shield of faith, wherewith yee may quench all the fierie dartes of the wicked,

17 And take the helmet of saluation, and the sworde of the Spirit, which is the word of God.

18 And pray alwayes with all maner prayer and supplication in the [l] Spirit: and watch thereunto with all perseuerance and supplication for all Saints,

19 And for mee, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secrete of the Gospel,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ [15] But that yee may also know mine affaires, *and* what I doe, Tychicus *my* deare brother & faithfull minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that ye might know mine affaires, & that he might comfort your hearts.

23 Peace *be* with the brethren, and loue with faith from God the Father, and *from* the Lord Iesus Christ.

24 Grace *be* with all them which loue our Lord Iesus Christ, to *their* [m] immortalitie. Amen.

¶ Written from Rome vnto the Ephesians, *and sent* by Tychicus.

i Luke Chapter 12. *k* That the preparation of the Gospel may be all ready to vse, and it is very fitly called the Gospel of peace, for that, seeing we haue to do to God through most dangerous enemies, who may easily vex vs to our vnrest, in that we know by the doctrine of the Gospel, that we take our journey to God who is at peace with vs. *l* That holy prayers may proceede from the holy Ghost. 23 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. *m* To their euerlasting.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

§ *Hauing testified his godly and tender affection toward the Philippians,* 12 *he entreateth of himselfe, and his bands:* 22 *And pricketh them forward by his owne example,* 27 *and exhorteth them to vnitie,* 28 *and patience.*

Paul

PAul and Timotheus the seruantes of IESVS CHRIST, to all the Saintes in Christ Iesus which are at Philippi, with the a Bishops, and Deacons:

2 Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

3 I thanke my God, b making you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnes)

5 Because of the b felowship which yee haue in the Gospell, from the c first day vnto now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will perfourme it vntil the d day of Iesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrace that both in my e bands, and in my defence, & confirmation of f Gospel you all were partakers of my f grace.

8 g For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 h And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That ye may alwe those things which are best, that yee may be pure, and without offence vntill the day of Christ,

11 Filled with the i fruites of righteousnesse, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I would ye vnderstood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospell,

13 So that my bandes k in Christ are famous throughout all the l iudgement hall, and in all other places,

14 In so much f many of the brethren in the Lord are boldened through my bands, & dare more frankly speake the k word.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am set for the defence of the Gospell.

18 m What then? yet Christ is preached all maner wayes, whe-

a The worke wherof as he shoeweth in this Epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to go forward. And for all of al he shewe deth the la former doinges, to encourage them to go forward: whe hauing he saith he hopeth fully they will doo, and that by the testimonie of their liuely charitie. But in the meane season he refresheth all things in the grace of God.

b By the Bishops are meant both the Pastours, which haue the dispensation of the word, and the Elders that gouerne: and by Deacons are meant those that were seruants of the treasurie of the Church, and had to doo with the poore.

b Because that you also are made partakers of the Gospell.

c Euer since I knew you.

d The day of God will not suffer his people vnto the very houre ended, untill your number bodies shall appeare before the iudgement seat of Christ to be glorified.

e All your partes of a true louing mynde vnto Christ.

f He calleth his bandes, as though he had received some fa-

gular benefite. 2 He declareth his good will towardes them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer. 3 He sheweth what thing were ought chiefly desire to wit, first of all that we may increase in the true knowledge of God: so that we may be able to discerne things, that differ one from another: and also in charitie, that ours to the ende we may giue our selues to good workes in deede, to the glory of God by Iesus Christ. 4 If righteousnesse be the tree, and good workes the fruites, then must the Papistes needes be deceiued, when they say that workes are the cause of righteousnesse. 5 He preuenteth the offence that might come by his perseuerance, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath vtylled his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospell by this occasion is greatly enlarged, although not with like affection in all men yet in deed. h Or Christes sake. i In the Emperours court. k The Gospell is called the worde, for the excellencie of it. l Not with a pure minde for otherwise their doctrine was pure. m He sheweth by setting forth his owne example, that the end of our affliction is true ioy, and that through the vertue of the Spirit of Christ, which he giueth to them that suffer

ther

there *is be* vnder a [m] pretence, or syncerely, and I therein ioy: yea and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 [6] As I feruently looke for, and hope, that in nothing I shal be ashamed, but that [n] all confidence, as alwayes, so now Christ shalbe magnified in my bodie, whether *it be* by life or by death.

21 For Christ [o] to me both in life, and in death aduantage.

22 [7] And whether to liue in the [p] flesh *were* profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to bee loosed and to be with Christ, which is best of all.

24 Neuertheles, to abide in the flesh, [q] more needful for you,

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of *your* faith,

26 That yee may more aboundatly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 [8] Only let your conuersation be as it becommeth the Gospel of Christ, that whether I come and see you, or els bee absent, I may heare of your matters that ye [r] continue in one Spirite, *and* in one minde, fighting together through the faith of the Gospell.

28 [9] And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 [10] For vnto you it is giuen for Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 [11] Hauing the same fight, which ye sawe in me, and nowe heare *to be* in me.

m Vnder a godly colour and shew: for they make Christ a cloke for their ambition and enuie.

n We must continue euen to the end, with great confidence hauing nothing before our eyes but Christs glorie onely, whether we liue or die.

7 An example of a true shepherd, who maketh more account how he may profite his sheepe, then he doeth of any commoditie of his owne whatsoeuer.

o To liue is the most ioyfull lot.

8 Hauing set downe these things before, in maner of a professe, he desendeth now to exhortations, warning them first of all, to conferre both in doctrine and mind, and afterward, that being thus knit together with these common bandes, they continue through the strength of faith to bee vnall aduersarie in such sort, that they admitte nothing vnworthie the profession of the Gospell. r *The word signifieth to stand fast, and is a proper to wrestlers, that stande fast and shrinke not a foote.* 9 We ought not to be discouraged but rather encouraged by the persecutions which the enemies of the Gospell imagine and practise against vs: seeing that they are certaine witnesses from God himselfe, both of our saluation, and of the destruction of the wicked. 10 Hee prooueth that his saying, that perfection is a token of our saluation, because it is a gift of God to suffer for Christ, which gift hee bestoweth vpon his owne, as he doth the gifte of faith. 11 Nowe hee sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 *He exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Christ. 19 He promiseth to send Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.*

1 A most earnest counsell to remoue all their things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride whereby it commeth to passe that they seperate themselues one from another. a *Any Christian comfort.* b *If any feeling of fellowship.* c *Like hers.*

IF *there be* therefore any consolation in [a] Christ, if any comfort of loue, if any fellowship of the Spirit, if any [b] compassion and mercie,

2 Fulfill my ioy, [c] ye bee like minded, hauing the same loue, being of one accorde, and of one iudgement,

3 That nothing *be done* through contention or vaine glorie, but that in meekenesse of minde, euery man esteeme other

better

better then himselfe,

4 Looke not every man on his owne things, but every man also on the things of other men.

5 [a] Let the same mind be in you [b] was euen in Christ Iesus,

6 Who being in the [d] forme of God, [e] thought it no robberie to be [f] equall with God:

7 But hee made himselfe of [g] no reputation, and tooke on him the [h] forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto [i] death, euen the death of the Crosse.

9 [j] Wherefore God hath also highly exalted him, and giuen him a [k] Name aboue every name,

10 That at the Name of Iesus should [l] every knee bowe, both of things in heauen, and things in earth, and things vnder the earth,

11 And that [m] every tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 [n] Wherefore my beloued, as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence, [o] make an ende of your owne saluation with feare and trembling.

13 [p] For it is God which worketh in you, both [q] the will and the deede, euen of his good pleasure.

14 [r] Do all things without [s] murmuring and reasonings,

15 [t] That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as [u] lights in the world,

16 Holding forth the [x] worde of life, [y] that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vpon the [z] sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also he ye glad, & reioyce with me.

a He setteth before them a most perfite example of all modestie and feruent compassion, Christ Iesus whom we ought to followe with all our might: who offered himselfe so farre forth sobre although he be about all, that he tooke vpon him the forme of a seruant, to wit our flesh, willingly subiect to all infirmities, yea to the death of the crosse.

d Such as God himselfe is, and therefore God for there is none in all points like vnto God but God himselfe.

e Christ that glorious and euerlasting God knew that he might righteously and lawfully not appeare in the high seate of a man, but remaine with Maiestie meete for God: yet he chose rather to humble himself.

f If he knew he equall to the Father, there is short of nothing but equalitie which Arrians that Heretikes denieth: and if he knew be compared with the Father, there is a distance of person, which I confesse that.

g He denieth himself from all things, as it were to nothing. h By taking our manhood vpon him. i He setteth the most glorious exploit of Christs humiliation, to teach vs that modestie is the true way to true praise and glory. k Dignitie and preheminence, and the highest name. l All creatures shall at length be subiect to Christ. m Every nation. n The conclusion: We must go on to saluation with humilitie and submission by the way of our vocation, as Christ went to make an end of his saluation, which consisteth in the race of righteousnesse. o A most sure and grounded argument against pride, for that we haue nothing in vs praise worthy, but it commeth of the free gift of God, and is without vs, for we haue no ability or power in vs to will well (much lesse to do well) but only of the free mercie of God. p Phil. 2.13. q Not vnwilling, but yet we do not will well of our selues, but only because God hath made of our naughtie will a good will. r He describeth modestie by the contrary effects of pride, teaching vs, that it is farre both from all malignitie & enuie or inward hatred, & also from open contentions. s Iames 3. & 1. Pet. 4. 9. t To be short, he requireth a life without fault, and pure, that being lightened with the word of God, they may shine in the darkenesse of this world. u Mat. 5. 14. x The Gospel is called the word of life, because of the effects which it worketh. y Against he pricketh them forward, setting before them his true Apostolike care that he had of them comforting them moreouer, to the ende they should not be sorie for the greatnesse of his afflictions, no not although he should die to make perfite their oblation with his blood, as it were with a drinke offering. z As if he said, I beseeche you Philippians to christ my desire is, that you perfourme your seruice & holy sacrifice to him, and then shall I my selfe be offered vp as a drinke offering, to accomplish the ioyfull offering.

19 And

19 And I trust in the Lorde Iesus, to sende Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state.

20 For I haue no man like minded, who will faithfully care for your matters,

21 For all seeke their owne, and not that which is Iesus Christes.

22 But ye knowe the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I knowe howe it will goe with me,

24 And trust in the Lord, I also my selfe shall come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse because ye had heard that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him onely, but on mee also, least I should haue sorowe vpon sorowe.

28 I sent him therefore the more diligently, that when yee should see him againe, ye might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of suche

30 Because that for the worke of Christ he was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

CHAP. III.

2 He refuteth the vaine boasting of the false apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the Crosse of Christ, 18 the enemies whereof he weepeth ouer.

MOreouer, my brethren, reioyce in the Lorde. It grieueth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euill workers: beware of the concision.

3 For we are the circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence in the flesh:

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9 Moreouer, he confirmeth their mindes both by sending backe Epaphroditus vnto them, whose fidelitie towards the, and great paines in helping him, he commendeth: and also promising to send Timothie shortly vnto them, by whose presence they shall receiue great consolatio, and hoping also to come himselfe shortly vnto them, If God will.

Acts 16.1.

9 Mat. be confirmed in my mind.

1 Cor. 16.10.

9 The most part.

If we submit to loue the worke of Christ, we beare Christ being present and in hande in the person of Paul.

a A conclusion of those things which haue bene before said, vz. that they goe forward cheerefully in the Lord.

b A preface to the next admonition that followeth, to take good heede and beware of false apostles, which ioyne circumcision with Christ, (that is to say, iustification by workes, with free iustification by faith) and turne into meere beads the ceremonies which are abolished, for true exercise of godlinesse and charitie. And he calleth them dogges as prophane beasts, and euill workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vrging Circumcision, they cut off themselues and others from the Church. c Which you haue often times heard of me. d He alludeth to circumcision of the name wherof whole they leaped, they cut asunder the Church. e He sheweth that wee ought to vse true circumcision, to wit, the circumcision of the heart that cutting off all wicked affections by the vertue of Christ, we may serue God in puritie of life. f In outward things, which pertaine nothing to the soule.

4 Though

4 ♣ Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, ♣ an Ebrewe of the Ebrewes, ♣ by the Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were [d] vantage vnto mee, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke * all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge *them* to be dongue, that I might [f] winne Christ,

9 And might be found in [g] him, *that is,* [h] not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, *euen* the righteousnesse which is of God through faith,

10 [i] That I may [l] knowe him, and the vertue of his resurrection, and the [e] fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the [k] resurrection of the dead:

12 Not as though I had already attained *to it,* either were already perfect: but I followe, if that I may comprehend *that* for whose sake also I am [l] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained *to it,* but one thing *I do:* I forget that which is behind, and endeuour my selfe vnto that which is before,

14 And followe hard toward the marke, for the prise of the hie calling of God in Christ Iesus.

15 [m] Let vs therefore as many as be [m] perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the same vnto you.

16 Neuertheless, *in that* whereunto we are come, let vs proceede by one rule, that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye haue vs for an ensample.

4 He doubteth not to preferre himself euen according to the flesh, before those peruerse hote vrgers of the Law, that all men may know that he doeth with good iudgement of minde, lightly esteeme all those outward things: for so much as he lacketh nothing, which hath Christ, *say* the carnall doores of our workes cannot stand with the free iustification in Christ by faith.

♣ 2. Cor. 11. 22.

♣ Actes 23. 6.

d Which I accounted for vantage.

e He speaketh not all workes, as well those that go before, as those that come after faith.

f That in their place I might get Christ, and of a spoyle man become rich: he shrinketh not from hauing any thing.

g In Christ: for they that are found without Christ, are faithfull in condemnation.

h That is, to be in Christ, to be found with in a man owne righteousnesse but clothed with the righteousnesse of Christ imputed to him.

i This is the ende of righteousnesse by faith touching vs, that by the vertue of his resurrection we may escape from death.

l That I may fele him in deede and haue a tryall of him. 6 The way to that eternall felicitie is to followe Christ his steps, by afflictions and persecutions, vntill we come to Christ himselfe who is our marke wherevnto we shoote, and receiue that reward wherevnto God calleth vs in him. And the Apostle setteth these two exercises of godlinesse, against those vaine ceremonies of the Lawe, wherein the false apostles put the summe of godlinesse. k To the euerlasting, which followeth the resurrection of the Saintes. l For we cannot rest, but so farre foorth as we are laid hold on of Christ, that is, as God giueth vs strength, and sheweth vs the way. 7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and vnderstand not these things, and doubt of the abolishing of the Lawe, they should cause no trouble, and should bee gently borne withall, vntill they also be instructed in the Lord. The third is, that they esteeme the false apostles, by their fruites: wherein he doubteth not to set forth himselfe for an example. m He said before that he was not perfect. So that in this place hee calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospell, whom he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following.

18 ♣ For

18 For many walke of whom I haue told you often, and nowe tell you weeping, *that they are* the enemies of the Crosse of Christ:

19 Whose [a] ende *is* damnation, whose God *is their* belly, and *whose* [b] glory *is* to their shame, which minde earthly things.

20 [c] But our conuersation is in heauen, from whence also we looke for the [d] Sauiour, *euen* the Lord Iesus Christ,

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

CHAP. III.

1 *From particulars he vrgeth vniuersalls.* 4 *He compareth himself to generall.* 10 *He sayeth that he tooke such toyle in this race to attaine to liberalitie,* 12 *that he will patiently beare the worst.*

THerefore, [a] my brethren, beloued and longed for, my ioy and my [b] crowne, so continue in the [c] Lord, ye beloued.

2 [1] I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, [a] faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names *are* in the [b] booke of life.

4 [1] Reioyce in the [a] Lord alway, againe I say, reioyce.

5 [a] Let your [b] patient mind be knowen vnto all men. [c] The Lord *is* at hand.

6 [a] Be nothing carefull, but in all things let your requestes be shewed vnto God in prayer, & supplication with [b] giuing of thanks.

7 And the [1] peace of God which passeth all vnderstanding, shall preserue your [b] hearts and mindes in Christ Iesus.

8 [1] Furthermore, brethren, whatsoeuer things are true, whatsoeuer things *are* [a] honest, whatsoeuer things *are* iust, whatsoeuer things are pure, whatsoeuer things *are* worthy loue, whatsoeuer things are of good report, if there *be* any vertue, or if there be any prayse, thinke on these things,

9 Which

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a Or, damnation. b Or, shame. c Phil. 1.27. d Rom. 14.17. a Or, Sauiour. b Or, glorious. c Which they haue afore at large hearde. 9 He setteth against their fellowes, that pollicie which seeketh earthly things, and striue to heauen onely, where they knowe, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God. d 1. Cor. 15.7. Rom. 8.19.

a A reioycing of the conclusion: That they stedfastly continue, vntill they haue gotten the victorie, trusting to the Lords strength. a Or, deare. b Or, crowne. c Or, in the Lord. 2 He also calleth on some by name partly because they had great familiaritie, and partly also to stirre vp others to be more prompt and ready. a Rom. 16.3. and 21. b Exod. 32.32. Psal. 69.29. Dan. 12.1. Luke 10.20. Reuel. 3.5. c God is said after the manner of men, to haue a booke, wherein the names of the elect are written, to whome he will giue euerlasting life. a Or, faithfull. b Or, the writings of the Lords Spirit, and the secret of the Lords hoste. 3 He admonisheth particularly euery person: and the sum is, that the loue of the Philippians be not hindered by any affections that the wicked imagine and worke against them. a Or, in the Lord. 4 The second is, that they call all things in good part, they be how they will with all men. c Your gentlenesse and softnesse. 5 The taking away of an obiection: Wee must not be discouraged through impatience, seeing that God is at hand to giue vs remedy to stand against all our aduersaries. 6 The third is, that we be not too carefull for any thing, but with true confidence giue God thankes and craue of him whatsoeuer we haue need of, that with a quiet conscience we may so holily and with all our hearts submit our selues to him. d Or, with. e Or, by. f So Dauid began very oft with prayer, and ended with thanksgiuing. g The great quietnesse of mynde, when God hath placed in Christ. h He declareth that the heart, that is, the soule which is the seat of the wit and vnderstanding, is the higher part, and the spirit, that is, that part which is the seat of the will and affections, and also the higher part, whereby we are framed and created of nothing. 7 A generall conclusion, that as they haue hearde taught by word & example so they frame their liues to the rule of all holinesse & righteousnesse. 9 Whatsoeuer things are such as are beautifull and pleasant vnto a holy heart.

9 Which

9 Which yee haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shalbe with you.

10 ‖ Nowe I reioyce also in the Lord greatly, that nowe at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of ‖ want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be ‖ abased, and I can abound: euery where in all things I am ‖ instructed, both to be full, and to bee hungrie, and to abound, and to haue want.

13 I am able to ‖ doe all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 ‖ And ye Philippians know also that in the ‖ beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giuing, and receiuing, but ye onely.

16 For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie.

17 ‖ Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an ‖ odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father *be* praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saints salute you, and most of all they which are of ‖ Cesars household.

23 The grace of our Lord Iesus Christ *be* with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

‖ He witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet by moderating his words, that he might declare himselfe voyd of all desire of commoditie, and this he hath a notable commendation both with prosperitie and aduersitie, and to be short, that he reposeth himselfe in the onely will of God.

‖ Although I pray for my meate.

‖ He vseth a generall word and yet he signifieth but of one kinde of riches, which is praise, for commonly praises bringeth all kinds of commodities with it.

‖ This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.

‖ He witnesseth, that he remembreth also their former beneficence, and againe putteth away suspicion of couetousnes desire, in that he receiued nought of any else.

‖ At the beginning, when I preached the Gospell amongst you. 10 Hee witnesseth againe, that hee alloweth well of their beneficence not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himselfe will not be forgetfull. ‖ Hee alludeth to the sweete sauours that were offered in the olde Lawe. ‖ Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 hee praiseth them the more to make them attentiue vnto him. 7 He reporteth the testimonie of the doctrine which they heard of Epaphras. 13 Hee magnifieth Gods grace towards them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

a By the free bountifulnesse of God.

b Coloſſe is ſituated in Phrygia, not farre from Hierapolis, and Laodicea, in that ſide that they bound towards Epheſus and Pamphylia.

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readineſſe in receiuing it.

c We cannot otherwiſe conſider of God to our ſaluation, but as he is a Chriſts Father, in whom we are adopted.

d For the glory that is hoped for.

2 He declareth his good will towards them, telling them that they muſt not ſtill remaine as one they, but goe on further both in the knowledge of the Goſpel, and alſo in the truth of it.

e Their ſpirituall loue, or your loue which commeth from the Spirit.

f Gods will.

3 The gift of continuance is not of vs, but is proceeded from the vertue of God, which he doeth daily giue vs.

g It muſt not be vnderſtood, as it were it were out of vs by nature, but proceede from a new and ſpirituall minde.

4 Hauing ended the preface, he goeth to the matter it ſelfe, that is to ſay, to an excellent deſcription (although it be but ſhort) of whole Chriſtianitie, which is likly diuided into three members: for firſt of all he expoundeth the true doctrine according to the order of the matter, beginning from this verſe to the 21. And from thence he beginneth to apply the ſame to the Coloſſians with diuers exhortations to the 6. verſe of the ſecond Chapter. And laſt of all in the third place, euen to the third Chapter, he reſiſteth the Corruptions of true doctrine. 5 The efficient cauſe of our ſaluation is the onely mercie of God the Father, who inuiteth vs mercie to bee partakers of eternall life, deliuering vs from the darkneſſe wherein wee were bonde, and bringing vs to the light of the knowledge of the glory of his Sonne. h In that glorious and heauenly kingdome. ❖ Matth. 3. 17. and 17. 5. 2 Pet. 1. 17. 6 The matter it ſelfe of our ſaluation, is Chriſt the Sonne of God, who hath obteined remiſſion of ſinnes for vs, by the offering vp of his bodie. 7 A liuely deſcription of the perſon of Chriſt, whereby we vnderſtand that in him onely God ſheweth himſelfe to be ſtrong: who was begotten of the Father before any thing was made, that is, from euerlaſting, by whom alſo all things that are made, were made without any exception, by whom alſo they doe conſiſt, and whoſe glory they ſhew. ❖ Heb. 1. 3. i Begotten before any thing was made and from the euerlaſting Sonne of the euerlaſting Father. ❖ Iohn 1. 3.

PAul an Apoſtle of Ieſus Chriſt by the a will of God, and Timotheus our brother,

2 To them which are at b Coloſſe, Saincts and faithfull brethren in Chriſt: Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

3 1 We giue thanks to God euen the c Father of our Lord Ieſus Chriſt, alway praying for you:

4 Since wee heard of your faith in Chriſt Ieſus, and of your loue toward all Saints,

5 For the d hopes ſake, which is laid vp for you in heauen, whereof yee haue heard before by the word of trueth, which is the Goſpel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is alſo among you, from the day, that ye heard and truely knewe the grace of God,

7 As ye alſo learned of Epaphras our deare fellowe ſeruant, which is for you a faithfull miniſter of Chriſt:

8 2 Who hath alſo declared vnto vs your loue in the e Spirit.

9 For this cauſe wee alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that yee might bee fulfilled with knowledge of f his will in all wiſedome, and ſpirituall vnderſtanding,

10 That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good works, and increaſing in the knowledge of God,

11 3 Strengthened with all might through his glorious power, vnto all patience, and long ſuffering with g ioyfulneſſe,

12 4 Giuing thankes vnto the ❖ Father which hath made vs meete to be partakers of the inheritance of the Saints in h light,

13 Who hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome ❖ of his deare Sonne,

14 6 In whom we haue redemption through his blood, euen i, the forgiuenеſſe of ſinnes,

15 7 Who is the ❖ image of the inuiſible God, i the firſt begotten of euery creature.

16 7 For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether

they be [k] Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him,

17 And hee is before all things, and in him all things consist.

18 [l] And he is the head of the body of the Church: he is the beginning, & *and* the [l] first begotten of the dead; that in all things he might haue the preeminence.

19 & For it pleased *the Father*, that in him should [m] all fulnesse dwell,

20 [p] And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, *I say*, [q] all things, both which *are* in earth, and which *are* in heauen.

21 [r] And you which were in times past strangers and enemies, because *your* minde *were set* in euill workes, hath [s] hee nowe also reconciled,

22 In that body of his [t] flesh through death, to make you holy, and vnblameable and without fault in his sight,

23 [u] If yee continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to [q] every creature which is vnder heauen, [x] whereof I Paul am a minister.

24 Nowe reioyce I in my sufferings for [r] you, and fulfill the [f] rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 [y] Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto youward, to fulfill the worde of God,

26 [z] *Which is* the mysterie hid since the world began, and from *all* ages, but now is made manifest to his [t] Saints,

27 To whom God [a] would make known what is the

[k] *We finde* *the Angels* *were* *many* *names*, *that by* *the comparison of* *such* *excellent* *parts*, *we* *may* *vnder*-*stand* *how* *farre* *passing* *the* *excellencie* *of* *Angels*, *is* *he* *whome* *euery* *one* *haue* *to* *confesse* *our* *Sauiour*, *and* *Lord* *Iesus* *Christ*, *to* *the* *glorie* *of* *God* *the* *Father*.

[l] *Hauing* *gloriously* *declared* *the* *excellent* *dignitie* *of* *the* *person* *of* *Christ*, *he* *declareth* *his* *office* *and* *function*, *to* *wit*, *that* *he* *is* *that* *same* *in* *the* *Church*, *that* *the* *head* *is* *to* *the* *body*, *that* *is* *to* *say*, *the* *Prince* *and* *gouernour* *of* *it*, *and* *the* *very* *beginning* *of* *true* *life*, *as* *who* *rising* *first* *from* *death*, *is* *the* *Author* *of* *eternall* *life*, *so* *that* *he* *as* *aboue* *all*, *in* *whom* *onely* *there* *is* *most* *plentifull* *abundance* *of* *all* *good* *things*, *which* *is* *powred* *out* *vpon* *the* *Church*.

& Rom. 5. 5. 17. 1. Cor. 15. 20.

[m] *Who* *breath* *againe* *that* *he* *shall* *die* *no* *more*, *and* *who* *raiseth*

other from death to life by his power. & Iob. 1. 19. chap. 9. 9. [n] *Most* *plentifull* *abundance* *of* *all* *things* *pertaining* *to* *God.* [p] Now he teacheth how Christ executed that office which his Father inioyned him, to wit, by suffering the death of the crosse (which was ioyned with [q] curse of God) according to his decree, that by this sacrifice hee might reconcile to his Father all men, as well them which belonged to him to come, and were alreadie vnder this hope gathered into heauen, as them which should vpon the earth become in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefite of Christ. [r] *The whole Church.* [s] Iustification is another worke of God in vs by Christ, in that that he restored vs (which hated God extremely, & were wholly and willingly giuen to shame) to his gracious fauour in such sort, that he therewithal powreth vs with his holy Spirit, & sanctifieth vs to righteousnes. [t] *The glorie.* [u] *In that fleshly body, to giue vs to vnderstand that his body was not a phantasticall body, but a true body.* [x] The ground vpon the which the Colossians rest to suffer themselues by any meanes to be moued from this doctrine, hearing and declaring that there is no where any other true Gospel. [q] *To all men: whereby now learne that the Gospel was not shut vp within the corners of Iudea alone.* [r] They purchased authoritie to this doctrine by his Apostleship, and taketh a most fine preoule thereof, of his affections, which he suffereth for Christ his Name, to inflame the Churches with their examples of patience. [s] *For your profite and commoditie.* [t] *The afflictions of the Church are said to be (height of follower, by reason of their fellowship & knitting together, that the body and the head haue the one with the other, so that there is one meet made to ioine the Church redeemed, iust that Christ suffereth his power in the daily weaknesse of his, & that for the sauing of the whole body.* [y] He bringeth another proofe of his Apostleship, to wit, that God in the fulnes of time might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. [z] Rom. 16. 25. 1. Cor. 2. 7. 2. Tim. 1. 9. Tit. 1. 2. 1. Pet. 1. 20. [a] *Whom he chose to fulfill the same kingdom as Christ reuealed it before that the mysteries of our redemption was hidden since the world began, except it were reuealed vnto vs, who also were taught it vnto saluation.*

riches of his glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glory,

28 [14] Whome wee preach, admonishing euery man, and teaching euery man in [n] all wisedome, that wee may present euery man perfect in Christ Iesus,

29 Whereunto I also labour and strive, according to his working which worketh in me mightily.

14 He prouoketh that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely, through the Lordes plentifull blessing of his labours.

n Perfect and sounde wisedome, which is perfect in it selfe, and shall in the ende make them perfect that follow it.

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That we are deliuered from the traditions of the Law through Christ.

FOr I [1] would ye knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my [a] person in the flesh,

2 [2] That [b] their hearts might be comforted, and they knit together in loue, & in all riches of the [c] full assurance of vnderstanding, to knowe the mysterie of God, euen [d] Father, & of Christ:

3 In whome are hidde all the treasures of [d] wisedome and knowledge.

4 [3] And this I say, lest any man shoulde beguile you with [e] enticing words.

5 [4] For though I bee absent in the flesh, yet am I with you in the spirite, reioycing, and beholding your [f] order, and your [g] stedfast faith in Christ.

6 As ye haue therefore [h] receiued Christ Iesus the Lorde, [5] so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue bene taught, abounding therein with thankesgiuing.

8 [6] Beware lest there be any man that [i] spoile you through philosophie, & vaine deceit, [5] through the traditions of men, [6] according to the [k] rudiments of the world, [7] and not after Christ.

9 [8] For [l] in him [m] dwelleth [n] all the fulnesse of the Godhead [o] bodily.

10 And ye are complete in him, which is the head of all principalitie and power.

1 The taking away of an obiection. In that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is in much the more careful for them.

a In person in body.

2 He concludeth directly the summe of the former doctrine, to wit, that the whole summe of true wisedome, and most secret knowledge of God, consisteth in Christ only, and that this is the vse of it touching men, that they being knit together in loue, rest themselues happily in the knowledge of so great a good nesse, vntill they come fully to enioy it.

b Whome he meaneth.

c Of that vnderstanding, which bringeth forth a certaine and vnshaken perswasion in our minds. d There is no true wisedome, without Christ. 3 A taking ouer to the meanes following, against the corruptions of Christianity. e With a pleasant kinde of talke made to perswade. 4 1 Cor. 5 5. f The manner of your Ecclesiasticall discipline. g Doctrine. h So then Christ bringeth not vpon men to obtaine. 4 Hee bringeth all corruptions to three kindes. The first is that, which reareth vp vaine and curious speculations, and yet beareth a shewe of a certaine subtill wisedome. i This is a meanes of warre, and is as much as to driue or carie away a praie or booty. 5 The second, which is manifestly superstitious and vaine, and standeth only vpon traditions and fained inuentions. 6 The third kinde rest of them which ioyned the rudiments of the world with the Gospel. k Principles and rules, whereby God ruleth his Church, as it were vnder a schoolemaster. 7 A generall conclusion of all corruptions in this, that that must needes be a false religion, which addeth any thing to Christ. 8 A reason. Because onely Christ God and man, is most perfect, and perfect in him aboue all things, so that whosoeuer hath him, may require nothing more. l By these words is shewed a distinction of the natures. m This word (Dwelleth) notifieth not onely the vnion together of these natures, to wit of God and Man, but Christ. n These words for euer must perfect Godhead to be in Christ. o The knitting together of God and man, is substantiall and effectuall.

11 [9] In

11 ? In whome also yee are circumcised with ♣ circumcision made without hands, by putting off the ? sinfull body of the flesh, through the circumcision of Christ,

12 [p] In that ye are ♣ ? buried with [r] him through baptisme, [s] in whom yee are also raised vp together through the faith of the operation of [t] God, which raised him from the dead.

13 [u] [x] And you which were dead in sinnes, [y] and in the vncircumcision of your flesh, hath hee quickened together with him, forgiuing you all *your* trespasses,

14 [z] And putting out the [a] hande writing of ordinances that was against vs, which was contrarie to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoyled the [b] Principalities, and Powers, and hath [c] made a shewe of them openly, and hath triumphed ouer them, in the ? same *crosse*.

16 [d] Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the newe moone, or of the Sabbath *dayes*,

17 Which are *but* a shadow of things to come: but the [e] body is in Christ.

18 [f] Let no man at his pleasure beare rule ouer you by [g] humblenes of minde, and worshipping of Angels, [h] aduancing

9 Hence he dealeth precisely against the third kinde, that is to say, against them which reiect the lewish religion: and first of all he declareth that we haue needy of the Circumcision of the flesh, seeing that wee be or were circumcised within, by the vertue of Christ.

♣ *Rom.* 2. 29.

? *These many words are vsed to shew what the olde man is, whom Paul in other places calleth the body of sinne.*

10 The taking away of an ouerdeed: We speake not so much as the outward figure which our fathers had, seeing that our baptisme is a most ample pledge and

witnesse, of the lauande reliefing, and renuing. ♣ *Rom.* 6. *ephes.* 1. 19. ? *Lucis lumen.* 6. 4. *v Be that all the force of the matter commeth not from the very deed done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papists say that soon for the very deed: also, we become verily Christians, but it commeth from the vertue of Christ, for the Apostle calleth the resurrection of Christ, our faith.* 11 Our ende of Baptisme is the death and burial of all of the olde man, and that by the mightie power of God onely, whose vertue we lay holde on by faith, in the death and resurrection of Christ. [s] *Through faith which commeth from God.* [t] *Ephes.* 1. An other ende of Baptisme is, that we which were in sinne, might obteine free remission of sinnes and eternall life, through faith in Christ who died for vs. 13 A newe argument which lieth in these fewe wordes, and it is this: Vncircumcision was no hinderance to you, why you being inlisted in Christ should not obteine life, therefore you need not circumcision to the attainement of saluation. 14 He dealeth now more generally against the whole seruice of the Lawe, and he doth by two reasons shew it is abolished: First to what purpose should he that hath obteined remission of his sinnes in Christ, require those helpes of the Lawe: Secondly, because that if a man doe rightly consider those rites, he shall find that they were so many testimonies of our guiltines, whereby we manifestly witnessed as it were by our owne hand writing, that we deserued damnation. Therefore did Christ put out that handwriting, by his cruming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what ende and purpose should we nowe vse those ceremonies, as though wee were still guiltie of sinne, and subiect to the tyrannie of our enemies? [x] *Ephes.* 2. 15. [y] *Abolishing the lawe and ceremonies.* [z] *Satan and his Angels.* [a] *As a conqueror made he shew of those captiues, and put them to shame.* [b] *The crosse was as a chariot of triumph. No conqueror could haue triumphed so gloriously in his chariot, as Christ did vpon the Crosse.* 15 The conclusion: wherein hee nameth certaine kindes, as the difference of dayes, and meates, and proueth by a newe argument that we are not bound vnto them: to wit, because those things were shadowes of Christ to come, but we possesse him nowe exhibited vnto vs. [c] *The body as a thing of substance and pith, set against shadowes.* 16 Hee disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion hee confuteth, first, this way: because that they which bring in such a worship, attribute that vnto themselues which is proper onely to God, to wit, authoritie to binde mens consciences vnto religion, although they seeme to bring in those things by humblenesse of minde. [d] *By foolish humblenesse of minde: for otherwise humblenesse is a vertue. For those Angels were shippers, shunned such of pride as would goe straight to God, and vse no vnderminers besides Christ.* 17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither saw nor heard, but deuised of themselues.

himselfe in those things which he never saw, [18] [b] rashly puft vp with his fleshly minde,

[19] And holdeth not the [c] head, whereof all the bodie furnished and knit together by ioynts and bandes, increaseth with the increasing of [d] God.

[20] [20] wherefore if ye *be* dead with Christ from the ordinances of the world, why, [e] as though ye liued in the world, are yee burthened with traditions?

[21] [21] *As*, Touch not, Taste not, Handle not.

[22] [22] Which all perish with the vsing, [23] *and are* after the commandements and doctrines of men.

[23] [24] Which things haue indeede [g] shewe of [f] wisdome, in [g] voluntarie religion and humblenes of mind, and in [h] not sparing the body, which are things of no value, *saith they* pertaine to the [i] filling of the flesh.

28 The fly-headed thinke things haue no other ground whereupon they are built, but onely the opinion of men, which pleaſeth themselues without all meaſure in their owne deuiſes.

b Without reaſon.

29 The fourth argument, which is of great weight, becauſe they ſpoyle Chriſt of his dignitie, who onely is ſufficient both to nouriſh and alſo to increaſe his whole bodie.

c Chriſt. *d With the increaſing which commeth from God.* 20 Nowe laſt of all hee fighteth againſt the ſecond kinde of corruptions, that is to ſay, againſt meere ſuperſtitions inuented of men, which partly deceiue the ſimplicitie of ſome with their craftineſſe, and partly with very fooliſh ſuperſtitions and to be laughed at: as when godlineſſe, contition of ſinnes, or any ſuch like vertue, is put in ſome certaine kinde of meate, and ſuch like things, which the louers ſcorn of ſuch rites themſelues vnderſtand not, becauſe indeede it is not. And he vſeth an argument taken of compariſon. If by the death of Chriſt who eſtabliſhed a new couenant with his blood you be deliuered from thoſe carnall rites wherewith it pleaſed the Lord to *prepare* the world, as it were by certaine rudiments to the full knowledge of true religion, why would ye be burthened with traditions? were not what, as though ye were citizens of this world, that is to ſay, as though ye depended vpon this life, and earthly things? Nowe this is the cauſe why before, verſe 8. he followeth another order then he doeth in the confutation: becauſe he ſheweth there, by what degrees falſe religions came into the worlde, to wit, by ginning firſt by curious ſpeculations of the wit, after which in proceſſe of time ſucceded groſſe ſuperſtition, againſt which ſuperſtitions the Lord ſet at length the ſeruice of the Law, which ſeeme abolyſhed in like ſorte firſt in the confutation, he began with the aboliſhing of the Lawe ſeruice, that he might ſhew by compariſon, that thoſe falſe ſeruices ought much more to bee taken away. *e As though your affection ſtoode in theſe earthly things, and the kingdome of God were not rather ſpirituall.* 21 An inuitation in the perſon, of theſe ſuperſtitious men, rightly expreſſing their nature and vſe of ſpeach. 22 An other argument: The ſpirituall and inward kingdome of God cannot conſiſt in theſe outward things, and ſuch as periſh with the vſing. 23 The thirde argument: Becauſe God is not the author of theſe traditions, and therefore they doe not binde the conſcience. 24 The taking away of an obiection. Theſe things haue a goodly ſhewe, becauſe men by this meanes, ſeeme to worſhip God with a good minde, and humble themſelues, and neglect the body, which the moſt part of men earneſtly pamper vp and cheriſh: but yet notwithſtanding the things themſelues are of no value, ſo farre forth as they pertaine not to things that are ſpirituall and euerlaſting, but to the nouriſhment of the fleſh. *f Which ſeeme indeede to be ſome exquiſite thing, and ſo muſt drawe us* [illegible] *g Hence ſpring the workes of ſupererogation, as the Papiſtes terme them, that is to ſay, needleſſe workes, as though more performed more then commanded them: which was the beginning and the very ground, wherevnto Monkes worſhips were brought in. h A harde deſcription of Monkery. i Seeing they ſtand in meate and drinke, wherein the kingdome of God doth not ſtand.*

CHAP. III.

1 *Againſt earthly exerciſes, which the falſe Apoſtles vrged,* 2 *he ſetteth be meerely:* 5 *And he beginneth with the mortifying of the fleſh,* 8 *whereto hee draweth particular exhortations,* 18 *and particular duties which depende on each mans calling.*

If ye

IF 1 ye then a be a risen with Christ, 1 seeke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which are on the b earth.

3 4 For ye are dead, 1 and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

5 c 4 Mortifie therefore your e members which are on the earth, fornication, vncleannes, the inordinate affection, euill concupiscence, and couetousnesse which is idolatrie.

6 For the which things sake the wrath of God d commeth on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

8 But now put yee away euen all these things, wrath, anger, maliciousnes, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another, 7 seeing that yee haue put off the olde man with his workes,

10 And haue put on the new, 8 which is renewed in e knowledge after the image of him that created him,

11 9 Where is neither Grecian nor Iew, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God holy and beloued, f put on the g bowels of mercies, kindnes, humblenesse of minde, meekenesse, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue, euen so doe ye.

15 And aboue all these things put on loue, which is the h bond of perfectnes.

a An other part of this Epistle, wherein he taketh occasion by reason of their vaine exercises, to shew the duetie of a Christian life: which is an ordinarie thing with him, after he hath once let downe the doctrine it selfe.

1 Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holines, out of which sundry armes of vertues doe afterwards flowe.

a For if we be partakers of Christ, we are carried as it were into another life, where we shall neuer number minute nor drinke, for we shall bee vnto the Angels.

3 The end and marke at which all the doctrine of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those things which leade vs thither, that is, to

true godlines, and not to those outward and corporall things. b To be called that flow of religion, which he spake of in the former Chapter. c A reason taken of the offerings euphes and others: you are dead as touching the flesh, that is, touching the olde nature which is both alter all transitory things, and on the other side, you haue begun to line according to the Spirit, therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things. f The taking away of an obiection: we lie yet yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden: yet notwithstanding wee haue the beginnings of life and glory, the accomplishment whereof which lyeth now in Christes and in Gods hand, shalbe allwedly and manifestly performed in that glorious comming of the Lord. d Let not your dead nature be any more effectuall in you, but let your liuing nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spirituall, line. And he reckoneth vp 5 great long circuits of vices, and their contrary vertues. 4 Ephes. 5.3. e The members and bodies that are in vs, are in this place very properly called members, because that the reason and will of man exciteth and draweth vp them as the body doth his members. d Vpon us come. 7 A definition of our new birth taken of the parties thereof, which are, the putting off of the olde man, that is to say, of the wicked nature which is in vs by nature, and the reforming and repairing of the new man, that is to say, of nature which is giuen vs by grace: but both of them are but begunne in vs in this perfect life, and by continuall degrees shalbee, the one dying in vs by lyfe: & life, and the other comming to the perfection of perfect life, by life and life. 8 Newnesse of life consisteth in knowledge which is the most noble thing in the image of God his maker, that is to say, to the sincerite and puritie of the whole soule. 9 He speaketh of no carnall knowledge. 2 Hee telleth them againe that the Gospell doeth not respect those outward things, but true inward seuerion and sanctification in Christ only, which hath many fruites, as he reckoneth them vp here: But commendeth two things especially, to wit godly exercyse and continuall studie of Gods worde. f To put on, that you neuer put off. g Those most tender affections of compassion. h Which knitteth and knoweth together all the duties that passe from man to man.

15 And let the peace of God [1] rule in your hearts, to the which ye are called in [2] one body, and be ye thankefull.

16 Let the worde of Christ dwell in you plenteously in all wisdome, teaching & admonishing your owne selues, in [1] psalmes, and hymnes, and spirituall songs, singing with a grace in your hearts to the Lord.

17 ✣ And whatsoeuer ye shall doe, in worde or deede, *doe* all in the [m] Name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ ✣ [n] Wiues, submit your selues vnto your husbands, as it is [n] comely in the Lord.

19 ✣ [n] Husbands, loue your wiues, and bee not bitter vnto them.

20 ¶ ✣ [n] Children, obey your parents in [o] all things: for that is well pleasing vnto the Lord.

21 [n] Fathers, prouoke not your children to anger, lest they be discouraged.

22 ¶ [n] ✣ Seruants, bee obedient vnto them that are *your* masters according to the flesh, in all things, not with eye seruice as menpleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye doe, doe it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord yee shall receiue the [p] reward of the inheritance: for ye serue the Lord Christ.

25 [n] But he that doeth wrong, shall receiue for the wrong that he hath done: and there is no respect of persons.

1 Rule and governe all things.
2 You are ioyned together into one body through Gods prouidence, that you ought to liue one another, as fellow members.
1 By Psalmes he meaneth all godly songs which were written vpon diuers occasions, and by Hymnes, all such as contayne the praise of God, and by spirituall songs, other more secreter and darker sorts of songs which were also in praise of God, but they were made fuller of diuersity.
✣ 1. Cor. 10. 31.
m Call vpon the Name of Christ, when you doe it, or, doe it to Christs praise & glory.
✣ Ephes. 5. 20.
n He goeth from precepts which concerne the whole ciuill life of all, to precepts pertaining to euery seuerall familie and estate of men, beginning at the wiues subiection to the husband.
o For those things that are well, that is not for God in Christ, before them in their loue, but this, Phils. 4. 8. that is worth not.
✣ 1. Pet. 3. 1.
11 He requireth of husbands to, that they loue their wiues, & vse them gently.
✣ Ephe. 5. 25.
12 He requireth of children, that they obey their parents.
9 In the Lord, and so it expoundeth, Ephe. 6. 1.
13 Of parents, that they be gentle towards their children.
14 Of seruants, that they serue God blamelesse to whom their obedience is acceptable, they reuerently, faithfully, & from the heart obey their maisters.
✣ Ephe. 6. 5. 1 Tim. 6. 1. Pet. 2. 18.
p For those that you shall haue duely obeyed your maisters, the time shall come, that you shalbe maisters, & seruants, and then shal you haue the state of a seruitude which shall be when you are no partakers of the heauenly inheritance.
15 How requisite it is for maisters, that being mindefull how that they themselues also shall render an account before that heauenly Lord and maister, which will reuenge wrongfull doings without any respect of maisters or seruants, they shew themselues iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

2 How returneth to generall exhortations, 3 touching prayer, and gracious speache, 7 and so endeth with greetings and commendations.

YE maisters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a maister in heauen.

1 How addeth certaine generall exhortations, and at length endeth his Epistle with godly salutations.
o Luke 18. 1. 1 Thess. 5. 17.

2 ✣ [o] Continue in prayer, and watch in the same with thankesgiuing,

3 ✣ Praying also for vs, that God may open vnto vs the [q] doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

2 Prayers must be continuall and earnest.
3 Such as minister the worde, must especially bee commended to the prayers of the Church.
✣ Ephes. 6. 18. 2 Thess. 3. 1.
q An open and free maner to preach the Gospell.

5 ¶ ✣ Walke

5 ¶ † Walke [b] wisely toward them that are without, and redeeme the [z] season.

6 Let your speach *be* [d] gracious alwayes, and powdred with [e] salt, that ye may know how to answere euery man.

7 ¶ Tychicus *our* beloued brother and faithful minister, and fellow seruant in the Lorde, shall declare vnto you my whole state:

8 Whom I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus, Barnabas cousin (touching whom ye receiued commandements. If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These [f] only are my worke fellowes vnto the [g] kingdom of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 † Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise reade the Epistle *written* from Laodicea.

17 And say to Archippus, Take heede to the ministerie that thou hast receiued in the Lord, that thou fulfill it.

18 The saluration by the hand of mee Paul. Remember my bands. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians, *and sent* by Tychicus, and Onesimus.

a *In all parts of our life, we ought to haue good consideration euen of them which are without the Church.*

† *Ephes. 4. 15.*

b *Aduisedly and circumspectly.*

z *Seize occasion to winne them, although you lose of your owne by it.*

5 Our speach and talke must be applied to the profit of the hearers.

d *Pleasant to the profit of your neighbours.*

e *Agreeable to the holy communication, as Ephes. 4. 29.*

f *Who these, Peter meaneth not as then sent at Rome.*

g *In the Gospel.*

† *2. Tim. 4. 11.*

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 *He therefore beginneth with thanksgiuing,* 4 *to put them in minde that what soeuer was praise worthy in them, it came of Gods goodnesse:* 8 *and that they are ensamples vnto others.*

PAVL, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which *is* in God the Father, and in the Lord Iesus Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

2 [1] We

b An example of a right Christian praying, whereby also we are learned, that such as have great gifts in them, are in two sores bridled, to wit, if they consider that they have received all from God, and that euerie manner must be desired at his handes, whereunto also the whole Epistle exhorteth the Thessalonians.

3 a We giue God thankes alwaies for you all, making mention of you in our prayers

3 b Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of your hope in our Lorde Iesus Christ, in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are a elect of God.

5 b For our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in b much assurance, as ye know after what maner we were among you for your sakes.

6 c And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with a ioy of the holy Ghost,

7 So that ye were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the worde of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spred abroad in all quarters, that wee neede not to speake any thing.

9 For d they themselues shew of vs what maner of entring in we had vnto you, e and how ye turned to God from idols, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from a that wrath to come.

a He commendeth them for three speciall gifts, effectuall faith, continuall loue, and patient hope: to the ende they might be ashamed being indued with such excellent gifts, not to continue in Gods election.

a Word for word, that your election is of God.

b An other reason why they ought in no wise start backe but continue to the end, because they cannot doubt of his doctrine which hath bene so many wayes confirmed vnto them, euen from heauen, as they themselues did well know. b Paul proueth by two things that there followed very great fruit of his preaching, to wit, by these gifts of the holy Ghost, and that certaine affirmes which was stronglie fetched to their minde, as appeared by their willing hearing of the Crosse. 4 An other reason, because euen to that day, they embraced the Gospel with great cheerefulnes, in so much that they were an example to all their neighbours: in that it should be more shame to them to faint in the mid race. c With ioy which commeth from the holy Ghost. d All the beleeuers. e It is no true confession to forsake Idols, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer. a The word (To come) is not put here without cause: and by (wrath) is meant that vengeance and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

1 He declareth how faithfully he preached the Gospell vnto them, 5 seeking neither gaine, 6 nor prayse of men: 10 and how prouith the same by their owne testimonie: 14 that they did constantly beare persecutions of their countrey men: 17 that he desireth very much to see them.

1 a For a ye your selues know, brethren, that our entrance in vnto you, was not in vaine,

2 b But euen after that we had suffred before, & were shamefully entreated at ✤ Philippi, (as ye knowe) we were bolde in a our God, to speake vnto you the Gospell of God with much striuing.

3 b For our exhortation was not by deceit, nor by b vncleannes, nor by guile.

a That which he touched before shortly, concerning his Apostleship he handleth more at large, and to that ende and purpose which we spake of.

b The vertues of a true Pastor are, freely, and without feare to preach the Gospel, euen in the midst of dangers. ✤ Acts 16.12. a Through God his promise to vs. b To teach pure doctrine faithfully and with a pure heart. b By any wicked and wanton kinde of dealing.

4 ✤ But

4 But as we were [c] allowed of God, that the Gospel should be committed vnto vs, so we speake, not as they that please men, but God, which [d] approueth our hearts.

5 Neither yet did we euer vse flattering wordes, as yee know, nor coloured couetousnesse, God is recorde.

6 [e] Neither sought wee praise of men, neither of you, nor of others, when we might haue bene [f] chargeable, as the Apostles of Christ.

7 But wee were [g] gentle among you, euen as a nource cherisheth her children.

8 [h] Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 [i] For ye remember, brethren, [k] our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 [l] Ye are witnesses, and God also, how holily and iustly, & vnblamably we behaued our selues among you that beleeue.

11 [m] As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 [n] That ye [o] would walke worthie of God, who hath called you vnto his kingdome and glorie.

13 [p] For this cause also thanke we God without ceasing, that when ye receiued the word of God, which ye heard of vs, ye receiued it not as the word of men, but as it is in deed the word of God, which also worketh in you that beleeue,

14 [q] For brethren, ye are become followers of the Churches of God, which in Iudea are in [r] Christ Iesus, because ye haue also suffred the same things of your owne [s] countrie men, euen as they haue of the Iewes,

15 [t] Who both killed the Lorde Iesus and their owne Prophets, and haue persecuted vs away, [u] and God they please not, and are contrarie to [x] all men,

16 And forbid vs to preach vnto [y] Gentiles, that they might be saued, to [z] fulfill their sinnes alwayes: for the [a] wrath of God is

4 To approue his conscience to God, being free from all flattery and couetousnesse.

5 Paul shew is the difference betwene the ambassadours of God and the ambassadours of men, that when men change, they are faine also to change their matters of their things which stande before them: but God findeth the reason of his counsell onely in himselfe, & followeth that purpose which he hath once taken.

6 To shewe that we are not able to thinke a good thought, that which comes of the flesh cleaueth to these holy callings, he maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercie.

d Which seeth and discerneth of him.

7 To shewe himselfe euen to the least to whome they are, and to eschewe all pride.

8 When [y] might lawfully haue bene vpon the expenses of the Church.

9 We were not rough, but easie, and gentle as a nource: that is neither couetous nor cruell: but hath shewed all pointes as patiently as if she were a mother.

6 To haue the flocke that is committed vnto him in more estimation then his owne life. 7 To dispute with his own right, rather then to be chargeable to his sheepe. [x] Act. 20. 34. 1. cor. 4. 12. 2. cor. 11. 7. 8 To excell others in example of godly life. 9 To exhort and comfort with a fatherly minde and affection. 10 To exhort all men diligently and earnestly to leade a godly life. [x] Ephes. 4. 1. Phil. 1. 27. 1. thess. 2. 12. 11 Hauing approoued his ministerie, he commendeth again (to that end and purpose that I spake of the cheerefulnes of the Thessalonians which was notorious to all) their diligence in preaching and their manly patience. 12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey men: which came to passe (saith he) as the Churches of the Iewes, also then: & therefore they ought to take it in good part. [y] Which Christ hath gathered together. [z] Were of them which are of the same countrey, euen as these Iewes that you are of. 13 He pronounceth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospell. That is no new thing, saith he, seeing they slewe Christ himselfe and his Prophets, & haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, least any man should be moued by their rebellion. [a] For the Iewes wouldn neither cease from the kingdome of God throughout, nor suffer other to enter in. [b] Vntil that wickednesse of theirs which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to vengeance. [c] The indignation of God being angry, which in deed appeared shortly after in the destruction of the city of Hierusalem, whither many returned out of diuers prouinces, to be at the feast of

COME

come on them, to the vtmost.

17 [1] Forasmuch brethren, as we [m] were kept from you for a season concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therfore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.

19 For what is our hope or ioye, or crowne of reioycing? are not euen you it in the presence of our Lorde Iesus Christ at his comming?

20 Yes, ye are our glorie and ioy.

[m] Were kept slender from you, and as it were orphanes.

CHAP. III.

1 To shew his affection towardes them, he sendeth Timothy vnto them: 6 He is so moued by the report of their prosperous estate, 9 That he cannot giue sufficient thankes, 11 And therefore he breaketh out into prayer.

WHerefore since we could no longer forbeare, we thought it good to remaine at Athens alone,

2 ✤ And haue sent Timotheus our brother and minister of God, and our Labourfellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: [1] for ye your selues know that we are appointed therunto.

4 For verily when we were with you, wee tolde you before that we should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I couldc no longer forbeare, I sent *him* that I might knowe of your faith, lest the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 [2] But now lately when Timotheus came from you vnto vs, and brought vs good tydings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as wee also *doe* you,

7 Therefore brethren, we had consolation in you, in all our affliction and necessity through your faith.

8 For now are we [4] aliue, if ye stand fast in the Lord.

9 For what thankes can we recompense to God againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,

10 Night and day ✤ prayng exceedingly that wee might see your face, and might [b] accomplish that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lorde Iesus Christ, guide our iourney vnto you,

12 [3] And the Lord increase you, & make you abound in loue

33 He meeteth with an obiection, why hee came not to them sooner, by being in so great misery. I desired often times (saith he, and it lay not in me, but Satan hindred my indeuours, and therefore I sent Timothy my faithful companion vnto you, because you are most deare to me.

✤ Acts 16.1.

1 The will of God who calleth his to this condition to bring them to glory by afflictions, is a most sure remedy against all offences.

2 Because they haue hitherto gone so well forward he exhorteth them againe to make hast of the rest of the iourney, seeing that therin also they shall doe him their acceptable seruice.

✤ Rom. 1.10. & 15.23.

b That was confirmed through the inspiration of the holy Ghost in heauenly things which he had begunne: And for that cause he had sent Titus and Timothy to Macedonia, and after Timothy came to Athens, that he might be strengthened for the Lord.

3 Another part of this Epistle, wherein he speaketh of the duties of a Christian life. And here sheweth that the perfection of a Christian life, consisteth in two things: to wit, in charitie toward all men, & in stand perfite in the hope of the comming of Christ, who will then perfite his works by the same grace, wherewith he begunne it in vs.

one

one toward another, and toward all men, euen as we doe toward you:

13 ✤ To make your hearts stable, and vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saintes.

CHAP. IIII.

1 He exhorteth them 3 to holinesse, 9 and brotherly loue. 13 He forbiddeth them to sorowe after the maner of infidels, 15 He setteth out the historie of our resurrection.

AND [1] furthermore we beseech you, brethren, and exhort you in the Lord Iesus, that ye [2] increase more and more, as ye haue receiued of vs, how ye ought to walk, & to please God.

2 For ye knowe what commandements we gaue you by the Lord Iesus.

3 ✤ [3] For this is the will of God *euen* your [b] sanctification, *and* that ye should abstaine from fornication,

4 [4] That euery one of you should know, how to possesse his vessell in holinesse and honour,

5 † *And* not in the lust of concupiscence, euen as the Gentiles which know not God:

6 [5] That no man oppresse or defraude his brother in any matter: for the Lord *is* auenger of all such things, as we also haue told you before time, and testified.

7 [6] For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 Hee therefore that [c] despiseth *these* things, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 [d] But as touching brotherly loue, ye need not that I write vnto you: ✤ for ye are taught of God to loue one another.

10 Yea, and that thing verily yee doe vnto all the brethren, which are throughout all Macedonia: but we beseech you, brethren, that ye increase more and more,

11 [7] And that ye studie to be quiet, and to meddle with your owne businesse, [8] and to worke with your owne handes, as we commanded you,

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 ✤ [9] I would not, brethren, haue you ignorant [10] concerning them [11] which are asleepe, that ye sorowe not euen as other which haue no hope.

14 [12] For we if beleeue that Iesus is dead, and is risen, euen so

✤ Chap. 3. 13.

1 Diuers exhortations, the grounde whereof is diuine boo mindfull of those things which they haue heard of the Apostle.

a That ye labour to excell more and more, and daily passe your selues.

✤ Rom. 12. 2. Ephes. 5. 17.

b This is the summe of those things, which he deliuered them, to dedicate themselues wholy to God. And he exhorteth plainely al Christians throughout, because it is altogether contrary to the will of God.

c Luke 10. 16. 17.

d An other reading, because it is distinct like books.

✤ The third, wherein the Saints are discerned from them which knowe not God, by liuelihood and purtie.

7 1. Corinth. 6. 8.

g Secondly, he reprehendeth all vices, but oppositions, and immoderate desires, and sheweth, that he speaketh as the Prophets of God, that God will reuenge such wickednesse.

M 1. Corinth. 12. 2. 8 best commandements, which I gaue you. 9 Thirdly, he requireth a reuerence of all manner of louing kindenesse, and exhorteth them to profite more and more in that we call 1. Iohn 3. 14. and 13. 35. 1. Iohn 2. 8. and 4. 21. 7 How condemneth curious braiers, and such as meddle with matters which appertaine not vnto them. 8 He rebuketh idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednes, to the great offence of the Church. 9 The third part of the Epistle, which is inserted among the former exhortations (which he recurreth to the aforesaid) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the latter day. 10 We must take heede that we doe not immoderately bewaile the dead that is, (as the wicked which thinke that they are vtterly perished. 11 A condemnation: for death is but a sleepe of the body (for he speaketh of the faithfull) vntill the Lord commeth. 12 A reason of the conclusion aforesaid. Seeing that the head is risen, the members also shall rise, and that by the vertue of God.

then

them which sleepe in d Iesus, will God e bring with him.

15 12 For this say wee vnto you by the f word of the Lorde, that g we which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a h shoute, and with the voyce of the Archangel, and ✠ with the trumpet of God: and the dead in Christ shall rise first:

17 Then shal we which liue and remaine, be i caught vp with them also in the cloudes, to meete the Lorde in the ayre: and so shall we euer be with the Lord.

18 Where fore, comfort your selues one another with these wordes.

d They die in Christ, which continue to think wholy they are grafted into Christ, euen to the last gaspe.
e Will call them bodies out of their graues, and ioyne them againe to them selues.
13 The manner of the resurrection shall be this. The bodies of the dead shall be as it were raised out of sleepe at the sound of the trumpet of God. Christ himselfe shall descend from heauen. The Saincts for her (speaketh properly of them) which shall then be found aliue, together with the dead which shall rise, shall be taken vp into the cloudes to meete the Lorde, and shall bee in perpetuall glory with him. f In the Name of the Lorde, as though he himselfe spake vnto you. g He speaketh of these things, as though he should bee one of them whome the Lorde shall finde alyue at his comming, because that time is vncertaine: and therefore euery one of vs ought to be in such a readinesse, as if the Lorde were comming at euery moment. h The word by which the Apostle wisheth here, signifieth properly that vnseene agreement which mariners vse one to another, when they altogether with one shoute put forth their oares and rowe together. ✠ Luc. 21.32.
i Suddenly and with vnwonted swiftnesse of ayre.

CHAP. V.

1 *Condemning the curious searching for the seasons of Christes comming, 6 hee warneth them to be ready dayly to receiue him:*
11 *And so giueth them sundry good lessons.*

BVt 1 of the times and a seasons, brethren, yee haue no neede that I write vnto you.

2 For ye your selues knowe perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, and they shall not escape.

4 2 But ye, brethren, are not in darkenesse, that that day shall come on you, as *it were* a thiefe.

5 Ye are al the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as doe other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 3 But let vs which are of the day, be sober, ✠ putting on the brest plate of faith and loue, and of the hope of saluation for an helmet.

9 4 For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 5 Which died for vs, that whether we wake or sleepe, we should liue together with him.

1 The day that God hath appointed for this ingrement, we know not. But this is sure, that it shall come vpon men when they looke for nothing lesse.
a Luke. 21.10. 24.
2 Referring to exhortations, he warneth vs which are lightned with the knowledge of God, that it is our dueties not to liue frutely and deliciously, lest we be sodenly taken in a dead sleepe of pleasures: but continually to haue an eye to the Lord, and not suffer our selues to be oppressed with the cares of this world, for that is meete for the children of the night, and this for the light. 3 We must fight with faith and hope, much lesse ought we lie carelesly snorting. ✠ Eph. 6. 17. 4 He prickth vs forwards by setting most certaine hope of victorie before vs. 5 The death of Christ is a pledge of our victorie, for therefore he died, that we might be partakers of his life, or rather, yea euen whiles we liue here,

11 6 Wherefore

11 [o] Wherefore exhort one another, and edifie one another, euen as ye doe.

12 [7] Now we beseech you, brethren, that ye [p] acknowledge them, which labour among you, and are ouer you in the [q] Lord, and admonish you,

13 That yee haue them in singular loue for [d] their workes sake. [8] Be at peace among your selues.

14 [9] We desire you, brethren, admonish them that are [r] out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 [10] ✠ See that none recompense euill for euill vnto any man: but euer followe that which is good, both toward your selues, and toward all men.

16 [11] Reioyce euermore.

17 ✠ Pray continually.

18 In all things giue thanks: for this *is* the [t] will of God in Christ Iesus toward you.

19 [12] Quench not the Spirit.

20 Despise not [s] prophecying.

21 Trie all things, *and* keepe that which is good.

22 [13] Abstaine from all [u] appearance of euill.

23 Now *e* the very God of peace [i] sanctifie you throughout: and *I pray God* that your whole spirit and soule and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ.

24 [14] [v] [k] Faithfull *is he* which calleth you, which will also [l] doe it.

25 [15] Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ *be* with you, Amen.

¶ The first *Epistle* vnto the Thessalonians written from Athens.

o We must not only watch our selues, but we are also bound to stirre vp and confirme one another.

7 We must haue great consideration of them which are appointed to the ministerie of the word, and gouernement of the Church by God, and doe their dutie.

p That yee acknowledge and take them for such as they are, that is to say, yeeld vnto thē to be greatly accounted of among you.

q In these things which pertaine to Gods seruice: for the ouerlightest fashion distinguished from euill maketh vs, and vnto Sathanah from vnion.

d For them, where vnto cause required, there must the honour ensue.

8 The maintenance of mutuall concord, is especially to be looked vnto.

9 We must haue consideration of euery man, and as the case is, so must the remedie be vsed.

r That keepe not their ranke or standing.

10 Charitie ought not to be ouercome with any iniurie.

✠ Prou. 17. 13.

11 A quiet and appeased minde, is nourished with continuall prayers, respecting the will of God. ✠ *Luke* 18. 1. *t* *An acceptable thing to God, and profitable to vs.* 12 The sparkes of the Spirit of God that are kindled in vs, are nourished with daily hearing the word of God: but true doctrine must be diligently distinguished from falsh. *s* *The expounding of the word of God.* 13 A generall conclusion, that vnto the comming of Christ doe giue vnto vs occasion to preuaile both in minde, will, and body, through the grace and strength of the Spirit of God. *u* *What power hath but the very form of euill, withdraw from it.* *i* *Separate you from the world, and make you holy to himselfe through his Spirit in Christ, in whom only you shall receiue your due praier.* 14 The good will and power of God is a sure confirmation against all difficulties: wherof we haue a sure witnesse in our vocation. *v* 1. *Corinth.* 1. 9. *k* *Always one, and vnto his kingdom, who performeth in deede whatsoeuer he promiseth: and an effectuall calling is nothing els but a calling of liuing and true seeking forth of Gods will: and therefore the saluation of the elect, a sure and sure.* *l* *He will also make you perfect.* 15 The last part of the Epistle, wherein with most weighsie charge he commendeth both himselfe and this Epistle vnto them.

HE

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increase of faith, and charitie, 4 and the patience of the Thessalonians: 6 and describing Gods vengeance against such as oppresse the godly, 10 he teacheth the godly to waite for the last iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ¶ We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith [a] groweth exceedingly, and the loue of euery one of you toward another aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,

5 ¶ [1] Which is a manifest token of the righteous iudgement of God, that ye may be counted worthie of the kingdome of God, for the which ye also suffer.

6 ¶ For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest [2] with vs, [3] when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them, [4] that doe not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (7 because our testimonie toward you was beleeued) in that day.

11 ¶ [5] Wherefore, we also pray alwayes for you, that our God may make you worthy of [b] this calling, and fulfill [c] all the good pleasure of [d] goodnesse, and the [d] worke of faith with power,

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1 2. Thes. 1. 5.

a The first part of the Epistle, wherein he reporteth that through the grace of God they were mightily established all the assaults of their enemies, wherein he confirmeth them, moreouer shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must daily increase.

a That whereas it grew not before, it doth also daily more increase among the more and more.

2 Thes. 1.

2 He speaketh the beginning of all true comfort to vs, that in all things which we suffer of the wicked for righteousnesse sake, we may behold as it were in a glasse the ruine and end of that iudgement to come, and the ends thereof most acceptable to vs, and most sharpe to his enemies.

3 A proofe: God is iust, therefore he will iustly punish the wicked and will doe execution of his iudgements at his appointed time.

4 He confoundeth them also by the way, by this meanes, that the condition both of this present time in the Pope to come, is common to him & them. 5 2. Thes. 2. 8. 5 A most glorious description of the second coming of Christ, to be set against all the miseries of the godly & the triumphes of the wicked.

6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we goe vnto it. And we goe on in the exercising degrees of comfort, first by the free loue and good pleasure of God, by vertue whereof all things [illegible] vnto vs: [illegible] thirdly proceedeth the free calling to Christ, and from calling, [illegible] which followeth both the glorifying of Christ in vs and vs in Christ. 9 2) (calling) he meaneth not the very acte of calling, but that [illegible] whereunto we are called, which is the glory of that [illegible]. 1 Which he hath ordained long since vnto his gracious and mercifull goodnesse to [illegible] Sathan, which is an excellent worke of God in vs, and we feele plainly that the Apostle [illegible] to free will, to make it the instrument with God working therein, as the Papists dreame.

12 That

12 That the Name of the Lord Iesus Christ may bee glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

1 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be revealed; 8 whose destruction God foretelleth me, 15 and thereupon exhorteth to constancie.

NOw [a] we beseech you, brethren, [b] by the comming of our Lord Iesus Christ, and by our [b] assembling vnto him,

2 That ye be not suddenly mooued from your minde, nor troubled neither by [b] spirit, nor by [c] word, nor by [d] letter, as if they were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: [e] for that day shall not come, except there come a departing first, and that [e] that man of sinne be disclosed, euen the sonne of perdition,

4 Which is an aduersarie, and [f] exalteth himselfe against all that is called God, or that is worshipped: [g] so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 [h] Remember ye not, that when I was yet with you, I told you these things?

6 And nowe yee knowe [g] what withholdeth that hee might be reuealed in his time.

7 [i] For the mysterie of iniquitie doeth already worke: [i] only hee which nowe [k] withholdeth, shall let till he be taken out of the way.

8 [l] And then shall [l] that wicked man be reuealed, [m] whom the Lord shall [k] consume with the [n] Spirit of his mouth, and shall abolish with the brightnesse of his comming.

9 [o] Euen him whose comming is by the effectuall working

[a] The second part of the Epistle, containing an excellent prophecie of the fall of the Church, which shall bee from the Apostles time vnto the last day of iudgement.

[b] If we shall consider vpon what occasion the Apostle writes, we shall perceiue, that some of them, it will be an excellent remedie for vs against rashnesse and temerarie iudgement, that we consider diligently of the things that follow vs, and to direct all our of the craft of Satan vs.

[c] We shall take heede of false prophets, especially in this matter, which goe about to deceiue

[d] By diuerse kinds of writings. [e] By diuerse kinds of writings. [f] All men knowe who he is that sitteth vp boldest and speakes at his pleasure, and make vpon him to be Lord and Master of all things and persons, before whom kings and princes fall downe and worship. Moreouer, this Antichrist is a Iew. [g] He knowes both who Antichrist is, whereunto he be that shall preuaile to the ouerthrow of the Church, but in the very bottome of the Church, [i] This prophecie was continually declared vnto the Ancient Church, but it was neglected of them that followed. [k] What withholdeth and staieth. [l] Euen in the Apostles time the fall of the Church of the Apostolicall state was laid, but yet so that they discerned more. [m] The seuenth, after whom the empire of Rome is taken away, the sixth that falleth away from God shall succeede and shall take his place, as the olde writers, Tertullian, Chrysostome and Nierony doe obserue of it. [n] Not placed in one in authoritie and rule shall, as it, the Romish Empire. [o] That wicked Antichrist shall be brought to destruction by the word of the Lord, and shall vtterly bee abolished by Christs comming. [p] Of the word of the Lord, which he shall preach. [q] Of the word of the Lord, which he shall preach. [r] Of the word of the Lord, which he shall preach. [s] Of the word of the Lord, which he shall preach. [t] Of the word of the Lord, which he shall preach. [u] Of the word of the Lord, which he shall preach. [v] Of the word of the Lord, which he shall preach. [w] Of the word of the Lord, which he shall preach. [x] Of the word of the Lord, which he shall preach. [y] Of the word of the Lord, which he shall preach. [z] Of the word of the Lord, which he shall preach. [aa] Of the word of the Lord, which he shall preach. [bb] Of the word of the Lord, which he shall preach. [cc] Of the word of the Lord, which he shall preach. [dd] Of the word of the Lord, which he shall preach. [ee] Of the word of the Lord, which he shall preach. [ff] Of the word of the Lord, which he shall preach. [gg] Of the word of the Lord, which he shall preach. [hh] Of the word of the Lord, which he shall preach. [ii] Of the word of the Lord, which he shall preach. [jj] Of the word of the Lord, which he shall preach. [kk] Of the word of the Lord, which he shall preach. [ll] Of the word of the Lord, which he shall preach. [mm] Of the word of the Lord, which he shall preach. [nn] Of the word of the Lord, which he shall preach. [oo] Of the word of the Lord, which he shall preach. [pp] Of the word of the Lord, which he shall preach. [qq] Of the word of the Lord, which he shall preach. [rr] Of the word of the Lord, which he shall preach. [ss] Of the word of the Lord, which he shall preach. [tt] Of the word of the Lord, which he shall preach. [uu] Of the word of the Lord, which he shall preach. [vv] Of the word of the Lord, which he shall preach. [ww] Of the word of the Lord, which he shall preach. [xx] Of the word of the Lord, which he shall preach. [yy] Of the word of the Lord, which he shall preach. [zz] Of the word of the Lord, which he shall preach.

of Satan, with all power, and signes, and m lying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them n strong delusion, that they should beleeue lies,

12 That all they might bee damned which beleeued not the trueth, but o had pleasure in vnrighteousnesse.

13 p But wee ought to giue thankes alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through q sanctification of the Spirit, and r faith of trueth,

14 Whereunto he called you by our s Gospel, to obtaine the glory of our Lord Iesus Christ.

15 t Therefore, brethren, stand fast and keepe the instructions, which yee haue beene taught, either by word, or by our Epistle.

16 Nowe the same Iesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

m *Which are partly false, and partly wrought to establish a falsehood.*
n *A most mighty working to destroy them.*
o *They liked her so well, that they had pleasure in them, which is the greatest mischiefe that may be.*
p *The elect shall stand stedfast and safe from all these mischiefes. Now election is knowen by these testimonies: Faith is gathered by sanctification: faith by that that we accord vnto the truth of trueth, by calling through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification.*
q *To sanctifie you.*
r *Faith which layeth hold not vpon lies, but vpon the truth of God, which is the Gospel.*
s *From preaching.*
t *The conclusion: Meaning that then we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which bestoweth vs with an inuincible hope, and also in all godlinesse our whole life long.*

CHAP. III.

1 Hee desireth them to further the preaching of the Gospell with their prayers, 6 And to withdraw themselues from those, who through idlenesse, 11 and curiositie peruert good order: 14 Whom hee excludeth from the company of the faithfull.

FVrthermore, a brethren, b pray for vs, that the word of the Lord may haue free passage and be glorified, euen as it is with you,

2 And that we may bee deliuered from c vnreasonable and euill men: d for all men haue not faith.

3 But the Lord is faithfull, which will stablish you and keepe you from e euill.

4 And wee are perswaded of you through the Lord, that yee both doe, and will doe the things which wee warne you of.

5 And the Lord guide your hearts to the loue of God, And the waiting for of Christ.

a *He addeth many consequently arising to his matter, diuers admonitions. The first of them is that they might pray for the publishing and free passage of the Gospel, and for the fruits of the faithfull ministery of the same.*
b *Ephes. 6. 19. Col. 4. 3.*
c *Which hate the care of their health.*
d *It is no marueile that the Gospell is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shall neuer bee destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithfull promise of God.*
e *From Satan, sinne, or from euill.*
f *The second admonition is, that they followe alwayes the doctrine of the Apostles as a rule for their life.*
g *Thirdly, he diligently and earnestly admoniseth them of two things which are giuen vs by the onely grace of God, to wit, of charitie, and a prepared minde to the comming of Christ.*

6 fWe

6 1 We warne you, brethren, in the Name of our Lorde Ie-
sus Christ, that yee withdrawe your selues from euery brother
that walketh inordinately, and not after the instruction, which
he receiued of vs.

7 2 For ye your selues know, 3 howe ye ought to follow vs:
4 for we behaued not our selues inordinately among you,

8 Neither tooke we bread of any man for nought: but wee
wrought with labour and trauaile night and day, because wee
would not be chargeable to any of you.

9 Not because we haue not authoritie, but that wee might
make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this we warned you of,
that if there were any, which would not worke, that he shoulde
5 not eate.

11 For wee heare, that there are some which walke among
7 you inordinately, and worke not at all, 8 but are busie bodies.

12 9 Therefore them that are such, wee warne and exhort by
our Lorde Iesus Christ, that they worke with quietnesse, and eate
their owne bread.

13 10 And ye, brethren, be not wearie in well doing.

14 11 If any man obey not this our saying in this letter,
note him, and haue no 12 company with him, 13 that hee may bee
ashamed.

15 14 Yet count him not as an enemie, but admonish him as
a brother.

16 15 Nowe the Lorde himselfe of peace giue you peace al-
wayes by all meanes. The Lord be with you all.

17 16 The salutation of mee Paul, with mine owne hande,
which is the token in euery Epistle: so I write,

18 The grace of our Lorde Iesus Christ be with you
all, Amen.

5 Forthly, he sayth that idle and lasie persons, ought not to be relieued of the Church, say they are not to be pitied.

6 Least he might seeme to deale hardly with them, he setteth forth himselfe for an example, who beleeth his wrastle in preaching laboured with his handes, which he sayth hee was not simply bound to do.

+ 1. Cor. 11. 1.

‡ 1. Thes. 1. 6.

5 What shall we doe then with those idle lubbers, and sacrificing Priests? A Monke (saith Lorarius, Iesuite Lesson 7. par. 10. before) which worketh not with hands, is lost already.

7 How great a fault idlenesse is, he declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whome he hath not allotted what he should doe.

8 were a curious heading and running. Whereupon it followeth, that the disorder which God hath appointed, is mentioned

by the idle, yea brethen, which is great shame and wicked malice. 8 He repeateth the same, which is ioyned with the former, whereupon follow an infinite sort of mischiefes: to wit, that there are many more busie in other mens matters, then they which neglect their owne. 9 The Lord commaundeth and the Apostle pray in the Name of Christ, first, that women be idle, and next, that euery man doe quietly and carefully see to doe his dutie and that office and calling wherein the Lord hath placed him. 10 We must take heede, that some mens vnstedfastnesse cause vs not to bee slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie or fellowship with the excommunicate. 13 The ende of the excommunication is not the destruction but the saluation of the sinner, that at last through shame he may be driuen to repentance. 14 We must so eschewe familiaritie with the excommunicate, that we diligently seeke all occasions & meanes that may be to bring them againe into the right way. 15 Prayer are the fruites of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of ours.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfit patern of a true Pastor, whose office especially

confesseth in teaching, 4 he warneth him that vaine questions set apart, he teach those things, 5 which further charitie and faith: 12 and that his authoritie bee not condemned, 14 he sheweth what an one he is made through the grace of God.

PAVL [1] an Apostle of IESVS CHRIST, by the ‖ commaundement of God our Sauiour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timotheus *my* naturall sonne in the faith: Grace, [2] mercy, *and* peace from God our Father, and *from* Christ Iesus our Lord.

3 [3] As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so doe*, that thou mayest warne some, that they teach none other doctrine,

4 [4] Neither that they giue heede to fables and [b] genealogies *which are* endles, which breed questions rather then godly edifying which is by faith.

5 [4] For ✤ the ende of the [c] commaundement is [4] loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 [5] From the which things some haue erred, and haue turned vnto vaine iangling,

7 [6] They would bee doctours of the Lawe, and yet vnderstand not what they speake, neither whereof they affirme.

8 [7] And wee knowe, that the Lawe is good, if a man vse it lawfully,

9 [8] Knowing this, that the Lawe is not giuen vnto a [e] righteous man, but vnto the lawlesse and disobedient, to the vngodly and to [f] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to lyers, to the periured, and if there bee any other thing, that is contrary to wholesome doctrine,

11 [9] *Which is* according to the glorious Gospel of the blessed God, [10] which is committed vnto me.

1 First of all, he remembreth his owne free vocation, and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostles doctrine, to wit, the mercie of God in Christ Iesus apprehended by Faith, the end whereof is yet behinde.

‖ Or, ordinance.

2 There is as much difference betwixt mercie and grace, as is betwixt the effect, and the cause: for grace is that free good will of God, wherein he chuseth vs in Christ, and mercie is that free inclination which followeth it.

3 This whole Epistle consisteth in admonitions, wherein all the duties of a faithfull Pastour are liuely set out. And the first admonition is this, that no innouation bee made either in the Apostles doctrine it selfe, or in the maner of teaching it.

4 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith. b *Here he reckeneth one kinde of vaine questions.* 4 The second admonition is, that the right vse and practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith. ✤ Rom. 13.10. c *Of the Law.* d *There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.* 5 That which he spake before generally of vaine and curious questions, hee applyeth to them which pretending a zeale of Lawe dwelled vpon outward things, and neuer made an end of babbling of foolish trifles. 6 There are none more vaineglorious and more impudent in vsurping the name of holinesse, then foolish sophistical babblers. 7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse and practise of it. 8 Here in deede ecclypseth the curse of the Lawe, and therefore doeth not abhorre it, who forcing and abhorring those things which the Lawe condemneth, giueth himselfe with all his heart, to obserue it: and not he that medleth a vaine babbling of curiosities and curious matters. 9 *And such a one is he, whome the Lorde hath called with true doctrine, and with the holy Ghost.* f *To such as make no more of it, then it were of swearing.* 9 Here setteth vpon his fonde and vaine babbling, not onely the Lawe, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commaundements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the verie author whereof the false babblers know not. 10 A reason, why neither any other Gospel is to be taught then he hath taught in the Church, neither that any other sort, because there is no other Gospel beside that, which God committed to him.

12 [11] Therefore

12 [12] Therefore I thanke him, which hath made me [g] strong, *that is*, Christ Iesus our Lord: for he counted me faithfull, and put me in *this* seruice:

13 When before I was a [h] blasphemer, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it ignorantly through vnbeleife,

14 But the grace of our Lorde was exceeding abundant [i] with faith and loue, which is in Christ Iesus.

15 [13] This *is* a [i] true saying, and by all meanes worthy to be receiued, that [k] Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercy, that Iesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 [14] Nowe vnto the King euerlasting, immortall, inuisible, vnto God [l] onely wise, *be* honour *and* glory, for euer, and euer, Amen.

18 [15] This commaundement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou [l] by them shouldest fight a good fight,

19 Hauing [m] faith and a good conscience, [16] which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whom is Hymeneus, & Alexander, [17] whom I haue [n] deliuered vnto Satan, [*] they might [o] learne not to blaspheme.

11 He maketh mention of necessitie his Apostleship against them that did carpe at his former life, defacing blasphemie onely excepted, to aduance Christes onely benefite, whereby he abolished all their sinnes.

g *Which gaue me strength, and made me able to doe well, but [illegible] when I was wholly [illegible] nere so euill.*

h *These are the preparatiues wherby Paul brag[illegible]*

12 He proceedeth in this change by the effect, for that, that he that was a prophane man, is become a beleeuer, and he that did exceedingly persecute Christ, heareth now in loue nowe in him.

13 He turneth the reproche of the calamities vpon their owne head, shewing that this singular example of the goodnesse of God, redoundeth to the commodite of the whole Church.

i *Worthy to be beleeued.* k *Matth.9.13. marc.2.17.*

14 He breaketh out into an exclamation, euen for very heate of minde, for that he cannot finde words inough to amplifie the grace of God. l *Onely Iohn17.3.*

15 The conclusion of both the former [illegible] exhortations, to wit, that Timothy striuing manfully against all lets, being called to the ministery according to the 27 prophecies which went before of him, should both maintaine the doctrine which he had receiued, & keepe also a good conscience.

] By the help of them. m *Wholsome and sound doctrine.*

16 Whosoeuer keepe not a good conscience, doe lose also by little and little, the gift of vnderstanding, which he proueth by two most lamentable examples. k *1.Cor.9.5.*

17 Such as fall from God, and his religion are not to be suffred in the Church, but rather ought to be excommunicated. n *Cast out of the Church, and so deliuered them to Satan.* o *That by their sinnes they might learne what it is to blaspheme.*

CHAP. II.

1 *He exhorteth them to make publike prayers for all men, 4.5. and that for two causes: 8 And therefore he willeth all men in all places to pray. 9 And declareth in what apparell, 11 and with what modestie, women ought to behaue themselues in holy assemblies.*

I [1] Exhort therefore, that first of all supplications, prayers, intercessions, *and* giuing of thankes be made for all men,

2 For Kings, and for all that are in authoritie, [2] that we may

1 Hauing declared these things which pertaine to doctrine, he speaketh nowe in the second place of the other part of the ministerie of the worde, to wit, of publike prayers. And 8.9 of all declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially, for all maner of magistrates, which thing was at that time somewhat doubted of, seeing that Kings, yea and the most part of magistrates were at that time enemies of the Church.

2 An argument taken of the ende: to wit, because that magistrates are appointed to this ende, that we might peaceably and quietly liue in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office.

leade a quiet and a peaceable life, in all godlines and a honestie,

3 ¶ For this is good and acceptable in the sight of God our Sauiour,

4 Who will that all men shall bee saued, and come vnto the acknowledging of the trueth.

5 ✣ For there is one God, and one Mediatour betweene God and man, *which is* the b man Christ Iesus,

6 Who gaue himselfe a ransome for all men, *to be* that testimonie in due time,

7 ✣ Whereunto I am ordeined a Preacher and an Apostle (I speake the trueth in Christ, and lie not) *euen* a teacher of the Gentiles in c faith and veritie.

8 ¶ I will therefore that the men pray, euery where d lifting vp pure hands without e wrath, or f doubting.

9 ✣ ¶ Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with broyded haire, or gold, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 ¶ I permit not a woman to teach, g neither to vsurpe authoritie ouer the man, but to be in silence.

13 ¶ For h Adam was first formed, then Eue.

14 ✣ ¶ And Adam was not i deceiued, but the woman was deceiued, and was in the transgression.

15 ¶ Notwithstanding, through bearing of childrē she shalbe saued if they continue in faith, & loue, & holines with modestie.

a *This word contrieth all kinde of duetie, which is to be vsed among vs in all kinde of affaires.*

3 *An other argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age or order: to wit, because the Lorde by calling of all sortes, yea sometime those that are greatest enemies to the Gospell, will haue his Church gathered together after this sort and therefore prayers to be made for all.*

4 *God should not els be manifested to be the onely God of all men, vnlesse he should shewe his goodnesse in taking of all sortes of men: neither should Christ be seene to be the onely mediatour betweene God and all sortes of men, by hauing taken vpon him that nature of man which is common to al men, vnlesse he had sacrificed for al sorts of men, and made intercession for all.*

b *Christ Iesus which was made man.* 5 A confirmation, because that euen to the Gentiles is the secret of saluation now opened and made manifest, the Apostle himselfe being appointed properly to this office, which he doeth faithfully and syncerely execute. ✣ 2. Timoth. 1. 11.

c *Faithfully and properly, and by such a meanes which stoppe and stoppeth the mouth of it.* 6 *He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place, came together to publike seruice: but now Churches or Congregations are gathered together euery where, (orderly and decently) and men come together to serue God publikely with common prayer, neither must we shine for the nation, or for the purification of the body, or for the place, but for the minde to haue it cleane from all offence, and full of true trust & confidence.*

d *He putteth the figure for the thing it selfe, the lifting vp of hands for the calling vpon God.* e *Without those griefes & affects of the minde which hinder vs from calling vpon God with a good conscience.* f *Doubting which is against faith, Iames. 1. & 1 Pet. 3. 7.* 7 Thirdly he appointeth women to learne in the publike assemblies with silence & modestie, being comely apparelled, without any riot or excesse in their apparel. ✣ 1 Cor. 14. 34.

8 The fift argument, why it is not lawfull for women to teach in the Congregation, because by this meanes they should be placed aboue men, for they should be their masters: which is against Gods ordinance. 9 He proueth this ordinance of God whereby the woman is subiect to man, first by that God made the woman after man, for man first. ✣ Gen. 1. 27. and 2. 7, 21. ✣ Gen. 3. 6. 10 Then because after sinne, God inioyned the woman this punishment, for that the man was deceiued by her. g *Adam was deceiued, but through his wives meanes, and therefore she is worthily for this cause subiect to her husband, and ought so to be.* 11 He addeth a comfort by the way, that this their subiection hindreth not but that women may be saued as well as men, if they behaue themselues in their bandes of marriage holily and modestly, with faith and charitie.

CHAP. III.

2 He setteth out bishops, & Christian Deacons, with their wiues, 12 children & families: 15 he calleth the Church the house of God.

This

THis [a] is a true saying, [b] If any man [c] desire the office of a Bishop, he desireth a worthy worke.

2 ❧ A Bishop therefore must be vnreproueable, the husband of [d] one wife, watching, temperate, modest, harborous, apt to teache,

3 Not [e] giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any cannot rule his owne house, how shall hee care for the Church of God?

6 He may not be a yong scholer, lest he being puffed vp fall into the [f] condemnation of the deuill.

7 He must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill.

8 ❧ Likewise must [g] Deacons [h] graue, not double tongued, not giuen vnto much wine, neither to filthy lucre,

9 ❧ Hauing the [i] mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blamelesse.

11 ❧ Likewise their wiues *must be* honest, not euill speakers, but sober, *and* faithfull in all things.

12 ❧ Let the Deacons bee the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a good [k] degree, and [l] great libertie in the faith which is in Christ Iesus.

14 ❧ These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou mayest yet knowe, how thou ought'st to behaue thy selfe in the [m] house of God, which is the Church of the liuing God, the [n] pillar and ground of trueth.

16 ❧ And without controuersie, great is the mystery of godli-

[a] Hauing dispatched the vrgencie, as well of doctrine and of the matter of handling of it as also of publike prayer, he now in the third place commeth to the persons themselues, speaking first of Pastours, and afterward of Deacons, and he vseth a preface, that the Church may knowe that there be certaine and sure rules.

[b] A Bishop who or the name is not in idle signifie, but a worke, and that an excellent worke: and these fewe [c] Bishop must be furnished with many vertues both at home and abroad. Wherefore first it is required before he be chosen, to examine well his learning, his gifts, and his life. [d] He speaketh not here of continuance for long, when the which there cannot be a true profite in the Church, but generally of the vnitie and dedication of mariage, framed and disposed to helpe and edifie the Church of God, which

and wherefoeuer it shall please the Lorde. ❧ Titus 1.6. [b] *Therefore but that* Saincte one vnderstand *men from the office of Bishops, onely because they are married to Antichrist.* [c] *A common speech, and one that will fit it well.* [d] *Lest by reason that he is aduanced in that degree, he take occasion to be proude, which will make him.* [e] *and so bee fall into the same condemnation that the deuill himself is fallen into.* [f] Like wise the Deacons must first be proued, that there may be a good tryall of their honestie, trueth, sobrietie, minde voyde of couetousnesse, that they vse well intrusted in the doctrine of life, and to keepe it pure, of their good conscience and integritie. [g] *These are they that had to see to the poore.* ❧ Chap. 2.16. [h] *The doctrine of the Gospell, which is a mysterie in deede: for first and liued not receiued at one time, it must neither be called to be ministers, nor to be Deacons.* [i] They that haue not a voice that is ❧ Regarde must be had also to the Pastours and Deacons wiues. [k] *Bolde and assured confidence without feare.* [l] Paul purposing to adde many peculiar things pertaining to the office of a Pastour, speaketh first a worde or two concerning his comming to Timothie, that he should be so much the more carefull, last at his comming he might be preuented of negligence. [m] The Pastour hath alwayes to thinke, how that he is occupied in the house of the liuing God, wherein is the vesture of the trueth is kept. [n] *To wit, in respect of men: for the Church resteth vpon the onely sonne Christ, and is the preseruer of the trueth, but not the author.* [o] There is nothing more excellent then this mistik, wherof the Church is the keeper and preserues here amongst men, the ministerie of the word being appointed to that ende and purpose, for it vnderstandeth the greatest matters that may be thought of or wit, that God is become visible in the person of Christ by taking our nature vpon him, whose Maiestie notwithstanding in so great weakenesse hath manifested many wayes, in so much that the sight of it passed the very Angels, and to conclude, hath bring preached vnto the Gentiles, was receiued of them, and is now placed aboue in glory vnspeakeable.

1 The power of the Godhead shrouded in feble flesh to worke wonders in that weake flesh of Christ, that though he were a weake man, yet all the worlde knewe him and his God.

neſſe, *which is*, God is manifeſted in the fleſh, [a] iuſtified in the Spirit, ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, *and* receiued vp in glory.

CHAP. IIII.

1 How condemneth aſwell falſe doctrines 3 of marriage and the choyſe of meates, 7 as alſo prophane fables: 8 And commendeth the godly exerciſe, 13 and the dayly reading of the Scripture.

NOw [1] the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the [a] faith, and ſhall giue heede vnto ſpirits of errour, and doctrines of deuils,

2 [1] Which ſpeake lies through [b] hypocriſie, and haue their [c] conſciences burned with an hote yron,

3 [1] Forbidding to marrie, *and commanding* to abſteine from meates [2] which God hath created [3] to bee receiued [4] with giuing thankes of them which beleeue and know the trueth.

4 [1] For euery creature of God *is* good, and nothing *ought* to be refuſed, if it be receiued with thankeſgiuing.

5 [1] For it is [a] ſanctified by the [c] word of God, and prayer.

6 [1] If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt bene nouriſhed vp in the wordes of faith, and of good doctrine, which thou haſt continually [f] followed.

7 [1] But caſt away prophane, and olde wiues fables, [2] and exerciſe thy ſelfe vnto [g] godlineſſe.

8 [1] For bodily exerciſe profiteth litle: but godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

1 He ſaieth againſt that true doctrine, falſe opinions, which he foreſeeth that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo, that a greeſie worlde ſhall giue eare to them.

a From the true doctrine of God.

2 Although heretikes counterfeite holineſſe neuer ſo much, yet haue they no conſcience.

b For they will vſe all meanes poſſible the arte of diſguiſed perſons and players, that we may not thinke they will ſo lightly in ſmall matters, or keepe any reſemblance of honeſtie.

c Whoſe conſcience waxed ſo hard, that there grewe an hard ſcabbe ouer it, and ſo became to haue a couler in it, and now as lightly regarded of very neceſſitie to be burned with an hote yron. 3 He ſetteth downe two kindes of this falſe doctrine, to wit, the Law of foule life, and difference of meates. 4 He proueth that he iuſtly called ſuch doctrines deuiliſh, firſt becauſe the vnchaſte of them make lawes of things which are not their owne: for haue they created the meates? 5 Secondly, becauſe they ouerthrow with their decrees, the ende wherefore they were created of God, to wit, that we ſhould vſe them. 6 Thirdly, for that by this meanes they robbe God of his glory, who will be honoured in the vſe of them. And herewithall, the Apoſtle declareth that we muſt vſe the liberalitie of God ſoberly, and with a good conſcience. 7 He ſcorneth an Apoſtolicall rule, for taking away the difference of meates, againſt that falſe doctrine. 8 He vieth Gods benefites rightly, which acknowledgeth the giuer of them by his wordes, and calleth vpon him. *d It is ſo made pure and holy in reſpect of vſe that we may vſe it with a good conſcience, as receiued at the Lords hand.* 9 We muſt ſanctifie and acknowledge that God is the maker and giuer of thoſe creatures which we vſe. Secondly, that we aske of the maſters of thoſe, who through Chriſts benefite haue recouered that right ouer all creatures, which Adam loſt by his fall. Thirdly, by our prayers we crauue of the Lord, that we may vſe thoſe creatures with a good conſcience, which we receiue at his hande. Fourthly, we make an vſe of our eating and drinking, with thankeſgiuing and prayer: and ſo are our meates ſanctified to vs. 9 The concluſion with an exhortation to Timothie, to propound theſe things diligently to the Churches, which he had learned of the Apoſtle euen in a manner from the time. *f Neuer departing from the ſide of it.* 10 He ſetteth againſt true doctrine not onely againſt that falſe and apoſtaticall doctrine, but alſo againſt all vaine and curious ſubtilties. 11 It is not only requiſite that the Miniſter of the word be found in doctrine, but alſo that his life be godly and religious. *g In the true ſeruice of God.* 12 Godlineſſe conſiſteth in ſpirituall exerciſe, and not in our wretched ſuperſtitious life, which though it bee ſomething to bee accounted of if it be rightly vſed, yet is it in no wiſe comparable with godlineſſe. For it profiteth not of it ſelfe, but through the bleſſing of another, but this hath the promiſe both of the life preſent, and of that that is to come.

9 [15] This *is* a true saying, and by all meanes worthie to be receiued.

10 For therefore we labour and are rebuked, because we trust in the liuing God, which is the Sauiour of all men, specially of those that beleeue.

11 These things warne and teache.

12 [16] Let no man despise thy youth, but bee vnto them that beleeue, an ensample, in worde, in conuersation, in loue, in spirit, in faith, *and* in pureneſſe.

13 [17] Till I come, giue attendance to reading, to exhortation, *and* to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophecie with the laying on of the handes of the company of the Eldership.

15 These things exercise, *and* giue thy selfe vnto them, that it may be seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both [18] saue thy selfe, and them that heare thee.

17 He goeth a litle from his matter, and forbeareth that he may admit grue thanksgiuing to godlinesse, although they were afflicted and reproched, as notwithstanding her to be crowned vnreuiable as other men are: because they are not afflicted for that cause that others are, is true, and the end of them both is farre different one from the other. For how can God forbide him, which is beloued of all men to punish his enemies? And he willeth that this doctrine be well rooted in their heads.

19 Now he reuerseth

to that exhortation, hauing which are the true vertues of a Pastour, whereby he may come to be reuerenced although he be but yong, to wit, both speach and life as are wherefore of charitie, zeale, faith, and puritie: but here is no mention made of the crosier staffe, ring, cloke, and such other foolish and childish toyes. 15 The priuate exercise of Pastours, is continuall reading of the Scriptures, wherevpon they may draw matter of wholesome doctrine and exhortation, both to themselues and to others. b Paule is by hearing, and hearing by preaching: and therefore the Ministers of the word are so paid in some churches and other for that in them the Lord hath put the worde of reconciliation.

CHAP. V.

1 Hauing set downe a maner how to rebuke all degrees, 3 hee entreateth of widowes, who then were chosen for the seruice of the Church: 17 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the body.

REbuke [1] not an Elder, but exhort him as a father, *and* the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureneſſe.

3 [2] Honour widowes, which are widowes in deede.

4 [3] But if any widow haue children or nephewes, let them learne first to shew godlinesse [4] toward their owne house, and [5] to recompense their kinred: [6] for that is an honest thing and acceptable before God.

5 [7] And she that is a widow in deede & left alone, trusteth in God, & continueth in supplications and prayers night and day.

6 [8] But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne *them* of, that they may bee blamelesse.

1 Of keeping moderation in private reprehension according to the degrees of age and kinde.

2 The Apostle giueth their rules touching the care of widowes.

a Many sorts of such widowes which haue needs of helpe.

3 Widowes children and nephewes must take care for their parents according to their ability.

4 The first reason, because, that that which they bestowe vpon them, they bestowe it vpon themselues. 5 An other, because nature it selfe teacheth vs to recompense our parents. 6 The third: because this dutifulnes pleaseth God. 7 The second rule: Let the Church haue care of such as are widowes in deede, that is to say, such as are poore and destitute of helpe of their owne friendes, and liue godly and religiously. 8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne families, bee holden and accounted as fallen away from God and his religion, and worse than very infidels.

8 If

8 If there be any that prouideth not for his owne, and name-
ly for them of his houshold, hee denieth the faith, and is worse
then an infidell.

9 [9] Let not a widow be taken into the number vnder three-
score yeere olde, that hath bene the wife of [b] one husband,

10 And well reported of for good workes: if she haue nouri-
shed her children, if shee haue lodged the strangers, if shee haue
[c] washed the Saints feete, if she haue ministred vnto them which
were in aduersitie, if she were continually giuen vnto euery good
worke.

11 [10] But [d] refuse the yonger widowes: for when they haue
begun to waxe wanton against Christ, they will marie,

12 Hauing damnation, because they haue broken the first
faith.

13 [11] And likewise also being idle they learne to goe about
from house to house: yea, *they are* not onely idle, but also prat-
lers and busibodies, speaking things which are not comely.

14 [12] I will therefore that the yonger women marie, & beare
children, and gouerne the house, *and* giue none occasion to the
aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 [13] If any faithfull man, or faithfull woman haue widowes,
let them minister vnto them, and let not the Church bee char-
ged, that there may bee sufficient for them that are widowes in
deede.

17 ¶ [14] The Elders that rule well, let them be had in [e] double
honour, [f] specially they which labour in the word and doctrine.

18 For the Scripture saith, [g] Thou shalt not muosell the
mouth of the ox that treadeth out the corne: and, [h] The labou-
rer is worthy of his wages.

19 [15] Against an Elder receiue none accusation, but vnder
two or three witnesses.

20 Them that sinne, rebuke openly, that the rest also may
feare.

21 ¶ [16] I charge *thee* before God & the Lord Iesus Christ,
and the elect Angels, that thou obserue these things without pre-
ferring one to an other, and doe nothing partially.

9 The fourth rule: Let none vnder three score yeere olde, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproche of vnchastitie, and are well reported of, for their diligence, charitie, and integritie.

b That hath had no more husbands, but one at one time.

c This is spoken in respect of the manner of those countries.

10 The first reason why yonger widowes are not to be admitted to this ministerie: to wit, because for the lightnesse of their age, they will straight shake off the bands that Christ hath laid vpon them, and thinke rather vpon marrying againe: and so will forsake the ministerie whereunto they had bound themselues.

d Vnto whom we haue the example of wisedome.

11 An other reason: because they are for the most part idle lers and busie bodies, and gadders vp and downe, neglecting their charge and dutie.

12 The fifth rule: Let yonger widowes marrie, and gouerne their houses godly. 13 The sixt rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation bee burthened with their expence. 14 Now hee giueth rules, how hee ought to behaue himselfe with the Elders: that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation (or vnto this especially, as God himselfe hath commanded, that the Elders that doe their dutie well be honestly maintained. e *We must in nowise subsist for this, that we be rich.* f *For there were two kinds of Elders, the one attended vpon the gouernance onely, and looked to the maners of the Congregation, the other did beside that attend vpon preaching and prayer, as and for the Congregation.* g Deut. 25.4. 1. Cor. 9.9. h Matth. 10.10. Luke 10.7. 15 The second rule: Let no accusation bee admitted against an Elder, but vnder two or three witnesses. 16 The third rule: Let the Elders that sinne, bee rebuked openly, that they may be an example to other. ¶ Leu. 19.15. 17 The fourth rule: Let discretion be vsed without any prejudice or respect of persons in Ecclesiasticall proceedings (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels.

22 [18] Lay hands [5] suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

23 [19] Drinke no longer water, but vse [a] litle wine for thy stomakes sake, and thine often infirmities.

24 [20] Some mens sinnes are open before hand, and go before vnto iudgement: but some mens follow after.

25 [21] Likewise also the good works are manifest before hand, and they that are otherwise, can not be hid.

18 The first rule. Let the minister lay hands suddenly on no man. Let him not be lightie perswaded by fauouring any mans folly, or peruerse affections. If ought be done otherwise then well of him

fellowes, let him keepe his conscience pure. [5] *As much as in that lieth he must roundly withstand any whatsoeuer, to any lewd or filthie fashion.* 19 The first rule. Let the Elders haue indifferent consideration of the health in the matter of their diet. 20 Because by peeuishe sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willeth the Pastours not to be troubled therefore, or slacke any whitte of their diligence in trying and examining, because the Lorde hath appointed a time to discouer the faultes of such men, and it is our parte to take heede that we offend not therein. 21 Another comfort belonging to them, which sometimes are slaundered and misreported of.

CHAP. VI.

1 He sheweth the dutie of seruants: 10 and what a miserable euil couetousnesse is: 13 And hauing spoken somewhat of rich men, he vrgeth againe forbiddeth Timothy 20 to remember himselfe with vaine babblings.

LEt [1] as many seruants as are vnder the yoke, count their masters worthy of all honour, [2] that the name of God, and *his* doctrine be not euill spoken of.

2 [3] And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and [a] partakers of the benefite. [4] These things teach and exhort.

3 [5] If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine, which is according to godlinesse,

4 He is puft vp and knoweth nothing, but doteth about questions and [b] strife of wordes, whereof commeth enuie, strife, railings, euill surmisings,

5 Frowarde [c] disputations of men of corrupt minder and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

1 Hee addeth also rules for the seruants dutie towards their masters whereupon no doubt there were many questions then mooued by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule. Let seruants that are come to the faith and haue Infidels to their masters serue them notwithstanding with great fidelitie.

2 The reason: lest God should seeme

[a] by the doctrine of the Gospell to stirre vp men to rebellion and all wickednesse. 3 The second rule. Let not seruantes that are come to the fayth, and haue maisters also of the same profession and religion, abuse the name of brotherhoode, but let them so much the rather obey them. 4 *The rule for sufficient, that as touching those things which pertaine to euerlasting life, they are partakers of the same good will and loue of God, as their maisters themselues are.* 5 A generall conclusion, that their things ought not onely to bee simply taught, but must with exhortations bee diligently beaten into their heades. [b] Hee condemneth sourcely and excommunicateth of the flocke out of the Church as prouide men, such as conceit not themselues with Christes doctrine (that is to say, the doctrine of godlinesse) but weorie both themselues and others, in vaine questions (for all other things are vaine) because they contend not the wiselues in Christes doctrine: and as lying deceiuers, because they lanour or sounde of nothing but vanities as mad men, because they trouble themselues so much in matters of nothing as mischeuous plagues, for that they cause great contentions, and corrupt mens minders and iudgements to be short, as prophane and wicked. Because they abuse the precious name of godlinesse and religion, to filthy lucre. [c] *Strivings about words, and not about matter: and by words here meaneth all those things which haue no pith in them and whereby no good reason is proued.* 6 *Such as are set in the Churches stockes of Papists, which are puffing in his vaine talking and praying.*

6 [d] But

6 But godlines is great gaine, if a man be content with that he hath.

7 For we brought nothing into the world, and it is certaine, that we can carry nothing out.

8 Therefore when we haue foode and rayment, let vs therewith be content.

9 For they that will be rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pearced themselues through with many sorowes.

11 But thou, O man of God, flee these things, and followe after righteousnesse, godlines, faith, loue, patience, and meekenes.

12 Fight the good fight of faith: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth al things, and before Iesus Christ, which vnder Pontius Pilate witnessed a good confession,

14 That thou keepe *this* commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time hee shall shewe, that is the blessed and Prince onely, the King of Kings and Lord of Lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see, vnto whom *be* honour and power euerlasting. Amen.

17 Charge them that are rich in this worlde, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God (which giueth vs aboundantly all things to enioy)

18 That they doe good, *and* be rich in good workes, *and* readie to distribute and communicate,

19 Laying vp in store for them selues a good foundation against the time to come, that they may obteine eternall life.

20 O Timothem, keepe that which is committed vnto thee, and auoide prophane *and* vaine babblings, and oppositions of science falsely so called,

6 He turneth away subtilly the name of gaine and lucre, confessing that godlines is great gaine, but farre after another sort, to wit, because it bringeth true sufficiencie.

7 He mocketh their folly, which doe so greedily gape after fraile things that they can in no wise be satisfied, and yet notwithstanding they cannot enioy that they desire.

8 Hee frieth Timothie from couetousnesse after an other sort, to wit, because it draweth with it an infinite sort of lustes, and those very hurtfull, wherewith couetous men doe ouerwhelme themselues, so farre foorth that in the end, they cast away from them their faith and saluation.

p Sorowe and griefe do as it were pearce through the middes of men, and are the harmest and true fruites of couetousnesse.

9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Pastors especially to be furnished.

r Where the Spirit of God raigneth.

s Heb. 13. 5.

20 A most earnest request and charge to obserue and keepe all the premisses faithfully, with our eyes set vpon the comming of Iesus Christ, whose glorie we haue to set against the vaine glistring of this world, and his power, against all the tirannies of the wicked. *t Matt. 27. 11. Iohn. 18. 37. u Hee hath ioyned many words together, to one purpose: whereby hee vnwrieth the power of God, & the force of our flesh full vnto, we shall not be mooued out of our standing. x Deut. 1. 11. verse 17. 14. & 19. 18. y Iohn 1. 18.*

21 He addeth for an ouerplus as it were, a sharpe admonition to the riche, that they chiefly take heede of two mischiefes, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towarde their neighbour, and gentle conuersation. *z To shunne pestilent babbling to this, with whom these men are compared, which are rich in good workes. a Matt. 4. 19. Iohn 21. 15. b Who onely is, and that euerlastingly: he inferreth the frayle nature of riches against God. c Matt. 6. 19. 22* The praise of liberalitie, by the effectes thereof, because it is a sure testimony of the Spirit of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 He remembreth the chiefest of all the former exhortations, which ought to be deeply ingrauen in the minds of all ministers of the word, to wit, that they eschew all vaine babblings of sophistrie, and continue in the sophistrie of sincere doctrine.

21 Which

21 Which while some i professe, they haue erred concerning the faith. Grace be with thee, Amen.

i Not only in words, but also in carelessness and ignorance of scripture, whilst their behauiour was such that euen when they held their peace, they might make more haste, then they made who were occupied about nothing but lies and vaine matters, euen then they erred concerning the faith.

¶ The first *Epistle* to Timotheus, written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

1 He commendeth Timothies faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him; 8 And that without fear of his bonds, 15 Nor the reuolting of others, he saith. 18 He triumpheth of his Apostleship. 14 He willeth him to haue care of the thing committed vnto him, 16 and prayseth Onesiphorus.

PAul an Apostle of Iesus Christ, by the will of God, a according to the promise of life which is in Christ Iesus,

a Sent of God to preach that life, which he promised in Christ Iesus.

2 To Timotheus my beloued sonne: Grace, mercy and peace from God the Father, and from Iesus Christ our Lord.

1 The chiefest marke that he striueth at in this Epistle, is to confirme Timothie so constantly and manfully euen vnto the ende serving God before him the good will he beareth him, and then exciting vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his successors, which might so much the more make him bound to God.

3 I thanke God, ♣ whom I serue from mine b elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

♣ After the.

b From Abraham, Isaac and Iacob: for he speaketh not of the Priesthood, but of Christianisme.

4 Desiring to see thee, mindfull of thy teares, that I may bee filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 c Wherefore, I put thee in remembrance that thou d stirre vp the gift of God which is in thee, by the putting on of mine handes.

c Through the which I haue hope that thou shalt be stirred vp.

7 For God hath not giuen to vs the Spirite of e feare, but of power, and of loue, and of a sound mind.

d Or, kindle.

8 f Be not therefore ashamed of the testimonie of our Lord, neither of me g his prisoner: but be partaker of the afflictions of the h Gospel, according the i power of God,

e He meaneth vs to set the inuincible power of the Spirite, which God hath giuen vs, against those terrors which may and doe come vpon vs. f The gift of God is as it were a certaine heate flame kindled in our hearts, which the flesh and the deuill goe about to put out and therefore wee as the ministers ought to labour as much as we can to foster and keepe it burning. g To praise vs through, and arise to, as men whom the Lord will haue. h He preacheth that the ignominie or shame of the crosse is not only not to be ashamed of, but also that it is glorious and most honourable for it becomes the Gospel when for the godly are afflicted, as the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them. i For his sake. k The Gospel after a sort is said to be afflicted in them that preach it. l Through the power of God.

9 k Who

9 † Who hath saued vs, and called vs with an † holy calling, not according to our † workes, but according to his owne purpose and grace, which was [b] giuen vnto vs through Christ Iesus [i] before the [k] world was,

10 But is now made manifest by that appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto [l] light through the Gospel.

11 ‖ Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 † For the which cause I also suffer these things, † but I am not ashamed: for I knowe whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.

13 [b] Keepe the true paterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 [c] That worthie thing, which was committed to thee, keepe [m] through the holy Ghost, which dwelleth in vs.

15 [n] This thou knowest, that all they which are in Asia, bee turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, hee sought me out very diligently, and found me.

18 The Lord graunt vnto him, that he may finde mercie with the Lord at that day, and in how many things hee hath ministred vnto me at Ephesus, thou knowest very well.

4 He sheweth with how great benefites God hath bound vs to maintein boldly and constantly his glory which is ioyned with our saluation, and reckoneth vp the cause of our saluation, to wit, the free and eternal purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death, and author of immortalitie.

† 1. Cor. 1. 2.
† Tim 1. 5.

5 He saith that that we are now giuen vs from euerlasting, vnto which we were predestinate from euerlasting, so that he declareth of set purpose, to haue set forth the mercy, wherein consisteth the stedfast hope which preacheth and teacheth the grace of God.

i Before the creation of the world, which hath taken place since the beginning of the world. k Rom. 16. 25. 1. Pet. 1. 20. Col. 1. 26. Tim. 1. 9. l Hath caused life and immortalitie to appeare. ‖ 1. Tim. 2. 7. m That is, the Gospel which the Apostle preached. n He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs howe it may be, that we (to) not be ashamed of the crosse of Christ, to wit, if we be sure that God hath can and will keepe the saluation which he hath as it were layd vp in store by himselfe for vs against that day. 8 He teacheth wherein he ought to be most constant, to wit, both in the doctrine it selfe, the acknowledgement whereof is faith and charitie, and next in the manner of teaching it, a liuely pattern and shape whereof Timothie knewe in the Apostle. 9 An amplification, taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath lowardly indeed vs with his vertue. 11 He pronounceth an offence which arose by the meanes of certaine that fell from God and the religion, and writeth also their names that they might be knowen of all men. But he setteth against them the singular faith of one man, that one only good example might counterpoise & weigh downe all euill examples.

CHAP. II.

2 The better to set out perseuerance in the Christian warfare, 3 he taketh similitudes 4 from Souldiers, 6 and from husbandmen. 10 He sheweth that his bonders are for the profite of the Saintes: 15 Then he warneth Timothie to deuide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to doe all things modestly.

THou [1] therefore, my sonne, be strong in the grace that is in Christ Iesus.

1 The conclusion of the former exhortation, which hath also added vnto it a declaration, how that they doe not keepe that worthy thing that is committed vnto them, which keepe it to themselues, but they rather which doe most freely communicate it with other, to the ende that many may be partakers of it, without any mans losse or hinderance.

2 And

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithfull men, which shall be able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also striue for a Maistrie, he is not crowned, except he striue as he ought to doe.

6 The husbandman must labour before he receiue the fruits.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ, made of the seede of Dauid, was raised againe from the dead according to my Gospel,

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 It is a true saying, For if we be dead together with him, we also shall liue together with him.

12 If we suffer, we shall also reigne together with him: if we denie him, he also will denie vs.

13 If we beleeue not, yet abideth he faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they striue not about words, which is to no profite, but to the peruerting of the hearers.

15 Studie to shew thy selfe approoued vnto God, a workeman that needeth not to be ashamed, diuiding the word of truth aright.

16 But shun prophane, and vaine babblings: for they shall

a *When many were by, which can beare witnesse of the things.*

1 *Another admonition: That the misfortune of the world is not to be shunned.*

which no man can be diuerted, that he may please his captaine, vnlesse he fight and put himself in the battell.

which might draw him away his minde is

b *What profit of knowledge, or what thing is more vnfit for a souldier, then to be intangled in the affaires of this life?*

3 *The third admonition: The worthinesse is like to a game of running, wherein none receiue the victorie, and no man is crowned, vnlesse he haue contended lawfully: the labours of husbandmen are not possessed, but they must be painefull and patient.*

4 *He vseth the same reason touching the same matter, for one may say, What for the husbandman, vnlesse he till the ground and plant it?*

5 *All these things considered, vnderstand, and desire holy prudence, and diuine wisdom of God in the matter.*

6 *If we be afflicted with Christ, and for Christes sake.* & *Mat.10.33.* *2.Tim.2.12.* *Rom.8.17.* *and 5.2.*

7 *Call God to remembrance, and in stedde of Moses, Ieshua, Samuel, and Paul before his face.* *Iosh.24.14.*

9 *The fifth admonition: A minister must not be partiall in doctrine, but a faithfull steward in dividing aright the word of truth: so much that he must shun the vanities of other vaine babblers.*

c *By adding nothing to it, or else mingling any thing, whether thing it be, like vnto it, or vnworthy of it: but handling diligently, what he hath seene are able to heare, and what is fit to edifying.*

f *Make good watch, and for they creepe on further, so He discouereth the subtilties of Satan, who beginning with these principles, draweth vs by little and little to vngodlinesse through the meanes of that wicked and prophane babbling, still creeping vpon which he prouyth by the horrible example of them that taught, that the resurrection was already past.*

God and the glorious vnderstanding. & *The continuall priuity and principles of our faith, which we always assented of heretikes, that one whereof (to wit, that Christ is the true mediator, made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead.* g *The taking away of an heretikes.* Thereby it is, that he is kept in prison as an euill doer, yet there is no cause, why he therefore some should goe about to derogate credite from his Gospel, seeing that notwithstanding God did bleede his ministery, nay rather, that example of this his captiuitie and patience did hearty wayes confirme the Church in the hope of a better life. 8 *The fourth admonition: we ought not to contend about vnnecessarie questions, which are not only vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all manner of patience, to die also with Christ (that is to say, for Christs Name) because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminish no part of the truth of God, although by such meanes they procure most certaine destruction to themselues.* & *Rom.6.5.* *1 If we be afflicted*

encrease vnto more vngodlinesse.

17 And their word shall eat as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 [11] But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that [12] calleth on the Name of Christ, depart from iniquitie.

20 [13] Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of wood and of earth, & some for honour, and some vnto dishonour.

21 If any man therefore [14] purge himselfe from these, he shall be a vessell vnto honour, sanctified, and meete for the Lord, and prepared vnto euery good worke.

22 [15] Flee also from the lusts of youth, and followe after righteousnesse, faith, loue, and [16] peace, with them that [17] call on the Lord with pure heart.

23 [18] And put away foolish & vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but must bee gentle toward all men, apt to teach, [19] suffering the euill,

25 Instructing them with meekenesse that are [20] contrary minded, *proouing* if God at any time will giue them repentance, that they may acknowledge the truth,

26 And come to amendment out of that snare of the deuill, of whom they are taken prisoners, to doe his will.

CHAP. III.

1 *He foretelleth the dangerous times that were to ensue* 2 *but with the certaine hope of victorie.* 10 *He exhorteth him to the combat.* 14 *setting vp especially the triall of sound doctrine.*

THis [1] knowe also, that in the [2] last dayes shall come perilous times.

2 For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, [3] vnholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlinesse, but haue denied the power thereof:

11 A digression, wherein he sheweth that although which fall by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God, and not to vs: and therefore it is no maruell if we cannot discerne alwaies for true hearts: but we must take heede that we be not like them, but rather that we be in deede, such as we are said to be.

12 That worketh and maketh good the name of a Christian, as it were planted of him, a faithfull man or seruant.

13 The whole story of an ouerthrow is not so dismaying to the good man of the house, that he hath not in a great house all vessels of one sort and for one seruice, but meaneth to this that we be found vessels prepared to honor. & Rom. 9. 21. 14 By this words he meaneth the spending of the water, and the cost: for in those days purgie our selues, is not to be attributed to any free will that is in vs, but to God, who by Faith & which worketh in vs a good & an effectuall will. 15 Returning to the matter from whence he digressed verse 10. he commandeth vs to exercise holy & vnspotted manners, and such as pertaine to godlinesse. 16 The fift admonition: We must absteine all things: & shew all humanitie vnto all men both in teaching all men, and also in calling them backe which haue gone out of the way. & 1. Cor. 1. 2. 1. Thes. 1. 4. and 4. 7. 2. Tim. 2. 22. 17 To whom shew mercie by pitying their case, but not to approue them, or accept them in their wickednesse. 18 He meaneth such as yet are not fit for the practise

thereof: a turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captive simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the acknowledging of the truth.

8 ✤ And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of corrupt minides, reprobate concerning the faith.

9 a But they shall preuaile no longer: for their madnesse shalbe euident vnto all men, as theirs also was.

10 ¶ ✤ But thou hast b fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto mee at c Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers, shall waxe d worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned *them*:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

16 ✤ e For the whole Scripture *is* giuen by inspiration of God, and *is* profitable to teach, to conuince, to correct, *and* to instruct in righteousnesse,

17 That the c man of God may be absolute, being made perfect vnto all good workes.

a We must not dally with fals men to refell the errors out of simple ignorance, but of a prepensed minde (which thing appeareth by their fruites which here paineth not here lively) but we must rather vtterly abstaine from them.

✤ 2 Tim. 3. 13.

b He alleadgeth a comfort: The Lord will at length plucke vp all their weedes.

c That wee be not deceiued by such hypocrites, we must set before vs the vertues of the holy seruants of God, and we must not be afraid of persecution which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that we are saued through faith in Christ Iesus.

d Thus farreth through out euery age: and did, but also haue I now mischief and deceipts.

e The right vnderstanding of the Scripture is the foundation of all true doctrine, and whereon we must ground our opinions, and to confute false: and furthermore, to correct euill maners, and to leade good.

c The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.

a *Which is in Pistis.* b *Thou wilt doubtlesse shall finde currecte.* ✤ 2. Peter 1. 20. wisdom which is most precious: e Paules meaning is, that the Scripture being perfectly deliuered vnto vs, whatsoeuer perteineth either to doctrine, knowledge and stablishing true opinions, and to confute falsehood: and furthermore, to correct euill maners, and to leade good.

CHAP. IIII.

1 He chargeth him to preach the Gospel with all diligence, 3 in that so miserable times: 6 That his death is hard at hand, 8 yet so, that as a conqueror, he maketh boste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothie, 11 whom by reason of his present state.

1 I Charge *thee* therefore before God, and *before* the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing and in his kingdome,

2 Preach the word: be instant, in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 ✤ For the time will come, when they will not suffer whole-

2 The principall and cause of all admonition, being therefore proposed with a most earnest charge, in that the word of God be preached with a grauing holy inspiration, and the vehemency thereof be laid, and the vehemency thereof be laid, and the vehemency thereof be laid.

some doctrine as we see this is prophesied: but in that a good end was ground of the doctrine be laid, and the vehemency thereof be laid, and the vehemency thereof be laid. miracle by tempered with all holy meekenesse. 2 Faithfull seruants in times past vsed all occasions they could, to teach and were very prompt and ready to returne to their bibles.

some doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto [a] fables.

5 ‡ But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: [b] cause thy ministerie to be throughly liked of.

6 ✤ For I am nowe readie to bee [c] offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 *For* henceforth is layd vp for mee the crowne of righteousnesse, which the Lord the righteous iudge shall giue mee at that day: and not to mee onely, but vnto all them also that loue that his appearing.

9 ‡ Make speede to come vnto me at once:

10 For Demas hath forsaken mee, and hath [d] embraced this present world, and is departed vnto Thessalonica. Crescens *is gone* to Galatia, Titus vnto Dalmatia.

11 ✤ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to ministe.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euill: the Lord reward him according to his workes.

15 Of whom be thou ware also: for hee withstood our preaching sore.

16 At my first answering no man assisted *me*, but all forsooke me: *I pray God*, that it be not laid to their charge.

17 Notwithstanding the Lord assisted mee, and strengthened me, that by me the preaching might bee fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the [e] lion.

18 And the Lord will deliuer mee from euery [f] euill worke, and will preserue mee vnto his [g] heauenly kingdome: to whom *be* praise for euer and euer. Amen.

19 Salute Prisca and Aquila, and the [h] household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ *be* with thy spirit. Grace *be* with you, Amen.

¶ The second *Epistle* written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

THE

a *Fonde and superstitious doctrines, which the world is alwaies so bewitched withall, that is had rather the open lyes of the truth were vtterly put out, then it would come out of darknesse.*

‡ *The wickednesse and falling away of the world ought to cause faithfull ministers to be so much the more stirred vp.*

b *Procure and shew by good and fruitfull proofe, that thou art the true minister of God.*

✤ *He foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie, and sure hope.*

c *To be offered for a drinke offering: and he alludeth to the prouerbe vsed of blood or wine, which was vsed in sacrifices.*

‡ *The last part of the epistle setting foorth grieuous complaints against certaine, and examples of singular godlinesse in euery place, and of manifolde neede wearied.*

d *Louingly hugge vs with the world.*

✤ *Col. 4. 10, 14.*

e *Of Nero.*

f *Preserue me pure from committing any thing vnworthy my Apostleship.*

g *To make me partaker of his kingdome.*

✤ *Chap. 1. 16.*

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to bee chosen Ministers. 10 Howe vaine babblers must bee stopped: 13 and through this occasion he toucheth the nature of the Cretians, 14 and the Iewes who put holinesse in outward things.

PAul [1] a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods [b] elect, [2] and the acknowledging of the trueth, which is according vnto godlinesse,

2 Vnto the [c] hope of eternall life, which God that cannot lie, hath [d] promised before the ♦ [e] world began:

3 [f] But hath made his word manifest in due time through the preaching, which is ♣ committed vnto mee, according to the commandement of God our [f] Sauiour:

4 ♣ To Titus my naturall sonne according to the common faith, [g] Grace, mercie, and peace from God the Father, and from the Lorde Iesus Christ our Sauiour.

5 [h] For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordaine Elders in euery citie as I appointed thee,

6 [i] If any be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are [k] disobedient.

7 [l] For a Bishop must be vnreprouable, as Gods [m] steward, not [n] froward, not angrie, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harborous, one that loueth goodnesse, [o] wise, righteous, holy, temperate,

9 [p] Holding fast that faithfull word according to doctrine, [q] that he also may bee able to exhort with wholsome doctrine, and conuince them that say against it.

1 He vaunteth his Apostleship (not for Titus, but for the Cretanes sake) both by the testimonie of his outward calling, and by his confirst, whome he agreeth with all the elect from the beginning of the world.

a *A Minister of Christ knowen in that that he was a seruant and bond of the Prophets, & called of them, &c. Apoc. 10.*

b *Of whom God hath chosen.*

c The faith wherein all the elect continue, is the true and syncere knowledge of God, tending to this ende, that worshipping God aright, they may at length obteine life euerlasting according to the promise of God, who is true, which promise was established in Christ in due time, according to his eternall purpose.

d *Hope is the ende of faith.* d *Prouy and of his mere liberalitie.* ♦ *Rom. 16. 25. 1. Cor. 2. 7. Ephes. 3. 9. 1. Pet. 1. 20. 2. Tim. 1. 9. Iude 25.* e *Luke 2. Tim. 1. 9.* ♣ *Gal. 2. 7.* f *The words (Sauiour) doeth not onely signifie a professer of life, but also a giuer of life.*

4 The Apostle mooueth the Cretanes to heare Titus, by setting forth his comfort and agreement with him in the faith, and therewithall sheweth by what speciall notes we may distinguish true ministers from false. 5 There is but one way of saluation common both to the Pastour, and the flocke.

6 The first admonition, an ordeine Elders in euery citie. 1. Timothie 3. 2. g *This word is proper to horses and asses, which will not abide the yoke.* 7 The seconde admonition, what maners Pastours (whom he comprehended alone vnder the word Elders) ought to be voyde of, and what vertues they ought to haue. h *Whereby the Lord shewed himselfe a father.* i *Not hard conditioned, and quick to plead.* k *Vncompliant, and of a stubborne opinion, and of a froward example of conuersation.* l *The third admonition:* The Pastour must hold fast the doctrine which the Apostles deliuered, and perteineth to edification, leauing all curious and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine vnto vses which should be in two things, to wit, in gouerning them which shewe themselues apt to learne, and confuting the obstinate.

10 [p] For there are many disobedient and vaine talkers and deceivers of mindes, chiefly they of the [l] Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things, which they ought not, for filthie lucres sake.

12 [m] One of themselues, *euen* one of their owne prophets said, The Cretians *are* alwayes liars, euill beasts, slowe bellies.

13 This witnesse is true: wherefore conuince them [n] sharply, that they may be sound in the faith,

14 And not taking heede to the ✤ Iewish fables and commaundements of men, that turne away from the trueth.

15 [o] Vnto the pure ✤ *are* all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their [o] mindes and consciences are defiled.

16 They professe that they know God, but by workes they deny *him*, and are abominable and disobedient, and vnto euery good worke reprobate.

p An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehension both because their minds are naturally giuen to lyes and slouthfulnes, and also because of certaine contrary Iewes, which vnder a colour of godlines, ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.

l Of the Iewes, or rather of such Iewes which went about to ioyne Christ and the Lawe together. m Epimenides, who was counted a Prophet amongst them. Looke vpon Lauretius, and Cicero in his first booke of diuination. n Roughly and plainely, and go set about the high wall them. ✤ 1. Tim. 1. 4. o He sheweth in fewe wordes, that nothing availeth not in any externall worship, and that that is according to the old Lawe (as in difference of meates and washings and other such things which are abolished) but in the minde and conscience: and wheresoeuer teach otherwise, knowes not what is true religion in deede, and also are nothing lesse then that they would seeme to bee. ✤ Rom. 14. 20. o *If our knowledge and conscience be vncleane, what cleannesse is there in vs before vncleane men?*

CHAP. II.

2 He setteth out the duties of sundry persons and states, 6 and willeth him to instruct the Church in maners. 11 He draweth an argument from the end of redemption, 12 which is, that we liue godly and vprightly.

BVt [1] speake thou the things which become wholesome doctrine,

2 [2] That the elder men be watchful, graue, temperate, sound in the faith, in loue, *and* in patience:

3 The elder women likewise, that they bee in such behauiour as becommeth holinesse, not false accusers, not subiect to much wine, *but* teachers of honest things,

4 That they may instruct the young women to bee sober minded, that they loue their husbands, that they loue their children,

5 *That they be* temperate, chaste, [a] keeping at home, good and [v] subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 [3] In all things shewe thy selfe an ensample of good works with vncorrupt doctrine, with [b] grauitie, integritie,

8 *And* with the wholesome worde, which cannot be condemned, that hee which withstandeth, may bee ashamed, having nothing concerning you to speake euill of.

1 The first admonition: The doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diuersitie of circumstances.

a Which are the chiefest vertues for olde and yong, both men and women: and how they ought to be stirred vp vnto them continually.

v Ephe. 5. 22.

2 The sixth admonition: That both the Pastours life and doctrine must be sincere.

b *Not such a grauitie as may driue men from comming to the minister, but such as may cause them to reuerence and loue him.*

9 ✠ Let seruants be subiect to their masters, & please them
in all things, not answering againe,
10 Neither pickers, but that they shew all good faithfulnes that
they may adorne the doctrine of God our Sauiour in all things.
11 ✠ For that grace of God, that bringeth Saluation vnto
all men, hath appeared,
12 And teacheth vs that wee should denie vngodlinesse and
worldly lustes, and that we should liue soberly and righteously,
and godly in this present world,
13 Looking for that blessed hope, and appearing of that
glory of that mightie God, and of our Sauiour Iesus Christ,
14 Who gaue himselfe for vs, that hee might redeeme vs
from all iniquitie, and purge vs to be a peculiar people vnto him
selfe, zealous of good workes.
15 These things speake, and exhort, and conuince with all
authoritie. See that no man despise thee.

✠ Ephes. 6. ver. 5. Col. 3. ver. 22.
1 Tim. 6. ver. 1. Tit. 2. ver. 9.
1 Pet. 2. ver. 18.
1 The branch reuocation of seruants duetie to maisters.
a Which may be done with best efforte to God.
✠ 1 Cor. 1. ver. 6.
2 The right administration belonging to all the godly that hating God calleth all men to the Gospell; and Christ hath fulfilled vs, that he hath also sanctified vs, we must all of vs giue our selues to true

godlines and righteousnes, setting before vs a sure hope of that immeasurable glory: which thing must in deede first be brought into their hearts, that the gainesayers also must bee reproued by the authoritie of the mightie God. b Lusts of the flesh, which belong to the present State of this life and world. c Christ is here most plainely called that mightie God, and his appearance and comming is called the glory. Messiahs are our hope. d As it were a thing peculiarly made vp for himselfe. e With all authoritie pastible.

CHAP. III.

1 *He willeth that all generally be put in mind to reuerence such as be in authoritie:* 3 *That they remember their former life, & ascribute all iustification vnto grace.* 9 *And if any blabber withstand these things,* 10 *he willeth that he be rebuked.*

PVt a them in remembrance that they b be subiect to the Principalities and powers, and that they be obedient, and ready to euery good worke,
2 That they speake euill of no man, that they bee no fighters, but soft, shewing all meekenes vnto all men.
3 ✠ For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malicious nesse and enuie, hatefull, and hating one another.
4 But when that bountifulnesse and that loue of God our Sauiour toward man appeared,
5 ✠ Not by the workes of a righteousnesse, which wee had done, but according to his mercie he saued vs, by the washing of the new birth and the renewing of the b holy Ghost.
6 Which hee shed on vs aboundantly, through Iesus Christ our Sauiour,
7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.
8 ✠ This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued God, might bee carefull to shew foorth c good workes. These things are good and profitable vnto men.

1 He declareth particularly and seuerally, that which he spake before generally, naming our certaine chiefe and principall duetie, which men owe to men, and especially subiects to their magistrates.
✠ Rom. 13. 1. 1 Pet. 2. 13
b He confoundeth againe the former errour by proceeding the fountaine of our regeneration, the pledge whereof is our baptisme.
✠ 1 Cor. 6. 11.
✠ 2 Tim. 1. 9.
c Works for vse and of vse but not done in righteousnes: and this place doth fully refute the dreame of merites.

b Which the vertue of the holy Ghost worketh. 3 Against with great earnestnes he bid vrgeth here vnto our heads, how that we ought to giue our selues to true godlines, and to haue all other questions, which serue to nothing but to moue strife and debate. c Giue themselues earnestly vnto good workes.

◆ 1.Tim.1.4.and 4.7. 2.Tim.2.23.

9 ◆ But shun foolish questions, and genealogies, and contentions, and brawlings about the Lawe: for they are vnprofitable and vaine.

◆ The ministers of the word, must remoue and cast off heretikes, that is, such as stubbornely and sedulously dispute the Church, and will giue no ouer to Ecclesiasticall admonitions.

10 ◆ Reiect him that is an heretike, after once or twise admonition,

11 Knowing that he that is such, is peruerted, and sinneth, being damned of his owne selfe.

12 ¶ When I shall send Artemas vnto thee, or Tychicus, bee diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Lawe, and Apollos on their iourney diligently that they lacke nothing.

14 And let ours also learne to shewe forth good workes for necessarie vses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace *be* with you all, Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAVL TO PHILEMON.

¶ Paul binding a hole and small matter, yet according to his manner moueth aleft vnto God. 8 Sending againe to Philemon his vagabonde and thiuish seruant, hee intreateth pardon for him, and very grauely preacheth of Christian equitie.

1 PAula prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friende, and fellow helper,

2 And to *our* deare *sister* Apphia, and to Archippus our fellowe souldier, and to the Church that is in thine house:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 I ◆ giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heard of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the ◆ fellowship of thy faith may bee made effectuall, and that whatsoeuer good thing is in you through Christ Iesus, may be ◆ knowen,

7 For wee haue great ioy and consolation in thy loue, because by thee brother, the Saints ◆ bowels are comforted.

8 Wherefore, though I bee very bolde in Christ to commande thee that which is conuenient,

◆ 1.Thes.1.2. 2.Thes.1.3.

◆ By fellowship of faith, he meaneth those duetees of charitie which are bestowed vpon the Saints, and flowe forth of an effectuall faith.

◆ That by this meanes all men may perceiue how rich you are in Christ, so you in faith, shewing and declaring your selues.

◆ Because thou didst so diligently and cheerefully refresh the Saints, that they conceiued inwardly a ioy and reioysing: for by this word (Bowels) is meant not onely the inward feeling of mens and sufferings that were leuer out of another mans Bowels, but also that ioy and comfort which moued euen the very bowels, as though the hearts were refreshed and comforted.

9 ¶ Yet

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.
10 I beseech thee for my sonne ✠ Onesimus, whom I haue begotten in my bonds,
11 Which in times past was to thee vnprofitable, but now profitable both to thee and to me,
12 Whom I haue sent againe: thou therefore receiue him, that is mine owne [d] bowels,
13 Whom I would haue retained with mee, that in thy stede he might haue ministred vnto me in the bonds of the Gospel.
14 But without thy minde would I doe nothing, that thy benefite should not be as it were of [e] necessitie, but willingly.
15 It may be that he therefore [f] departed for a season, that thou shouldest receiue him for euer,
16 Not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to mee: how much more then vnto thee, both in the [h] flesh, and in the Lord?
17 If therefore thou count our things common, receiue him as my selfe.
18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.
19 I Paul haue written *this* with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest moreouer vnto me euen thine owne selfe.
20 Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my bowels in the Lord.
21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.
22 Moreouer also prepare mee lodging: for I trust through your prayers I shall be freely giuen vnto you.
23 There salute thee Epaphras my fellow prisoner in Christ Iesus,
24 Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.
25 The grace of our Lord Iesus Christ *be* with your spirit, Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a seruant.

✠ An example of a Christian exercise and commendation for an other man.

✠ Chap. 4.

d *As mine owne sonne, and as if I had begotten him of mine owne body.*

e That thou mightest not seeme to haue done me thy seruice vpon constraint, but willingly.

f That he departed from the hastie bonds of seruitude, which is to say, for a time.

g For a little time.

h For as he is thy seruant in the flesh, so art thou his maister in the Lord: for which cause thou mayest iustly require that thine owne seruant haue done for the Lords sake, and for thine owne sake.

i Good brother let me obteine this benefite at thine hands.

THE EPISTLE TO THE HEBREWES.

The drift and ende of this Epistle, is to shewe that Iesus Christ the Sonne of God hath God and manifest that to be eternall and onely Prophet, King, and high Priest, that was shadowed by the figures of the olde Law, and in time to come vnderstand: of whom the whole Church ought to be taught, gouerned, and iustified.

CHAP. I.

1 To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophecies, 4 he aduanceth him aboue the Angels: 10 And proueth by diuers testimonies of the Scripture, that he sitteth at the right hand of God.

1 The first part of the generall proposition of this Epistle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his doctrine will to the world.

a So that the former declaration made by the Prophets was not full, and nothing must be added to the latter.

b Which the Sonne is God and man.

2 The second part of the same proposition: The same Sonne is appointed of the Father to be our King & Lord, by whom all things are made all things vnder him, and in whom only he seeketh foorth his glory, yea and humbleth also to be partaker of vs, who beareth vp and sustaineth all things by his will and pleasure.

c Professour and equall comparer of all things with the Father.

d That is, whatsoever hath been at any time, is, or shall be.

e Col. 1. 15.

f He in whom that glory and Maiestie of the Father shineth, who is otherwise inuisible, and cannot be beholden. g His Fathers person. h Sustaineth, beareth, and vpholdeth. i The third part of the same proposition: The same Sonne executed the office of the high Priest in offering vp himselfe, and is not onely and most mighty Mediatour in heauen. k This sheweth that the sacrifice of Christ is not onely most acceptable to the Father, but also is euerlasting, and furthermore how farre this high Priest passeth all the other high Priests. l Before he commeth to declare the office of Christ, he setteth foorth the excellencie of his person, and first of all he sheweth him so to be man, that there withall here is God also.

m Heauen and heauens. n. 8. 9. 8. 10. He proueth and confirmeth the diuinitie of Christ manifested in the flesh by these fiue euident testimonies, whereby it appeareth that he farre passeth all Angels, in so much that he is called both Sonne, and God in the verses 9. 8. 8. 10. 12. 13. o Psal. 2. 7. Chap. 5. 5. p The Father begate the Sonne from euerlasting, but that euerlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (To day.) q 2. Sam. 7. 14. 1. Chro. 22. 10. r The Lord was not content to have spoken it once, but he repeateth it in another place. s Psal. 97. 7. t Psal. 104. 4. u Heb. spirits. x Isai. 61. 1. y Psal. 45. 7. z Thy throne is proper to the Prince, and not to the ground. a For euerlasting, for this doubling of the word doth expresse the speciall nature of a thing all most vnspeakable. b The sceptre or kingdome is righteous. c This kinde of rule or kingdome is to saue men, both great and small. d Of whom, that is, of whose seed, in possessing the holy Ghost upon him without measure. e For he is the head and we are the members. f Psal. 102. 25. g Made of the ayre and fire. h Psal. 110. 1. Chap. 1. 13. 1 Cor. 15. 25.

14 Are

14 Are they not all a ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 Therefore he inferreth, that good heede must be taken to Christes doctrine: 9 And he setteth him out vnto vs more at our brother in our flesh, that we may with a good will yeelde vp our selues wholy vnto him.

1 WHerefore b we ought diligently to giue heede to c things which a we haue heard, lest at any time we b runne out.

2 For if the a word spoken by Angels was stedfast, and euery transgression, & disobedience receiued a iust recompence of reward,

3 How shall we escape, if wee neglect so great saluation, a which at the first began to be preached by the Lord, and *afterward* was confirmed vnto vs by d them that heard him;

4 ✤ God bearing witnes thereto, both with e signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 f For hee hath not put in subiection vnto the Angels the f world to come, whereof we speake.

6 g But g one in a certaine place witnessed, saying, h What is man, that thou shouldest be mindefull of him? or the h sonne of man, that thou wouldest consider him?

7 Thou i madest him a litle inferiour to the Angels: thou crownest him with k glory and honour, and hast set him aboue the workes of thine hands,

8 l Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not bee subiect vnto him. m But wee yet see not all things subdued vnto him,

9 n But we i see Iesus crowned with glory & honour, k which was made litle o inferiour to the Angels, p through the q suffering

a By that name by which we commonly call Diuers ministrations, he here calleth the spirits.

b Now as it were passing with himself, and shewing to what ende and purpose all these things were spoken, to wit, to vnderstand by the excellencie of Christ aboue all creatures, that his doctrine, matcht in and Priesthood is most perfect, he vseth an exhortation taken from a comparison.

c He meaneth him.

d Of the heauen.

e They are said to bee the more confirmed and established in such sort when they heard it.

f The same which he termed euerlasting saluation before.

g Hee proueth that the world to come shall be gouerned by Angels. Gal. 3. 19. and Reuel. 16. 5.

h If the breach and transgression of the worde spoken by

Angels was not suffered vnpunished, much lesse shall it be lawfull for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voyce of the Apostles, and with so many figures and wonders from heauen, and effectually with so great and mightie working of the holy Ghost. i By the Apostles. k Matth. 16. 16. l This is the true end of miracles. Now they are called figures, because they represent some thinges and signifie some thing, and properlie wonders: and they are called wonders, because they represent some straunge and vnaccustomed thing: and vertues, because they shew vs a glimpse of Gods mightie power. m It is yet an vnfinished thing: and vertues, because they shew vs a glimpse of Gods mightie power. n It is yet an holden matter to consteine the Angels which are but seruants, much more Christ in true continuance that most mightie King of the reuolted world. o The world to come, whereof Christ is Prince, is a kingdome of the Church, which is a new world, now to be gathered together by the Gospel. p Hee proueth that the vse of his kingly dignitie consisteth here in, that men might not easily in Christ vnderstand that dignitie which they haue lost, but also might be through him aduanced aboue all things. q Which dignitie of mine Diuinitie declareth most excellently. r Psalm 8. 4. s What is there in man that thou shouldest haue such regard of him, and doe him that honour? t We call it the riches of the heauenly inheritance, that they are confirmed in themselues before that God glorifie them the liberlie of that rest in Christ. u Of the men. x Think the first honour of the creation of the world to come, that they are called princes. y Shall be in very great honour when they shalbe partakers of the kingdome. z As the Apostle vseth that phrase, as though it were already, because it is so certaine. a Or vnderstand. This is already fulfilled in Christ who is aboue in this in great rule and dominion. b The authoritie. This is already fulfilled in Christ who is Head, who was for a time but one litle inferiour to the Angels, being made man: but now is aduanced aboue them with high glory. c By his vertue and power which appeareth most lightly in the Church. d Psal. 8. 6. e Who should suffer for a season, and taste vpon him the shape of a seruant. f That through the suffering of this subiection, to wit, to suffer of death for our sakes, that in doing the part of a Mediatour he might not easily be our Prophet and King but also our high Priest. g That he might be

of

of death, that by Gods grace he might taſt death for [g] all men.

10 [9] For it became [7] him, for whom *are* all theſe things, and by whom *are* all theſe things, [10] ſeeing that hee brought many children vnto glory, [11] that he ſhould conſecrate the [q] Prince of their ſaluation through afflictions.

11 [12] For he that [r] ſanctifieth, and they which are ſanctified, *are* all of [s] one: wherfore he is not aſhamed to call thẽ brethren,

12 [13] Saying, ❧ I wil declare thy Name vnto my brethren: in the middes of the Church will I ſing prayſes to thee.

13 [14] And againe, ❧ I will put my [t] truſt in him. And againe, [u] Behold, here am I, & the children which God hath given me.

14 Forasmuch then as the children are [x] partakers of fleſh and blood, hee alſo himſelfe likewiſe tooke part with them, that he might deſtroy [z] through death, him that had the [7] power of death, that is the [a] deuill,

15 And that hee might deliver all them, which for feare of [b] death were all their life time ſubiect to bondage.

16 [15] For hee in no ſort tooke on *him* the [b] Angels *nature*, but he tooke on *him* the [c] ſeede of Abraham.

17 [16] Wherefore in [d] all things it behoued him to bee made like vnto his brethren, that he might be [e] merciful, and a [f] faithfull

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g *Vnto death.* ❧ Herein conſiſteth the force of the argument: for we could not at length be glorified with him, vnleſſe he had bene ſhed for vs euen all the faithfull. And by this occaſion the Apoſtle commeth to the other part of the declaration of Chriſts perſon, wherein he proueth him to be in ſuch ſort God, that he is alſo man.

9 *He proueth moreouer by other arguments, why it behoued the Sonne of God who is true God (to be granted a little before) to become man notwithſtanding ſubiect to all miſeries ſinne onely except.*

7 *God.* 10 Firſt of all becauſe the Father, to whom glory all theſe things are to be referred, purpoſed to bring many ſonnes vnto glory. And how could he haue more for his louer, vnleſſe his onely begotten Sonne had become partaker of our miſeries? 11 Secondly, The Father determined to bring theſe ſonnes to glory 10 wit, out of that ignominie wherein they lay priſoners. Therfore the Sonne ſhould not ſuffer but verie painefully to be made man, vnleſſe hee had bene made like vnto other men, that hee might conquer ſathan by the ſelfe ſame way, by the which hee ſhould bring others: yea rather, it behoued him which was to be Prince of the ſaluation of others, to be conſecrated vnto the ſame, through ſhedding of blood. 12 Thirdly, he muſt be Mediator, Prophet, King, and Prieſt, which are the parts of that prieſthoode for the ſalutation of others.

q *The Authour, who is he is diuerſly interpreted, ſo is not the firſt to be ſeparated from among the dead, amongſt many brethren.* 12 The ground of both the former arguments: for neither ſhould we be ſonnes through him, neither could hee be conſecrate through afflictions, vnleſſe hee had bene made like vnto vs. But becauſe this Sonnehoode depended not vpon nature onely, for ſo was he accompted the ſonne of God, vnleſſe that beſides that he is a ſonne of man, hee be alſo Chriſtes brother (which is by ſanctification, that is, by becomming one with Chriſt, who ſanctifieth vs through faith) therfore the Apoſtle maketh mention of the ſanctifier, to wit, of Chriſt, and of them that are ſanctified, to wit, of all the faithfull, whome therfore Chriſt vouchſafeth to call brethren. r *He vſeth the time that now is, to ſhew vs that we are yet ſtill going on, and increaſing in the ſanctification: and by ſanctification he meaneth our ſeparation from the reſt of the world, our cheriſhing from ſinne, and our dedication wholy vnto God, all which Chriſt alreadie worketh in vs.* ſ *One, of one ſelfe ſame nature of men.* 13 That which he taught before of the incarnation of the ſanctifier, hee applyeth to the prophetis all other. ❧ *Pſal.* 22.22. 14 He applyeth the ſame to the kingly power of Chriſt, in deliuering his from the power of the deuil and death. ❧ *Pſal.* 18.2. t *I will commit my ſelfe to him, and to his defence.* u *Eſa.* 8.18. x *That Chriſt partaketh of humaine and his diſciples, but breaketh thereby all mariages, as alſo his diſciples ſpeake the whole Church. And therefore bring Chriſt in the head of the Prophets and Miniſters ſhall wonder and more replete, verified of him, then of Eſay.* z *And maketh of ſ. fleſh and blood, which is fleſh and bloud by nature.* 2 Reg. 19.24. 1.Cor. 15.15. 7 *The deuil is ſaid to haue the power of death, becauſe he is the authour of ſinne: and from ſinne commeth death, and he alſo cauſe he eggeth vs daily to ſinne.* a *How good ch of vs as of the Prince ioyning to him ſtrongly all his angels.* b *By (death) then muſt vnderſtand here that death which is ioyned with the wrath of God, as it muſt needes be of vs out of Chriſt, then the which there can be nothing deuiſed more miſerable.* 15 Hee expoundeth thoſe wordes of fleſh and bloud, ſhewing that Chriſt is true man, and that not by turning his diuine nature, but by taking of mans nature. And he meaneth Abraham, reſpecting the promiſes made to Abraham in this behalfe. c *The nature of Angels.* d *The very nature of man.* 16 Hee applyeth the ſame to the Prieſthoode, for which he ſhould not haue bene fit, vnleſſe he had become man, and that like vnto vs in all things, ſinne onely except. e *Not onely as touching nature, but qualities alſo.* f *Doing his office ſtoutly.*

till he Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

g *Was tried and tempted in wicked sort by the deuill.*

CHAP. III.

1 Howe he sheweth how far inferiour Moses is to Christ, 5. & how so much as the seruant to the Master: & so he bringeth in certain exhortations & threatnings taken out of Dauid, 8 against such as either stubbornly resist, 12 or els are very slow to obey.

1 Wherefore, a holy brethren, partakers of the heauenly vocation, consider the b Apostle and high Priest of our c profession Christ Iesus:

2 d Who was faithful to him that hath e appointed him, e as also f Moses was in all his house.

3 g For this man is counted worthy of more glorie then Moses, inasmuch as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, and hee that hath built all things, h is God.

5 i Now Moses verily was faithful in all his house, as a seruant, for a witnes of the things which should be spoken after:

6 But Christ k as the Sonne, ouer his owne house, l whose m house we are, if we holde fast that n confidence and that reioysing of that hope vnto the end.

7 Wherefore, as the holy Ghost sayth, o To day if yee p shall heare his voice,

8 Harden not you hearts, as in the q prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted me, proued me, and sawe my works fortie yeeres long.

10 Wherefore I was grieued with that generation, and sayde, They r erre euer in their heart, neither haue they knowen my wayes.

11 Therfore I sware in my wrath, If they shal enter into my rest.

12 s take heede brethren, least at any time there bee in any

a Willing her (by the former diuision, that is to say, declared and proued both the nature of our false frend Christ, & giuen him three offices, to wit, the offices of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Iosua, vnto the 14. verse of the next Chapter, and with Aaron touching the priesthood. And he propoundeth that which he purposeth to speake of, with a small grane exhortation, that all men faithfully tend to Christ, euen the onely mediator, Prophet, gouernour and High Priest.

b *The Author of our saluation, & who is called the messenger of the couenant.*

c *Of the confession of the Gospell which we professe.*

2 He confirmeth this exhortation with two reasons, first of all, because Christ Iesus was appointed both an one of God, friendly, because hee throughly executed the offices that his Father imposed him. d *Apostle and his Priest.* e Now he commeth to the comparison with Moses, and beginneth therein like one to the other in this, that they were both appointed rulers ouer Gods house, & executed faithfully their office: but by and by he sheweth that there is great vnlikenes in the same similitude. f Num. 12.7. g The first comparison: The builder of the house is better then the house is to be, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of the house is God which cannot be attributed to Moses and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. h An other comparison: Moses was a faithfull seruant in this house, that is, in the Church, seeing the Lord that was to come: but Christ ruleth and gouerneth his house as Lord. i Hee applieth the former doctrine to this end, exhorting all men by the worldes of Dauid to heare the Sonne himselfe speake, and to giue full credit to his wordes. Seeing that otherwise they can not enter into that eternall rest. k *To wit, Christ.* l *For as much that we are his house.* m *Ioyned vnto him by faith.* n *Of the assurance of faith (whereby we cry Abba, that is, Father) confidence, and to confidence her sweete hope.* o *Psal. 95. 8. chap. 4. 7.* p *So that God vseth to speake once vnto vs after Moses.* q *In the day that they vexed the Lord or prouoked him.* r *They are brutish and mad.* s Now weeying the wordes of Dauid, he sheweth first by this word, To day, that we must not neglect the occasion while we heare it: for that word is not to be restrained to Dauids time, but it comprehendeth all the time wherein the Gospell is preached.

of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another daily, [i] while it is called to day, lest any of you be hardened through the deceitfulnes of sinne.

14 [k] For we are made partakers of Christ, if we keep sure vnto the ende that [l] beginning, wherewith we are vpholden,

15 [m] So long as it is sayd, To day if ye heare his voice, harden not your heartes, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moyses.

17 But with whome was he displeased fourtie yeere? Was hee not displeased with them that sinned, [n] whose carkeises fell in the wildernesse?

18 And to whome sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So we see [o] they could not enter in, because of vnbeliefe.

CHAP. IIII.

1 He ioyneth exhortation with threatning, lest they, euen as their fathers were, be deprived of the rest offered vnto them, 11 but that they endeuour to enter into it: 14 And so he beginneth to intreate of Christes Priesthode.

LEt vs feare therefore, lest at any time by forsaking [p] promise of entring into his rest, any of you should seeme to be deprived.

2 [q] For vnto vs was the Gospell preached as also vnto them: but the word that they heard, profited not them, because it was not [r] mixed with faith in those that heard it.

3 [s] For we which haue beleeued, do enter into rest, as he sayde [t] *to the other.* [u] As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, [x] And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entred not therein for vnbeliefes sake:

7 Againe he appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is sayd, [y] This day, if ye heare his voyce, hearden not your hearts.

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i While it is day lasteth, that is to say, so long as the Gospell is offered vs.

k Now he considereth these wordes, If you heare his voyce & shewing that they are spoken and meant of the hearing of faith, against which he speaketh hardening through vnbeliefe.

l That beginning of trust & confidence: & after the maner of the Hebrues, he calleth that beginning, which is the ende.

m Seeing as this voice sounded out.

n Num.14.29.

1 By these wordes, We vnto, he sheweth that Dauid ment the preaching of Christ, who was the sufficient preacher of Gods mouth and the Prophets reiected none other.

2 He compareth the preaching of the Gospell to drinke, which is of a liuing nature, that is to say, liuely profiteth vnto saluation, vnlesse it be preuented with faith.

a Least any man should obiect, that those wordes were meant of the land of Canaan, and of Moses doctrin, and therefore cannot well be drawen to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures, the one of the seuenth day, wherein God is sayde to haue rested from all his workes: another is said to be that same, wherein Iosua led the people: but this rest is not the last rest wherevnto we are called, and that he proueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in the land of Canaan, vseth these wordes, To day, and therewith threw still that they shall not enter into the rest of God, which refused then the voice of God that sounded in their eares, we must needes say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that euerlasting rest, wherein we beginne to liue to God, after that the race of this life ceaseth: as God rested the seuenth day from those his works, that is to say, from making the world. Moreouer the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan and all that order of the Lawe did shadowe, is opened in the Gospell onely.

o Psal.95.11.

p Gen.2.2. Deut.5.33. & 6.24. & 12.9. & Esay.28.12.

8 For

8 For if [b] Iesus had giuen them rest, then would he not after this haue spoken of an other day.

9 There remaineth therefore a rest to the people of God.

10 [c] For hee that is entred into his rest, hath also ceased from his owne workes, as God *did* from his.

11 [d] Let vs studie therefore to enter into that rest, lest [d] any man fall after the same ensample of disobedience.

12 [e] For the [e] worde of God is [f] liuely, and mightie in operation, and sharper then any two edged sworde, and entreth through, euen vnto the diuiding asunder of the soule and the [h] spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in [i] his sight, but all things *are* naked and open vnto his eyes, with whom we haue to doe.

14 [j] Seeing then that we haue a great hie Priest, which is entred into heauen, *euen* Iesus the Sonne of God, let vs [k] hold fast our profession.

15 [l] For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of needle.

[b] He speaketh of Iesus the sonne of Nunne and as the rest of Canaan was a figure of our true rest, so was Ieshua a figure of Christ.

[c] 1. God rested the seuenth day, so must we rest if we wer by that he from such as proceede from our corrupt nature.

[d] He meaneth no exhortation.

[d] Lest any should become a like example of infidelitie.

[e] An amplification taken from the nature of the worde of God, & power where of is such, that it entreth euen to the deepest and most hidden and secret poore of the heart, searching them deadly that are stubborne, and plainely by quickening the

beleeuers. [f] *The skilfulnes of God which is preached both in the Lawe and in the Gospel.* [g] *How vnlike both the worde of God liueth, by reason of the efficacie it worketh in them, to whom it is preached.* [h] *By the spirit he meaneth that mind of man which is called the minde.* [i] *In Gods sight.* [j] Now hee entreth into the comparison of Christ his Priesthood with Aarons, and declareth euen in the very beginning the marueilous excellencie of this Priesthood, calling him the Sonne of God, and placing him in the ioyes of God in heauen, plainely and euidently setting him against Aarons Priests, and the transitorie tabernacle: which comparison he setteth forth afterward more at large. [k] *And let it not get out of our hands.* [l] Lest he might seeme by this great glory of our hie Priest, to stay and stop vs from going vnto him, hee vseth strengthening after, that he is not vnkinde and vnmercifull vnto vs, (as he proued it also before) and that he accompteth all our miseries, his owne, to call vs boldly to him.

CHAP. V.

1 First he sheweth the duetie of the hie Priest: 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 and that hee hath fulfilled all things belonging thereunto.

FOr [1] euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, [2] that hee may offer both [a] giftes and [b] sacrifices for sinnes,

2 Which is [c] able sufficiently to haue compassion [d] on them that are ignorant, and that are out of the way, because that hee also is [e] compassed with infirmitie.

3 And for the same sake he is bound to offer for sinnes, as

[1] The first part of the first comparison of Christes hie Priesthood, with Aarons. Other hie Priests are taken from among men, and are called after the order of men.

[2] The first part of

the second comparison: Others as weake are made hie Priestes, to the ende that seeing the same infirmities which is in all the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith and repentance. [a] *Of meate or thing: without life.* [b] *Beastes which are killed, but especially to the sacrifices for sinnes and offrings.* [c] *Fit and meete.* [d] *On them that are faulty: for in the Hebrewe tongue, vnder ignorance and errour is euery fault meant, euen that sinne that is voluntarie.* [e] *For that he himself is subiect to the same diseases and vices.*

well

well for his owne part, as for the peoples.

4 ✤ 3 And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but hee that said vnto him, ✤ Thou art my Sonne, this day begate I thee, *gaue it him.*

6 As he also in another place speaketh, ✤ Thou art a Priest for euer, after the [f] order of Melchi-sedec.

7 ✤ Who in the [g] dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to [h] saue him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet [i] learned hee obedience, by the things which he suffered.

9 ✤ And being [k] consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 ✤ Of whom we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 ✤ For when as concerning the time ye ought to hee teachers, yet haue ye neede againe that wee teach you what *are* the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the [l] worde of righteousnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their [m] wits exercised, to discerne both good and euill.

✤ 1. *Chro.* 23. 20. and 25. 13.

‖ The third comparison which is whole. The others are called of God, and he was Christ, but in no other wise then Aaron. for Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchi-sedec.

✤ *Phil.* 2. 7. *chap.* 5. 7. *Psa.* 110. 4. *chap.* 7. 27

f *After the manner as it is afterward declared, Chap.* 7. 11.

g The other part of the second comparison: Christ being exceedingly afflicted, & exceedingly merciefull, asked not for his owne, for he had none, but for his serue, and obteined his request, and offered him selfe for all his.

h *Which he could haue made vs in our weake and frayle nature.*

i *To shew him selfe frayle death.*

k *He learned in death what it is to haue a Father, whom a man must obey.* 5 The other part of the first comparison: But Christ was consecrate of God the Father as the author of our saluation, and an hie Priest for euer, and therefore he is so a man, that notwithstanding he is farre aboue all men. *b Louis Chap.* 2. 10. 6 A digression, vntill he come to the beginning of the fourth Chapter wherein he partly holdeth the Hebrewes in the diligent consideration of those things which hee hath saide, and partly prepareth them to the vnderstanding of those things whereof he will speake. 7 An example of an Apostolike chiding. l *He the words which they ought right to vnderstand.* m *All their powers wherby they vnderstand and iudge.*

CHAP. VI.

1 *He briefely toucheth the childish slouthfulnes of the Hebrewes,* 4 *and terrifieth them with seuere threatnings:* 7 *He stirreth them vp to endeuour in time to goe forward:* 9 *He hopeth wel of them:* 13 *He alledgeth Abrahams example:* 17 *and compareth faith that taketh hold on the word,* 19 *vnto an Anker.* 7

n *The first principles of Christian religion, which we call the Catechisme.*

o *Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were giuen in few words, and briefly to the rude & ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demanded of them whom were not as yet receiued members of the Church, at the dayes appoynted for Baptisme: and of the children of the faithfull which were baptised in their infancie, when handes were laid vpon them. And of these articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement.*

THerefore, leauing the doctrine of the [n] beginning of Christ, let vs be led forwarde vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptismes, and laying on of hands, and

of

of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 ✤ For it is [b] impossible that they which were once lightened, and haue [c] tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renued againe by repentance: seeing they [d] crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 ✤ For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briars, *is* reprooued, and is neere vnto cursing, whose ende *is* to be burned.

9 ✤ But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 ✤ For God *is* not vnrighteous, that hee should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saints, and yet ministre.

11 And we desire that euery one of you shewe the same diligence, to the full assurance of hope vnto the ende,

12 [e] That ye be not slouthfull, but followers of them, which through faith and patience, inherite the promises.

13 ✤ For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,

14 Saying, ✤ Surely I will [f] abundantly blesse thee and multiplie thee maruciously.

15 And so after ✤ he had taried patiently, he enioied ✤ promise.

16 For men verely sweare by him ✤ is greater *then themselues*, and an othe for confirmation is among them an end of all strife.

17 So God, willing more [g] abundantly to shew vnto ✤ heires of promise ✤ stablenes of his counsel, bound himselfe by an othe,

18 That by two immutable things, wherein it is vnpossible that God should lye, wee might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs,

19 ✤ Which *hope* we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile,

20 ✤ Whither the forerunner is for vs entred in, *euen* Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

a He addeth a vehemencie to his exhortation, & a most sharpe threatning of the extreme destruction that shall come to them which fall from God and his religion.

✤ Chap. 10. 26. num. 12. 15. 2. pet. 2. 20.

b He speaketh of a generall beginning, and such as doe afterward fall away from the truth, and not of those which are conuerted through the fruition of mans ouerthrow the first and the second table.

c We must marke the force of the word, for it is one thing to beleeue as Lydia did, whose heart God opened, Act. 16. 14. and another thing to haue some taste.

d As men that hate Christ, and as though they would faine make him a open mocke in all the world, and that to shew open defiance, as before the Apostasie or backsliding did.

e He setteth forth the fruit that springeth of a liuelie faith.

f He bridgeth out all diffidence, shewing that whom he promiseth, he performeth.

g He proueth them for their slouthfulnes, the rather encouraging them to goe forward, and to hold out to the ende.

6 Hee sheweth what vertues chiefly they haue need of to goe forward constantly, and also to prouide to wit, of charitie, and patience: and left any man should obiect and say, that these things are impossible to be done, he willeth them to set before their eies the examples of their ancestors, and to following them. 7 Another prickes to pricke them forward: Because the hope of the inheritance is certaine, if they continue to the ende, for God hath not onely promised it, but also promised it with an othe. ✤ Gen. 12. 2. and 17. 4. and 22. 17. ✤ I will [f] blesse thee mightily, and multiplie thy seed. ✤ Heb. 7. 6. 8 He calleth it an ancre: because, that euen as an ancre being cast into the bottom of the sea, staieth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuarie, alluding to the olde tabernacle, and by this meanes returneth to the comparison of the Priesthood of Christ with the Leuiticall. 9 He repeateth Dauids wordes, wherein all these come perfect whereof he hath before made mention, as shall be declared in all the next Chapter.

CHAP.

CHAP. VII.

1 How hath hitherto stirred them up, so mightily diligently what things are to bee considered in Melchi. sedec, 15 Wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospell.

FOr this [1] Melchi-sedec ♣ was King of Salem, the Priest of the most hie God, who met Abraham, as hee returned from the slaughter of the Kings, and [a] blessed him:

2 To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, *he* is also King of Salem, that is, King of peace,

3 [2] Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither end of life: but is likened vnto the Sonne of God, & continueth a Priest for euer.

4 [3] Nowe consider howe great this man *was*, vnto whome euen the Patriarke Abraham gaue the tithe of the spoyles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a ♣ commandement to take, according to the Lawe, tithes of the people (that is, of their brethren) though they ♭ came out of the loynes of Abraham.

6 But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And [c] without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he *receiueth* [4] *them*, of whom it is witnessed, that he liueth.

9 [4] And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For he was yet in the loynes of his father *Abraham*, when Melchi-sedec met him.

11 [5] If therefore [d] perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

2 Declaring these words, *According to the order of Melchi-sedec*, whereupon that comparison standeth of the Priesthood of Christ with the Leuitical: first, Melchi-sedec himselfe is considered as the figure of Christ, and these are the heads of that comparison. Melchisedec was a King and a Priest: and such an one in deede is Christ alone. He was a King of peace and righteousnesse, such an one indeede is Christ alone.

♣ Gen. 14. 18.

a *With a solemne and Priestly blessing.*

2 An other figure: Melchi-sedec is set before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his auncestors, nor his death are written of: and such an one in deede is the Sonne of God, to wit, an euerlasting Priest: so he is God, without mother, wonderfully begotten: as he is man, without father, wonderfully conceiued. 3 An other figure: Melchi-sedec in consideration of his priesthood was aboue Abraham, for he tooke tythes of him, and blessed him as a Priest: Such an one in deede is Christ, vpon whom dependeth euen Abrahams sanctification and all the beleeuers, and whom all men ought to worship and reuerence as the author of all.

♭ Num. 18. 21. b *Were begotten of Abraham.* c *He speaketh of the publike blessing which the Priests vse.*

4 A double amplification: The first, that Melchi-sedec tooke the tythes, as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him foorth as an euerlasting Priest) but the Leuiticall Priestes, as mortall men. For they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christes, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuiticall. 5 The third treatise of this Epistle, wherein after he hath honored Christ to be a King, a Prophet, and a Priest, he proueth manifestly the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And here beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the partes and members of the disputation may better hang together. And first of all hee prooueth that the Leuitical Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another maner of rule and fashion.

d *If the Priesthood of Law could haue made any man perfect.*

12 [6] For

12 For if the Priesthood be changed, then of necessitie must there be a change of the Lawe.

13 For he of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthoode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made after the Lawe of the carnall commandement, but after the power of the endlesse life.

17 For he testifieth thus, Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of the weakenesse thereof and vnprofitablenesse.

19 For the Lawe made nothing perfite, but the bringing in of a better hope made perfite, whereby we draw neere vnto God.

20 And for as much as it is not without an othe (for these are made Priests without an othe:

21 But this with an othe by him that sayde vnto him, The Lord hath sworne, and will not repent, Thou art a Priest for euer after the order of Melchisedec)

22 By so much is Iesus made a suretie of a better Testament.

23 And many there were made Priestes, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath a Priesthood, which cannot passe from one to another.

25 Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made hier then the heauens:

27 Which needeth not daily as those hie Priestes to offer vp sacrifice, first for his owne sinnes, & then for the peoples: for

d He sheweth how that by the institution of the new Priesthood not only the imperfection of the Priesthood of Leui was declared, but also that it was changed for this: for that two cannot stand together because that first appointment of the tribe of Leui, did shut fourth the tribe of Iuda, & made it also inferiour to Leui: and this latter doeth plaine the Priesthoode in the tribe of Iuda.

e Of the inferiour of Aaron.

f Had any thing to doe about the other.

g Lest any man might obiect, that the Priesthood in deede was translated from Leui to Iuda, but yet remaineth still, he beateth it with and expoundeth these words of David, for more interesting to the order of Melchisedec, whereby also a diuers institution of Priesthood is well perceiued.

h He proueth the diuersitie and excellencie of the institution of Melchisedec Priesthood, by this, that the Priesthood of the Law did stand

expoud to our word and bodily vnderstanding: but by sacrifice of Melchisedec he ment to haue our soules and consciences cleansed and made spirituall. i Not after the ordination, which commanded simple and ceremonie things, as was done in Aarons consecration, and all that whole Priesthood. k Psal. 110. 4. chap. 5. 6. l Again, that one man might obiect that the last Priesthood was added to make a perfite one, by the comming of them both together, he proueth that the first was abrogated by the later, as vnprofitable, and that by the power of their birth. For how could their corporall and vnsufficient things sanctifie vs, either of themselues, or being serued with another? m The ceremonial law. 10 An other argument, whereby he proueth that the Priesthood of Christ is better, that the Priesthood of Leui because his worthinesse and perfection is such, that there was not so. n Psal. 110. 4. 11 Another argument speaking to the same purpose. The Leuitical Priests (as most all men) could not be euerliuing, but Christ, to be it euerliuing, hath he also an euerliuing Priesthood, making meet effectuall intercession for them which by him come vnto God. o What cannot passe away. p He is fit and meete. 12 An other argument: There are required of an hie Priest innocencie and perfect puritie, which may agree in him & can finde in none for whom he offereth. But the Leuitical hie Priests shall not be found to be such, for they offer first for their owne sinnes, but Christ surely is such a one, and therefore the true and onely hie Priest. v. Leuit. 16. 11. 13 An other argument which notwithstanding he handleth afterward. The Leuitical Priests offered dayelie after sacrifice first for themselues, and then for the people. But Christ offred not for himself, but for vs: therefore not sacrifices, but himself, not oftentimes, but once. And this ought not to seeme strange, saith he, for such as they are weake, but this man is confirmed an euerliuing Priest and that by an othe.

f That sacrifice which he offered. *g It was so done, that it needeth not to be repeated or offred again any more.*

1 that did he once, when he offered vp himselfe.

28 For the Lawe maketh men hie Priestes, which haue infirmitie: but the a word of the othe [24] that [e] was since the Lawe, *maketh* the Sonne, who is consecrated for euermore.

a The commandement of God which was ioined with an othe. 24 *An other argument taken of the time: former things are taken away by the latter.* *e Exhibited.*

CHAP. VIII.

1 To proue more certainely that the ceremonies of the Law are abrogated, 5 he sheweth that they were appointed to serue the heauenly patterne. 8 He bringeth in the place of Ieremie, 13 to proue the amendment of the olde couenant.

NOwe [1] of the things which wee haue spoken, *this is* the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauen,

2 [2] And [a] a minister of the [3] Sanctuarie, *&* of that [b] true Tabernacle which the Lord pight, and not man.

3 [4] For euery high Priest is ordeined to offer both giftes and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 [5] For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer giftes.

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. [♣] See, said hee, that thou make all things according to the paterne, shewed to thee in the mount.

6 [6] But nowe *our hie Priest* hath obteined a more excellent office, in as much as hee is the Mediatour of a better Testament, which is established vpon better promises.

7 [7] For if that first *Testament* had bene vnblameable, no place should haue bene sought for the second.

8 For in rebuking them he saith, [♣] Behold, the dayes will come, saith the Lord, when I shall make with the [c] house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Lawes

1 He briefly repeateth that, wherunto all these things are to be referred, to wit, that we haue a fayre other hie Priest then those Leuiticall hie Priestes were, euen such an one as sitteth at the right hand of the most hie God in heauen.

2 They of Leui were hie Priests in an earthly sanctuary, but Christ is in the heauenly.

a Of heauen.

3 They of Leui exercised their priesthood in a fraile tabernacle, but Christ beareth about with him a fayre other tabernacle, to wit, his body which God himselfe made to be euerlasting, as it shall afterward be declared, chap. 9. 11.

b Of the body.

4 He bringeth a reason why it must needs be that Christ should haue a body (which he calleth a tabernacle which the Lord pight and not man) to wit, that hee might haue what to offer: for otherwise he could not be an hie Priest. And the selfe same body is both the tabernacle & the sacrifice. 5 He giueth a reason why he said that our hie Priest is in the heauenly sanctuary, and not in the earthly: because, saith he, if he were now on the earth, he could not minister in the earthly Sanctuarie, seeing there are yet Leuiticall Priests which are appointed for him, that is to say, to be patternes of that perfect example. And to what purpose should the patternes serue when the true and originall example is present? [♣] Exo. 25. 40. act. 7. 44. 6 He entereth into the comparison of the olde and true Testament or couenant being but for a time, whereof the Leuiticall Priests were mediatours, with the newe, the euerlasting Mediatour whereof is Christ, to shew that this is not onely better then that in all respects, but also that that was abrogated by this. 7 He proueth by the testimonie of Ieremie, that there is a second Testament or couenant, and therefore that the first was not perfect. [♣] Ier. 31. 31. Heb. 7. 22. & 10. 16. c He calleth it an house, as if were one familie of the whole kingdome: for when as the kingdome of Dauid was deuided into two factions, the Prophets giueth vs to vnderstand that through the mercie of God they shalbe ioyned together againe in one,

in

in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach euery man his neighbour and euery man his brother, saying, Knowe the Lorde: for all shall knowe me, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that he saith a new Testament, hee hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

8 The conclusion. Therefore by the former and the vse of the first old is taken away, for it could not be called new if it did not abrogate the old. And againe that thing is at length taken a way, which is subiect to corruption, and therefore imperfect.

CHAP. IX.

1 Comparing the formes of the Tabernacle, 10 and the ceremonies of the Law, 11 unto the truth set out in Christ, 15 he concludeth that now there is no more needs of an other Priest, 24 because Christ himselfe hath fulfilled those figures vnder the new couenant.

THen 1 the first Testament had also ordinances of religion, and 2 a worldly Sanctuarie.

1 A diuision of the first Tabernacle which he calleth worldly, that is to say, tangible & earthly, into two parts, to wit, into the holy places and the Holiest of all.

a Or earthly, and a figure.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after b the second vaile was the Tabernacle, which is called the c Holiest of all,

b He calleth it the second vaile, not because there were two vailes but because it was behinde the vaile. Heere is one part of the first Tabernacle.

c The holiest sanctuarie.

4 Which had the golden censer, and the Arke of the Testament ouerlayd round about with golde, wherein the golden pot which had Manna, was, and d Aarons rod that had budded, and the e tables of the Testament.

d Num. 17. 10.
e 1. King. 8. 9. 2. chron. 5. 10.

5 And ouer the Arke were the glorious Cherubims, shadowing the f mercie seate: of which things we will nowe speake particularly.

f Exod. 25. 20.

6 Nowe when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the g hie Priest alone, once euery yeere, not without blood which hee offered for himselfe, and for the h ignorances of the people.

g Leuit. 16. 34.
h Or errours.

8 i Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

i The Holy Ghost and the author of the Epistle of the ceremonies, the meanes from whom Luke the Gentile and we followe.

9 k Which was a figure l for the present time, wherein were offered gifts and sacrifices that could not make holy, concerning

k Now he commeth to the sacrifices which he diuideth into their daylie sacrifices, and that yeerely and solemne sacrifice; with the which the hie Priest only, but once euery yeere entring into the Holiest of all with blood offered for himselfe and the people. *Num. 30. 10. Leuit. 16. 2.*

l *For the time. Luke 1. 9.* Of that yeerely rite and ceremonie he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all. For why did the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after did shut the Holiest of all againe? An obiection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should confirm all those things in his comming. *f For that same shut figure lasted not.*

the conscience, him that he did the service,

10 Which onely stoode in meates and drinkes, and diuers washings, and carnall rites, ‖ which were inioyned, vntill the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred he in once vnto the holy place, and obteined eternall redemption *for vs*.

13 For if the blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth to pouching the purifying of the flesh,

14 Howe much more shall the blood of Christ which through the eternall Spirite offered himselfe without fault to God, purge your consciences from dead workes, to serue the liuing God?

15 And for this cause is hee the Mediatour of the newe Testament, that through death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is liue.

‖ An other reason why they couldde not make cleane the conscience of the worshipper, to wit, because they were outwarde and carnall or corporall things.

‖ *For they were as you would say, burdens, vntil Christ deliuered vs.*

Now he entreth into the declaration of the figures, and first of all comparing the Leuiticall hie Priest with Christ, that is to say, the figure with the thing it selfe) he attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto.

An other comparison of the first

corruptible Tabernacle with the lauer (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, wherevnto the Sonne of God entred, as the Leuiticall hie Priestes into the other which was made and made anew. By a more excellent and greater. An other comparison of the blood of the sacrifices with Christ. The Leuiticall hie Priestes entring by their holy places into their Sanctuarie, offered corruptible blood for one yeere onely; but Christ entring into that holy body of his, gotten by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices and the offerings themselues, as the truth to the figures, so that Christ is both hie Priest, and Tabernacle, and Sacrifice, yea, all these both truely, and for euer. For in the verely sacrifice of reconciliation there were two kinds of sacrifices, the one a goate, the other a heifer, or calfe. Leuit. 16. 15. Numbers 19. 4. If the outward sprinkling of blood, and ashes of beastes, were true and effectuall figure of purifying and cleansing, how much more shall the thing it selfe and the truth being present, which in those was shadowed by their externall Sacraments, that is to say, his blood, which is so much more worth blood, that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing doe it? Hee hath put away the figure apart, being separate from the thing it selfe. 1. Peter 1. 19. 1. John 1. 7. reuelat. 1. 5. Luke 1. 79. I know some which pretend death, and bring forth nothing but death. The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the newe Testament which was before-hand promised whereunto those outward things had respect, is nowe in deede established, by the vertue whereof all transgressions might be taken away, and heauen in deede opened vnto vs: whereof it followeth that Christ shedde his blood also for the Fathers, for he was saued by their olde testament, where by, vnlesse they had stood to expresse him, they had bene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede established to the worlde, and fulfilled all things which were necessarie to our saluation. Romans 5. 6. 2. Peter 3. 18. A reason why the Testament must bee established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might be effectuall, it must needes be that hee that made the Testament, shoulde die. Galathians 3. 15.

18 Wherefore

18 18 Wherefore neither was the first ordeined without
blood.

19 For when Moses had spoken euery precept to the people,
a according to the Lawe, hee tooke the blood of calues and of
goates, with water and purple woolle and hyssope, and ᵇsprinckled
both the booke, and all the people,

20 ✤ Saying, This is the blood of the Testament, which God
hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with
blood also, and all the ministring vessels.

22 And almost all things are by the Lawe purged with blood,
and without sheading of blood is no remission.

23 It was then necessarie, that the ᶜ similitudes of heauenly
things should be purified with such things: but the heauenly
things themselues *are purified* ᵈ better sacrifices then are these.

24 19 For Christ is not entred into the holy places that are
made with hands, which are similitudes of the true *Sanctuarie*:
but *is entred* into very heauen, to appeare nowe in the sight of
God for vs,

25 20 Not that hee should offer himselfe often, as the hie
Priest entred into the Holy place euery yeere with other blood,

26 21 (For then must he haue often suffered since the foun-
dation of the world) but nowe in the ᵉ ende of the worlde hath
he bene made manifest, once to put away ᶠ sinne by the sacrifice
of himselfe.

27 And it is appointed vnto men that they shall ᵍ once dye,
and after that *commeth* the iudgement:

28 So ✤ Christ was once offered to take away the sinnes of
many, ʰ and vnto them that looke for him, shall hee appeare
the second time without sinne vnto saluation.

a 11 There must be a preparation before we can offer those things which purifie, and those which are purified. Vnder the Lawe all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the figures of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremonie of the same nature, to wit, with the blood of beastes, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euer lasting habitation. Therefore all these things are sanctified in like sort, to wit, with the euer lasting offering of the quickening blood of Christ.

b *As the Lorde had commanded.*

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h 11 There shall be a preparation before we can offer those things which purifie, and those which are purified. Vnder the Lawe all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the figures of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremonie of the same nature, to wit, with the blood of beastes, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euer lasting habitation. Therefore all these things are sanctified in like sort, to wit, with the euer lasting offering of the quickening blood of Christ.

a *Hee vsed to sprinkle.* ✤ Exod. 24. 8. ᵇ *The similitudes of heauenly things, were earthly, and therefore they were to be set forth with heauenly things, as with the blood of beastes, and wooll, and hyssope, but vnder Christ all things are heauenly, and therefore they could not but be sanctified with the offering of the blood of Christ.* 23 An other double comparison. The Leuitical hie Priest entred into the Sanctuarie which was made indeede by the commaundement of God, but yet with mans handes, that it might be a patterne of another more excellent, to wit, of the heauenly palace. But Christ entred euen into heauen it selfe. Againe, he appeared before the Arke, but Christ before God the Father himselfe. 24 An other double comparison. The Leuiticall hie priest offered other blood, but Christ offered his owne: he euery yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, which of the former ages and of the ages to come. 25 An argument to proue that Christes offering ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is proued that sinnes cannot be purged, but by the onely blood of Christ: he must needs haue dyed oftentimes since the beginning of the world. But a man can die but once: therefore Christes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his coming. ᶜ *In the latter dayes.* ᵈ *That whole roote of sinne.* ᵉ *He speaketh of the generall state and ende of the world.* ᶠ *To the latter dayes.* ✤ *That which remaineth of the worlde.* ᵍ *There is nothing more certaine then death, saue onely the comming of Christ. For as for Enoch and Eliah, other that died not, and also all that shall be changed, their changing is a kinde of death, 1. Cor. 15. 51. ✤ Romans 5. 8. 1. Pet. 3. 18.* ʰ *Those the generall promise is referred to the elect onely: and we haue to iudge the reuelation of our saluation, not by the secret counsell of God, but by the effects that our faith worketh, and to vse meanes to make our election sure by the holy Ghost, who leadeth vs from the bondage of sinne to the holy loue of God, and from the feare of death to the liuely hope of the resurrection. 28 Thereby we may see with what sure ground our Christ as Iudge, partly to terrifie them, who do not rest themselues in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie that they go not backe.*

CHAP. X.

1 He proueth that the sacrifices of the Lawe were vnperfect, 2 because they were yeerely renued: 5 But that the sacrifice of Christ is one, and perpetuall, 6 hee proueth by Dauids testimonie. 19 Then hee addeth an exhortation, 29 and seuerely threatneth them that reiect the grace of Christ. 36 In the end he prayseth patience, 38 that commeth of faith.

1 He preuenteth a priuie obiection. Why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repented euery yeere, if those sacrifices did abolish sinne?

a Of things which are euerlasting, which were promised to the Fathers, and exhibited in Christ.

9 A conclusion following of those things that went before, and comprehending also the other sacrifices.

Seeing the sacrifices of the Law could not do it, therefore Christ speaking of himself vseth of our his Priest manifested in the flesh, whereby we see that God respecteth not so the sacrifices, but in the obedience of his Sonne our his Priest, in which obedience he offered vp himself, once to his Father for vs.

FOr [1] the Law hauing the shadowe of good things to [a] come, and not the very image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those *sacrifices* there is a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 [b] Wherefore when he [b] commeth into the world, he sayeth, Sacrifice, and offering thou wouldest not: but a [c] body hast thou ordeined me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I sayde, Loe, I come (In the beginning of the booke it is written of me) that I should doe thy will, O God.

8 Aboue, when he sayde, Sacrifice and offering, and burnt offerings, and sinne offerings, thou wouldest not haue, neither hadst pleasure *therein* (which are offred by the Law)

9 Then sayd he, Loe, I come to doe thy will, O God, hee taketh away the [d] first, that he may stablish the second.

10 By the which will we are sanctified, *euen* by the offering of the body of Iesus Christ once *made*.

11 And euery Priest [e] standeth dayly ministring, & oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, [f] sitteth for euer at the right hand of God,

13 [g] And from henceforth tarieth, [h] till his enemies bee made his footestoole.

14 For with one offering hath he consecrated for euer them that are sanctified.

a Psal. 40. 7. c It is words for words in the Hebrewe text, Thou hast pearced mine eares, that is, thou hast made me obedient, and willing to heare. d That is, the sacrifices, to establish the second, that is, the will of God. f A conclusion, with the other part of the comparison: The Leuiticall hie Priest repeateth the same sacrifice dayly in his ministrie: wherevpon it followeth that neither those sacrifices, neither those offerings, neither those hie Priests could take away sinnes. But Christ hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his own for euer, sitteth at the right hand of the Father hauing all power in his hands. e Or, doth alter. g Heb. 1. 13. Psal. 110. 1. f Heb. 1. 13. Psal. 110. 1. compare 1. Cor. 15. 25.

h He preuenteth a priuie obiection, as who should say, notwithstanding we are subiect to sinne & death, whereunto the Apostle answereth that the full efficacie of Christs victorie hath not yet showed it selfe, but shall at length appeare when he will set once pat to flight all his enemies, of whom as yet we feele

15 [1] For

15 f For the holy Ghost also beareth vs recorde: for after that he had sayd before,

16 ✤ This *is* the Testament that I will make vnto them after those dayes, sayth the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember *f* no more.

18 Now where remission of these things *is*, there *is* no more offering for *g* sinne.

19 *d* Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which hee hath prepared for vs, through the vaile, that is, his *h* flesh:

21 *And seeing we haue* an hie Priest, *which is* ouer the house of God,

22 *i* Let vs drawe neere with a *l* true heart in assurance of faith, our *k* hearts being pure from an euill conscience,

23 And washed in our bodies with *l* pure water, let vs keepe the profession of our hope, without wauering, (for *he is* faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues, as the maner of some *is*: but let vs exhort *one another*, *m* and that so much the more, because ye see that the day draweth neere.

26 ✤ For if wee sinne *n* willingly after that we haue receiued and acknowledged that trueth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the *o* aduersaries.

28 *p* He that despiseth Moses Law, dieth without mercy *q* vnder two, or three witnesses:

29 Of how much sorer punishment suppose ye shal he be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith hee was sanctified, and doeth despite the Spirit of grace?

f Abiuoth the dettes remaine in vs in respect of sinne, yet the merite of our sanctification which is to be perfected hereafter vpon the 8 day takes hereafter which cannot chaunge, and that the Apostle proueth by alledging against the testimonie of Ieremie, that sinne is taken away by the new Testament, hauing the Lord saith that he shall cease to pitie, that remembring no the sinnes of it, he will no more remember our sinnes: Therefore we ought no longer to striue to take away that which is already taken away, but rather reioyce, that we may now through faith be partakers of that sacrifice.

✤ Ierem. 31. 33. rom. 11. 27. chap. 8. 8.

g Why then, where is the fire of Purgatorie, and that Popish satisfaction of the soule, and the punishment?

h It is said we offer sinne for there remaineth an other offering, to wit, of thanksgiuing.

i The lawes of the former testate: We are not shut out now of the holy place, as

the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood, not of beastes, but of Iesus. Neither as in times past doth the hie Priest shut vs out by seuing the vaile against vs, but through the vaile, which is his flesh, hee hath brought vs into heauen it selfe, being present with vs, so that wee haue now truely an hie Priest, which is ouer the house of God. *k In Christs flesh shewed vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnesse of it.* l A most grane exhortation, wherein hee teacheth how that sanctifice of Christ may be applied to vs: to wit, by faith, which also he declareth by the conference, to wit, by sanctification of the spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one another's saluation, through the loue that is in vs one towards another. *i With an humble and reuerent feare, that with such an heart as is only fit to serue giuen to God.* *k This is it which the Lord saith, Be ye holy, for I am holy.* *l With the graces of the holy Ghost.* 8 Hauing mentioned the last comming of Christ, he diuerts vp the godly to the practise of an holy life, and citeth the fearefull fallers from God to the fearefull iudgement seate of the Iudge, because they wickedly reiected him in whom only saluation consisteth. ✤ *Chap. 6. 4.* m *Without any cause or occasion, or shew of occasion.* n *For it is another matter to sinne through the frailtie of mans nature, and another thing to prouoke wrath as it were of God to vs on purpose.* o *By the breath of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ?* p *Deut. 19. 15. mat. 18. 16. 1 tim. 5. 19. 2 cor. 13. 1.*

30 For we knowe him that hath sayde, ✠ Vengeance is
longeth vnto mee: I will recompense, sayth the Lord. And a-
gaine, The Lord shall b iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing
God.

32 Now call to remembrance the dayes that are passed, in
the which, after ye had receiued light, ye endured a great fight in
afflictions;

33 Partly while yee were made a p gazing stocke both by re-
proches and afflictions, and partly while ye became q compani-
ons of them which were so vsed to and fro.

34 For both yee sorowed with me for my bonds, and suffered
with ioy the spoyling of your goods, knowing in your selues how
that ye haue in heauen a better, and an enduring r substance.

35 Cast not away therefore your confidence which hath
great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the
will of God, ye might receiue the promise.

37 For yet a very s little while, and hee that shall come, will
come, and will not tary.

38 ✠ Now the iust shall liue by faith: but if any withdraw
himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdraw our selues vnto per-
dition, but *follow* faith vnto the conseruation of the soule.

CHAP. XI.

1 How declareth in the whole chapter, that the Fathers which from the beginning of the worlde were approoued of God, attained saluation no other way then by faith, and that the Iewes may knowe, that by the same onely, they are knit vnto the Fathers for an holy vnion.

NOw t faith is the ground of things, which are hoped for, and
the euidence of things which are not seene.

2 u For by it *our* x elders were well reported of.

3 y Through faith wee vnderstand that the world was or-
deined by the worde of God, so that the things which we z see,
are not made of things which did appeare.

4 a By faith Abel b offered vnto God a greater sacrifice then
Cain, by ✠ the which he obteined witnesse that he was righteous,
God testifying of his gifts: by the which *faith* also hee being
dead, yet speaketh.

5 c By faith was d Enoch translated, that he should not e see
death: neither was hee found: for God had translated him: for
before he was translated, he was reported of, that hee had pleased
God.

6 But

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10 The reuenge of all
euill things is, be-
cause God is reuenger of such as despise him: otherwise hee should not rightly gouerne his Church. Now there is nothing more horrible than the wrath of the liuing God.

✠ Deut.32.35. rom. 12.19.

b Rule or gouerne.

31 As hot terrified the fathers away from God, so doeth he now constraine them that are constant and stande stoutely, setting before them the successe of their former fight, so stirring them vp to a sure hope of a full and ready victorie.

p You were brought forth to be shewed.

q In taking their ma-
sters, take your misfortune.

r Gaine and riches.

33 Heb. commendeth the excellencie of a sure faith by the effect, because it is the onely way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

s He will come within this very little while. ✠ Habak.2.3. rom.1.17. gal.3.11.

1 An excellent description of faith by the effects, because it representeth things which we hope yet in hope, and setteth as it were before our eyes things that are inuisible.

a He sheweth that the Fathers ought to be accounted of by this vertue.

a That is, the Fathers of whom we speake: and whose example and doctrine ought to moue vs very much.

t Gen.1.1. iohn 1.10. 2 Heb. sheweth the propriety of faith, by ioining our vnto vs
much by the examples of such as from the beginning of the world excelled in the Church. b So that
the world which we see, was not made of any matter that appeared or was before, but of nothing. c Abel.
x Gen.4.4. ✠ Heb.11.39. 5 Enoch. d Gen.5.24. e That he should not die.

6 But without faith it is impossible to please him: for he that commeth to God, must believe that God is, and that he is a [a] rewarder of them that seeke him.

7 [b] By faith [♣] Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saning of his household, through the which *Arke* he condemned the worlde, and was made heire of the righteousnesse, which is by faith.

8 [c] By faith [♣] Abraham, when he was called, obeyed *God*, to go out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith hee abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For hee looked for a citie hauing a [d] foundation, whose builder and maker is God.

11 Through faith [e] Sara also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because she iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was [f] dead, *so many* as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in [g] faith, and receiued not the [h] promises, but saw them afarre off, and beleeued *them*, and [i] receiued *them* thankfully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainely, that they seeke a country.

15 And if they had bene mindefull of that *country*, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenly: wherfore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith [♣] Abraham offered vp Isaac, when he was [k] tried, and he that had receiued the [l] promises, offered his onely begotten sonne.

18 (To whom it was said, [♣] In Isaac shal thy seede be called)

19 For he considered that God was able to raise *him* vp euen from the dead: frō [m] whence he receiued him also after [n] a sort.

20 [o] By faith [p] Isaac blessed Iacob and Esau, concerning things to come.

21 [q] By faith [♣] Iacob when he was a dying, blessed both the sonnes of Ioseph, and [♣] *leaning* on the ende of his staffe, worshipped *God*.

22 [r] By faith [v] Ioseph when he dyed, made mention of the departing of the children of Israel, and gaue commandement of his bones.

23 [s] [♣] By faith Moses when he was borne, was hid three moneths of his parents, because they saw he was a proper childe, and they [t] feared not the kings [♣] commandement.

24 By

[a] This respecteth not reuerence to our saniour, but to the first promise. [b] Read concerning Noe Gen. 6. 13. 14. 15. 16. 17. 18. Rom. 4. 11. [c] Noe. [♣] Gen. 6. 13. [d] Abraham and Sara. [♣] Gen. 12. 1. [e] This foundation is so excellent, there is no comparison. [f] Gen. 17. 16. & 21. 2. [g] All we likely as he were children of the land here spoke of. [h] In deede, while they had a title they lasted, and followed them euen to their graue. [i] This is the figure Metonymia, for the things promised. [k] For the Fathers had neuer seene them, when they receiued the promise, but [♣] also they embraced them by beleeuing of them, and calling on the Name of the Lord. [♣] Gen. 22. 12. [l] Read of the Lord. [m] Although the promises of life were made in that only begotten sonne Isaac, yet he appointed him to die, and so against hope he believed in hope. [♣] Gen. 22. 16. rom. 4. 17. [n] From which death [o] For there was not the very true and very death of Christ, but as it were the shadow, by an vse whereof he formed vs in his owne substance for euerlasting. [p] Isaac. [♣] Gen. 27. 28. 40. [q] Iacob. [♣] Gen. 47. 31. [♣] Gen. 48. 14. [r] Ioseph. [v] Gen. 50. 24. [s] Moses. [♣] Exod. 2. 2. [t] They were not afraid to bring him vp. [♣] Exod. 1. 16.

24 By faith ♣ Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the † pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for hee had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as he that saw him which is inuisible.

28 Through faith he ordeined the ♣ Passeouer and the effusion of blood, lest he that destroyed the first borne, should touch them.

29 By faith they ‡ passed thorow the red sea as by dry land, which when the Egyptians had assayed to doe, they were swallowed vp.

30 By faith the ‖ walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the ¶ harlot ♯ Rahab perished not with them which obeyed not, when * she had receiued the spies † peaceably.

32 And what shall I more say? for the time would be too short for me to tell of ♣ Gedeon, of ♣ Barac, and of ‡ Sampson, and of ‖ Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnes, obteined the ſ promises, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The ‡ women receiued their dead raised to life: other also were * racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in ‡ sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented:

38 Whom the worlde was not worthy of: they wandred in wildernesses and mountaines, and dennes, and caues of the earth.

39 ‖ And these all through faith obteined good report, and receiued † not the promise,

40 God prouiding a better thing for vs, that they ‡ without vs should not be made perfite.

♣ Exod. 2. 11.
† Such pleasures as he could not enioy, but he must suffer grieuous punishment for them.
♣ Exod. 12. 22.
‡ The red Sea.
‖ Exod. 14. 22.
¶ Iericho.
♯ Iosh. 6. 22.
* Iosh. 2. 1.
† Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.
‡ Gedeon, Barac, and other iudges and Prophets.
♣ Iudg. 6. 11.
♣ Iudg. 4. 6.
‡ Iudg. 13. 24.
‖ Iudg. 11. 1. & 12. 7.
ſ The fruits of the promises.
‡ Not content to escape the furie of that woman of Sarepta, whose sonne Elias raised again from death, and the Sunamite, whose sonne Eli. sewe restored to his mother.
* He meaneth that persecution which Antiochus wrought.
‡ In Dens and rough clothing, for were the Saints to ought to extreme pouerty, and constrained to lue the hardest life in wilderneſſes.
† An amplification taken of the circumstance of the time: their faith is so much the more to be maruelled at, by how much the promises of things to come were more darke, yet at length were in deede exhibited to vs.
‡ That their faith and ours is as one, as is also their confectation and ours.
† Our sauiour Christ offered vp.
‖ For their saluation did hang vpon Christ, who was exhibited in our dayes.

CHAP. XII.

1 He doeth not onely by the example of the Fathers before recited, exhort them to patience and constancie, 3 but also by the example of Christ. 11 That the chastenings of God cannot be rightly iudged by the outward sinse of our flesh.

Where-

WHerefore, [1] let vs alſo, ſeeing that wee are compaſſed with ſo great a cloude of witneſſes, caſt away euery thing that preſſeth downe, and the ſinne that [2] hangeth ſo faſt on: let vs runne with patience the race that is ſet before vs,

2 [3b] Looking vnto Ieſus the authour and finiſher of our faith, who for the [c] ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.

3 [3] Conſider therfore him that endured ſuch ſpeaking againſt of ſinners, leſt ye ſhould be wearied and faint in your mindes.

4 [4] Yee haue not yet reſiſted vnto blood, ſtriuing againſt ſinne.

5 [5] And yee haue forgotten the conſolation, which ſpeaketh vnto you as vnto children, [d] My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.

6 [e] For whom the Lord loueth, he chaſteneth: and he ſcourgeth euery ſonne that he receiueth.

7 If ye indure chaſtening, God offereth himſelfe vnto you as vnto ſonnes: for what ſonne is it whom the father chaſteneth not?

8 If therefore ye be without correction, whereof al are partakers, then are ye baſtards, and not ſonnes.

9 [6] Moreouer wee haue had the fathers of our bodyes which corrected vs, and we gaue them reuerence: ſhould we not much rather be in ſubiection vnto the father of ſpirites, that we might liue?

10 [7] For they verily for a fewe dayes chaſtened vs after their owne pleaſure: but he *chaſteneth vs* for our profite, that we might be partakers of his holineſſe.

11 Now no chaſtening for the preſent ſeemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteouſneſſe vnto them, which are thereby exerciſed.

12 [8] Wherefore lift vp *your* hands which [4] hang downe, and *your* weake knees,

13 And make [9] ſtraight ſteppes vnto your feete, leſt [f] which [h] halting, be turned out of the way, but let it rather be healed.

14 [10] Follow peace with all men, and holineſſe, without the which no man ſhall ſee the Lord.

15 [10] Take heede, that no man fall away from the grace of

[1] An applying of the former examples, wherby we ought to be ſtirred vp to runne the whole race, caſting away all ſtoppes and impedimentes.

[2] *Or ſinne beſetteth vs on all ſides, ſo that we cannot ſtirre out.*

[3] He ſetteth before vs, as the marke of this race, Ieſus himſelfe our captaine, who willingly ouercame all the roughnes of the ſame way.

[3b] As it were vpon the marke of our faith.

[c] Whereas he had all kind of helpes in his hand and power, yet ſuffered willingly the ſhamefull death of the Croſſe.

[3] An amplification, taken of the conſtance of the perſon and the things ſuffered: what he compareth here for example, is leſſe in compariſon of vs, and how farre more grieuous things did he ſuffer for vs.

[4] He taketh an argument of the perſon which commeth of vs by Gods chaſtiſements, vnleſſe we be in fault. Firſt of all becauſe ſinne or our rebellion is the cauſe of our ſuffering: ſecondly, becauſe they are teſtimonies of his fatherly good will toward vs, in ſuch ſort that they bynde themſelues to bee obedient, which cannot abide to be chaſtened of God. [d] Prou. 3.11. [e] Thirdly, If all men yeelde this right to fathers, to whome next after God we owe our life, that they may rightfully correct their children, ſhall wee not bee much more ſubiect to that our Father, who is the Authour of the ſpirituall and euerlaſting life? [5] An amplification of the ſame argument. Theſe Fathers haue corrected vs after their fancie, for ſome fraile and tranſitorie profite: but God chaſteneth and inſtructeth vs for our ſingular profite, to make vs partakers of his holineſſe, which thing although theſe our frailes doe not preſently perceiue, yet the ende of the matter proueth it. [6] The concluſion: wee muſt yee ſubmitte ourſelues cheerefully and humbly vnto God, and (as farre forth as we may) without any ſtaggering or ſtumbling. [f] *The deſperation of a man that is out of hope and cleane diſcouraged.* [g] *Keepe a right courſe, and ſo that ye ſhewe an example of good life for others to follow.* [7] Rom. 11.18. [8] We muſt liue in peace and holineſſe with all men. [10] We muſt ſhe dut vs alſo one another, both in doctrine and example of life.

God

God: let no † roote of bitternes spring vp and trouble you, leſt thereby many be defiled,

16 [11] Let there be no fornicator, or prophane perſon as ✠ Eſau, which for one portion of meate ſold his birthright.

17 ✠ For ye know how that afterward alſo when hee would haue inherited the bleſſing, he was reiected: for hee found no * place to repentance, though he ſought *that bleſſing* with teares.

18 [12] For ye are not come vnto the ‡ mount that might bee ♭ touched, nor vnto burning fire, nor to blacknes and darkneſſe, and tempeſt,

19 Neither vnto the ſounde of a trumpet, and the voyce of words, which they that heard it, excuſed themſelues, ℵ that the word ſhould not be ſpoken to them any more,

20 (For they were not able to abide that which was commanded, ✠ yea, though a beaſt touch the mountaine, it ſhall be ſtoned, or thruſt through with a dart:

21 And ſo terible was the ‖ ſight which appeared, that Moſes ſaid, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the ceeſtiall Hieruſalem, and to the company of innumerable Angels,

23 And to the aſſemblie and congregation of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and ♯ perfite men,

24 And to Ieſus the Mediatour of the new Teſtament, and to the blood of ſprinkling that ſpeaketh better things then that of Abel.

25 [13] See that yee deſpiſe not him that ſpeaketh: for if they eſcaped not which refuſed him that ſpake on earth: much more ſhall *we not eſcape*, if we turne away from him, that *ſpeaketh* from heauen.

26 [14] Whoſe voice then ſhooke the earth, and now hath declared, ſaying, ✠ [1] Yet once more will I ſhake, not the earth onely, but alſo heauen.

27 And this *worde*, Yet once more, ſignifieth the remouing of thoſe things which are ſhaken, as of things which are made *with hande*, that the things which are not ſhaken, may remaine.

28 [15] Wherefore ſeeing we receiue a Kingdome, which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that we may pleaſe him with ¤ reuerence and ¤ feare.

29 For ✠ euen our God *is* a conſuming fire.

* That no briefe, or haſtie ſliding to an euil.
† We muſt eſchew fornication, and a prophane minde, that is, ſuch a minde as giueth not to God his due honour, which wickednes how ſoreuely God will at length puniſh, the horrible example of Eſau teacheth vs.
✠ Gen. 25. 33.
✠ Gen. 27. 38.
* There was no place left for his repentance: and is approued by the effects, what his repentance was for when he was gone out of his fathers ſight, he thereand his brother to tell him.
[12] Now he applieth the ſame exhortation, to the Prophetical and kingly office of Chriſt compared with Moſes after this ſort. If the miſerie of the Law was ſo great, how great thinke you that the glory of Chriſt and the Goſpel is? And this compariſon he declareth alſo particularly.
‡ Exod. 19. 16.
♭ which might be touched with hands, which was of a groſſe and earthly matter.
ℵ Exod. 20. 19.
✠ Exod. 19. 12.
‖ The ſhape and forme which he ſaw, which was no counterfet and forged ſhape, but a true one.
[13] So he calleth them that are taken vp into heauen, although ſome part of them dwell ſtyre in the earth. [14] The applying of the former compariſon. If it were not lawful to contemne his words, which ſpake on the earth, how much leſſe his voyce which is from heauen? [15] Hee compareth the fleſhlie miſerie of the Goſpel, wherewith the whole worlde was ſhaken, and euen the very frame of heauen was as it were ſhoolfired, with the ſmall and vaniſhing ſound of the gone ſaner by the Lawe. ✠ Agge. 2. 7. [1] It appeareth euidently in this that the Prophet ſpeaketh of the calling of the Gentiles, that theſe words muſt be referred to the kingdome of Chriſt. [15] A generall exhortation to liue reuerently and religiouſly vnder the moſt happy ſubiection of ſo mighty a King, who as hee bleſſeth his moſt mightily, ſo doeth he moſt ſeuerely reuenge the rebellious. And this is the ſumme of a Chriſtian life, reſpecting the firſt table. ¤ By reuerence, is meant, that heauie ſhamefaſtneſſe which keepeth them in their duetie.
* Religion and godly feare. ✠ Deut. 4. 24.

CHAP.

Hee giueth good lessons not onely for manners, but also for doctrine.

1 Let brotherly loue continue,
2 Be not forgetfull to intertaine strangers; for thereby some haue receiued Angels into their houses vnwares.
3 Remember them that are in bondes, as though yee were bound with them; and them that are in affliction, as if ye were also *afflicted* in the body.
4 Mariage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.
5 Let your conuersation be without couetousnesse, and bee content with those things that ye haue, for he hath said,
6 I will not faile thee, neither forsake thee.
7 So that wee may boldly say, The Lorde is my helper, neither will I feare what man can doe vnto me.
8 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith followe, considering what hath bene the end of their conuersation.
9 Iesus Christ yesterday and to day, the same also for euer.
9 Bee not caried about with diuers and strange doctrines: for it is a good thing that the heart bee stablished with grace, and not with meates, which haue not profited them that haue bene occupied therein.
10 We haue an altar, whereof they haue no authoritie to eate, which serue in the tabernacle.
11 For the bodies of those beasts, whose blood is brought into the Holy place by the high Priest for sinne, are burnt without the campe.
12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.
13 Let vs goe forth to him therefore out of the campe, bearing his reproch.
14 For here haue we no continuing citie: but we seeke one to come.
15 Let vs therefore by him offer the sacrifice of prayse al-

Rom. 12.10.
a He commeth to the second table, the fruites whereof is charitie, especially toward strangers and such as are afflicted.
1. Peter 4.9.
Gen. 18.3. and 19.2.
a Perhaps vnawares, as if their misfortunes were yours.
a He commendeth chiefly mortification in all forms of men, and the cause why euery function stands good against whosoeuer gainsaid or abhorred it.
1 Concupiscence is condemned against which is set a contentation ioined with that which the Lord hath given.
Gen. 28.15. Deut. 31.6. Iosh. 1.5.
b Psal. 118.6.
c Men cannot make against God.
4 We haue to set before vs the examples of valiant Captaines, whome we ought diligently to follow.
5 He repeateth the summe of the doctrine, to winne the more by ground of all precepts of manners, and that is this: That we

ought to quiet and content our selues in Christ onely; for there was yet neuer any man saued without the knowledge of him, neither is at this day saued, neither shall be saued hereafter. 6 Hee teacheth them which mixed an externall worship, and especially the differences of Meates, with the Gospel, which doctrine he plainely condemneth as cleane repugnant to the benefits of Christ. d By this our Text is knit vnto that which went before, and teacheth that the ceremoniall seruice was abrogated by the comming of Christ. 7 Hee confuteth their errour by an apt and conuenient comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreouer, these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand in the seruice of the Lawe: but let not vs be ashamed to followe him out of Hierusalem, from whence he was cast out and forsaken of his: for in this also Christ, who is the truth, answereth that figure, that he suffered without the gate. f By the Altar he meaneth the offerings. g Whereof they cannot be partakers, which stubbornely retaine the rites of the Lawe. * Leuit. 4.11. and 6.30. and 16.27. h He goeth on further in this comparison, and sheweth that this also is signified vnto vs, that the godly followers of Christ must as it were goe out of the world bearing his crosse. ◆ Mark. 2.10. i Now that these corporall sacrifices are taken away, hee teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thanks, and partly in liberalitie, with which sacrifices he doubt God is now delighted.

ways es

ways to God, that is, the ♣ fruite of the lippes, which confesse his Name.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you [b] perfect in all good workes to doe his will, [1] working in you that which is pleasant in his sight through Iesus Christ, to whom *be* praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few wordes.

23 Knowe that *our* brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Saiute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and sent* by Timotheus.

♣ Rom. 14. 9.

10 We must obey the warnings and admonishments our Ministers and Elders, which watch for the saluation of ♣ soules, which are committed vnto them.

11 The last part of this Epistle, wherein he commendeth his whole seruice to the Hebrewes, and wisheth them continuance and increase of graces from the Lord: and exciteth his seruice in that he hath vsed but few words to comfort them, hauing spent his Epistle in disputing: and saluteth certaine brethren familiarly and friendly.

b *Make you fitte or meete.*

1 *Hereof commeth that Iesus of the Fathers, that God commeth to be in vs.*

THE [a] GENERAL EPISTLE OF IAMES.

CHAP. I.

4 He entreateth of patience. 6 of faith, 10 and of lowlinesse of mind in rich men. 13 That tentations come not of God for our euill, 17 because he is the author of all goodnesse. 21 In what maner the word of life must be receiued.

IAmes a seruant of God, and of our Lorde Iesus Christ, to the twelue Tribes, which are [b] scattered abroad, saluation.

2 [1] My brethren, [c] count it exceeding ioy, [2] when ye fall into diuers tentations,

3 ♣ [3] Knowing that the [d] trying of your faith bringeth forth patience,

a *That is, written to no one man, citie or countrie, but to all the Iewes generally, being ouer dispersed.*

b *To all the beleeuing Iewes, of what Tribe soeuer they be, and are dispersed through the whole world.*

1 The first place or part touching comfort in all crosses, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad. c *Being their condition most miserable in that scattering sore vs, but ouerlooke well to begin at her death.* 2 The first argument, because our faith is tryed through afflictions: which ought to be most pure, for so is it behoouable for vs, Rom. 5. 3. 3 The second. Because patience, a serue vertue and most excellent vertue, is by this meane ingendred in vs. d *That whereunto your faith is tryed, to wit, that it manifest true zeale.*

4 ♣ And

4 ❧ And let patience haue *her* perfect worke, that yee may be perfect and entier, lacking nothing.

5 ❧ If any of you lacke *a* wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall be giuen him.

6 ❧ But let him aske in faith, and *c* wauer not: *d* for he that wauereth, is like a waue of the sea, toſt of the winde, and caried away.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 A double minded man *b* vnstable in *e* all his wayes.

9 ❧ Let the brother of *f* lowe degree reioyce in that hee is exalted;

10 ❧ Againe he that is *g* rich, in that he is made lowe: *h* for as the flowre of the graſſe, shall he *i* vanish away.

11 For *as when* the sunne riseth with heate, then the graſſe withereth, and his flowre falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in *all* his *k* wayes.

12 ❧ Blessed *l* the man, that endureth *m* tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

13 ❧ Let no man say when he is *n* tempted, I am tempted of God: *o* for God cannot be tempted with euil, neither tempteth he any man.

14 But euery man is tempted, when he is drawen away by his owne concupiſcence, and is entiſed.

15 Then when lust hath conceiued, it bringeth forth *p* sinne, and sinne when it is finiſhed, bringeth foorth death.

16 ❧ Erre not, my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue,

4 The third argument propounded in manner of an exhortation, that true and continuall patience may be diligently retained and for a time. The cauſe in as it were the inſtrument wherewith God doth poliſh and fine vs. Therefore the workes and effect of affliction, is the perfecting of vs in Chriſt.

7 An answere to a ſecret obiection: It is eaſily ſaid, but it is not ſo eaſily done. Hee answereth that we needs in this caſe a ſtrong other manner of wiſdome, then his wiſedome of man, to iudge thoſe things beſt for vs, which are moſt contrary to the fleſh: but yet we ſhall eaſily obtaine this gift of wiſedome, if we aske it rightly, that is, with a ſtedfaſt confidence of God, who is moſt bountifull and liberall.

a *By wiſedome he vnderſtandeth the knowledge of that doctrine wherof mention was made before, as well concerning* ❧ Mat. 7. 22. Mat. 11. 19. *vnderſtanding we are inſtructed of God, and what fruite we haue to reape of affliction.* ❧ Mat. 7. 22. Mat. 11. 19. *deſ.* 11. 2. *Iohn* 10. 13. *and* 18. 20. *b Why here, about all other Attributes?* c A diſpoſition or quality of the mind, againſt prayer which are conceiued with a doubting minde, whereas we ought to ſtande ſtedfaſt in the aſſurance of the promiſe of God, and this is the ſecond part of the Epiſtle. *d* In all his thoughts and his deuiſes. *e* He returneth to his purpoſe, repeating the propoſition, which is, that we muſt reioyce in the croſſe: for is death not profit vnto vs but croſſe vs. *f Who is afflicted with pouerty, or contempt, or with any kinde of calamitie.* g Before he concludeth, he giueth a doctrine contrary to the former: to wit, how we ought to vſe proſperitie, which is plenty of all things: to wit, ſo, that we muſt therefore praiſe him leſſe, but be ſo much the more voide of pride. *i Who hath all things at his will.* k An argument taken of the very nature of the things themſelues, for that they are moſt vaine and vncertaine. ❧ *Iob.* 20. 6. 1. *pet.* 1. 24. *l What power he vſeth in purpoſe to be author of euil.* m The concluſion: Therefore we muſt patiently beare the croſſe: and he addeth a fourth argument, which comprehendeth the ſumme of all the former, to wit, becauſe we come by this way to the crowne of life, but yet of grace according to the promiſe. ❧ *Iob* 5. 17. *n Affliction whereby the Lord wreſtleth him.* o The third part of this Epiſtle, wherein he defendeth from outward tentations, that is from affliction whereby God trieth vs, to inward, that is to thoſe luſts whereby we are ſtirred vp to doe euil. The ſumme is this: Euery man is the author of thoſe temptations to himſelfe, and not God: for were braue about in our boſomes that wicked corruption, which taketh occaſions by what perſons ſo euer, to ſtirre vp euill motions in vs, whereunto at length proceed wicked doings, & in concluſion followeth death the laſt reward of ſinne. p *When luſt is grounded in the mind.* 12 Here is a reaſon ſhewed, why God cannot bee the author of euill doings in vs becauſe he diſtreth not euill. a *By Satan is meant both place, office and perſon.* 13 An other reaſon taken of Contraries: God is the author of all goodneſſe, and ſo, that he is alwayes like himſelfe: how then can he be thought to be author of euill?

and

and commeth downe from the o Father of lights, with whom is no variablenesse, neither p shadow of turning.

18 q Of his owne r wil begate he vs with the word of truth, that we should be as the s first fruites of his creatures.

19 Wherefore my deare brethren, t let euery man be swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the u righteousnesse of God.

21 Wherefore lay apart all filthinesse and superfluitie of maliciousnesse, & receiue with x meekenesse the worde that is graffed in you, which is able to saue your soules.

22 y z But be ye doers of the word, and not hearers only, a deceiuing your owne selues.

23 b For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his c naturall face in a glasse.

24 For when he hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect d Lawe of liberte, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shalbe blessed in his e deede.

26 f If any man among you seeme religious, and refraineth not his tongue, but deceiueth his g owne heart, this mans religion is vaine.

27 h Pure religion and vndefiled before God, euen the Father, is this, to i visite the fatherlesse, and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

o From him who is the fountaine and the Author of all goodnesse. p He giueth his benefites continually: for he is vnchangeable by his owne nature, and good is lyuely of moouing, alwayes powerfull, pitifull, and liberall.

q Of his owne free mere and bare loue he begate vs, and quickened vs, vnto himselfe, preaching vs through the mightie power of his euerlasting worde. And the Apostle confirmeth two thinges, which do greatly commende vs in this matter, to wit, first that we be by the onely free loue of God, then that we be by no other meanes, than worde: for there is no other meane betwixt God speaking and vs hearing, but his worde. r Vnto a certaine kinde of creatures. s The firstfruites were the beginninges of the sacrifices, which were offered vnto God, and were a figure of Christ, who is the firstfruites of our resurrection. t Be ready to heare the holy lawes of God, and to receiue the doctrine of saluation, but be not ouer hastie in speaking, nor rashe in iudging. u That which God approueth. x Receiue with reuerence and feare, and whatsoeuer it commeth to, as vnto a most sure and true doctrine. y Mat. 7. 21. rom. 2. 13. z Another admonition: Therefore if God would haue, that we should receiue the profite thereof. a He addeth reasons, and those most weightie: first, because they glorie else wherewith, doe very much hurt themselues. b Secondly, because the third is not of Godsword, which correcteth not by it the faults that they knowe. c Resembleth it to the naturall face, vnto which is contrarie that puritie wherewith we are borne againe, the lively image whereof we behold in the Lawe. d Behaueth himself in the worke thereof. e The third admonition. The vse of Gods precepts hath a rule not onely to doe well, but also to speake well. f The summe of all the things, whereof he speaketh, and seemeth, and seemeth not, is this, that vaine men shew themselues vp. The fourth. The true seruice of God standeth in charitie toward our neighbours (especially such as stande in neede of helpe) in the holinesse and vnspottednesse of life. g To haue a care of them, & to helpe them as much as we can.

CHAP. II.

1 *He saith, that to haue respect of persons is not agreeable to Christian faith,* 14 *which is professed in wordes to no purpose, vnlesse* 15 *we shew the same in deedes of mercie and charitie,* 21 *after the example of Abraham.*

MY a brethren, haue not the faith of our b glorious Lord Iesus Christ c in respect of persons.

a The faith which we haue of Christ, can not stande with that respect of persons, which he reproueth plainely by setting foorth their example, who with the oppression of the poore, honour the rich. b For if we beleeue what Christ is, and all we must be, there would not be such respect of persons as there is. c Leuit. 19. 15. deut. 1. 17. and 16. 19. prou. 24. 23.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee haue a respect to him that weareth the gaie clothing, and say vnto him, Sit thou here in a [b] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partiall in [c] your selues, and are become iudges of euill thoughts?

5 [1] Hearken my beloued brethren, hath not God chosen the [d] poore of this world, *that they should be* rich in faith, & heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. [2] Do not the rich oppresse you by tyrannie, and doe not they drawe you before the iudgement seates?

7 Doe not they blaspheme the worthie Name after which ye be [e] named?

8 [4] But if yee fulfill the [f] royall Lawe according to the Scripture, *which saith*, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, yee commit sinne, and are rebuked of the Lawe, as transgressours.

10 [5] For whosoeuer shall keepe the whole Law, *and* yet faileth in one *point*, he is guiltie of [g] all.

11 [6] For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Lawe.

12 [7] So speake yee, and so doe, as they that shall be iudged by the Law of libertie.

13 For there shalbe cõdemnation merciles to him that sheweth not [h] mercie, and mercie reioyceth against condemnation.

14 [8] What auaileth it, my brethren, though a man saith hee hath faith, when he hath no workes? can that faith saue him?

15 [9] For if a brother or a sister bee naked, and destitute of daily foode,

a. In a wicked and vnmerciable manner. b. Heere it appeareth that you ought not to iudge by the outward shadow, what euer maie be pretended before an other? c. He sheweth, that they are partiall and euangelicke iudges, which preferre the rich before the poore, by that that God on the contrarie side preferreth the poore, whom he hath enriched with true riches before the rich. d. The needy and wretched, & (if we may so speake in the opinion of the world) the vtmost abiects of all men. e. Secondly, he proueth them to be vniust men, for that the rich man are rather to be holden execrable and cursed, considering that they persecute the Church and blaspheme Christ: for he speaketh of wicked & prophane rich men, such as the most part of them haue been alwayes, against whom he setteth the poore and abiect.

f. Word for word, which is called ours of you.

4 The Conclusion.

Charitie which God prescribeth cannot agree with the accepting of persons, seeing that we must walke in the kings hie way. f. The Law is said to be royall and his the kings, for two sort that it is plaine & without turnings, and that the Law calleth euery one our neighbour without respect, whom we may helpe by our kinde of duetie. g. A new argument to proue the same conclusion: They do not loue their neighbours, which neglect same, and ambitiously honour others: for he doeth not obey God, which vseth all sorts the commandements of God that, that is not so commodious for him, may be in no better case then if for the breach of the whole Law, although he obserue the residue. h. Not that all sinnes are equall: but because he that breaketh one iuste of the Law offendeth the maiestie of the Law-giuer. i. A reason: but only the Law maketh it alwayes one & the selfe same, and the body of the Law cannot be diuided. 7 The conclusion of the whole Epistle: We are vpon this condition deliuered from the curse of the Law by the mercy of God, that in like sort we should maintaine & cherish charitie & good will one towards another, and who so doth not so, shal not taste of the grace of God. k. He that is hard and carrieth against his neighbour, as he heareth him not, he shall finde God an hard and rough Iudge to him. Record. l. The fifth place which hangeth very well with the former treatise, touching a true & liuely faith. And the proposition of this place is this: faith which bringeth not forth works, is not the same which they attribute to God, but an image of faith, or els this, they are not iustified by faith, which I shew not the effects of faith. 9 The first reason taken of a similitude: If a man say to one [9] is hungry, Fil thy belly, & yet giueth him nothing, this shall not be true charitie: so if a man say, he beleeueth and bringeth forth no workes of his faith, this shal not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnles he will openly blaspheme reprochefully, seeing that the same is vnderstood by the effects.

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needeful to the body, what helpeth it?

17 Euen so the faith, if it haue no works, is dead in it selfe.

18 But [i] some man might say, Thou hast the faith, and I haue works: shewe mee thy faith out of thy works, and I will shewe thee my faith by my works.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 [11] But wilt thou vnderstand, O thou vaine man, that the faith *without* is without works, is dead?

21 Was not Abraham our father [k] iustified through works, ✤ when he offred Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes? and through the works was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which saieth, ✤ Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 [12] Ye see then how that of works a man is [o] iustified, and not of [p] faith onely.

25 [13] Likewise also was not [q] Rahab the harlot iustified through works, when shee had receiued the messengers, and sent them out another way?

26 [14] For as the body without the spirit is dead, euen so the faith without workes is dead.

i Nay, thou may euery way haue drowne thy pride.

10 Another reason taken of an absurdity: If such a faith were the true faith whereby we are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, & are not iustified therefore, neither is that faith a true faith.

11 The third reason from the example of Abraham, who no doubt had a true faith: but he in offring his sonne, shewed himselfe to haue that faith which was not voyd of works, and therefore he receiued a true testimonie when it was said, that faith was imputed to him for righteousnesse.

k Was he not by his workes knowen and found to be iustified? for he speaketh not here of the causes of iustification, but by what effects we may know that a man is iustified. ✤ Gen.22.12. *l Was effectuall and fruitfull with good works.* m *That the faith was declared to be a true faith: and that by works.* n *They was the Scripture fulfilled, when it appeared plainly, how truely it was written of Abraham.* ✤ Gen.15.6. rom.4.3.3 esai.41.8. 12 The conclusion: Hee is onely iustified that hath that faith which hath workes following it. o *Is pronoued to be iust.* p *Of that dead and fruitlesse faith which you boast of.* 13 A fourth reason taken from a like example of Rahab the harlot, who also pronoued by her workes that she was iustified by a true faith. q *Iosh.2.1.* 14 The conclusion repeated again: faith which bringeth not forth fruites and workes, is not faith but a dead carcase.

CHAP. III.

3 To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 9 he declareth the commodities and mischiefes that ensue thereof: 15 and howe much mans wisedome 17 differeth from heauenly.

MY [1] brethren, bee not many masters, [2] knowing that wee shall receiue the greater condemnation.

2 For in many things wee ‖ sinne all. [3] If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 [4] Beholde, wee put bittes into the horses mouthes, that they should obey vs, and we turne about all their body.

1 The first part of place: Let no man vsurpe (as most men ambitiously do) authoritie to iudge and censure others rigorously.

2 A reason: because they prouoke Gods seuerntie against themselues, which doe so curiously and rigorously condemne others, being themselues guiltie and faultie. a *Vnlesse we seperate from the malitious and proud sinning sinne with others.* ‖ *Or, stumble.*

3 The seuenth place, touching the bridling of the tongue ioyned with the former, so that it is manifest that there is no man which may not iustly be found fault withall, seeing it is a rare vertue to bridle the tongue. 4 He proueth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.

4 Beholde

4 Beholde also the shippes, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: a beholde, howe great a thing a litle fire kindleth.

6 And the tongue is fire, yea, b a worlde of wickednesse: so is the tongue set among our members, that it defileth the whole body, and c setteth on fire the course of nature, and it is set on fire of hell.

7 But the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.

9 d Therewith blesse we God euen the Father, and therwith curse we men, which are made after the e similitude of God.

10 f Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine sende forth at one place swete *water* and bitter?

12 Can the figge tree, my brethren, bring foorth oliues, either a vine figges? so can no fountaine make both salt water and swete.

13 g Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying and strife in your hearts, reioyce not, neither be liars against the trueth.

15 This wisedome descendeth not from aboue, but *is* earthly, sensuall, and deuilish.

16 For where enuying and strife *is*, there *is* sedition, and all maner of euill workes.

17 But the wisedome that *is* from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of h mercie and good fruites, without iudging, and without hypocrisie.

18 i And the fruite of righteousnesse is sowen in peace, of them that make peace.

f On the contrary part he sheweth howe great discommodities arise by the inconstancie of the tongue, through out the whole world, to the ends that men may so much the more diligently giue themselues to meditate it.

b *An heape of all mischiefes.*

c *It is able to fire the whole world on fire.*

d Amongst other faultes of the tongue, the Apostle chiefly reproueth backbiting and spitefull euill of our neighbours, euen in them especially, which otherwise will seeme godly and religious.

e He draweth by two reasons, that God can be praised by the man, that vseth euill speaking or to backebiting: first because man is the image of God, which whosoeuer reproueth, not only doth not honour God himselfe.

g Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stand one and with the other.

g The right gift which beareth with

the former, touching meekenesse of minde against which he setteth enuie and contentious mind. And in the beginning he stoppeth the mouth of the chiefe fountaine of all the mischiefes, to wit, a false perswasion of wisedome, wherein notwithstanding there is no true wisedome, but that is he merely and beareth our minds to all kinds of true moderation and simplicitie. h *How farreth mercie against the fierce and cruell nature of man, and sheweth that heauenly wisedome bringeth forth good fruites, for by that is heauenly wise, referreth all things to Gods glorie, and the profite of his neighbour.* i Because the world perswadeth it selfe that they are miserable which liue peaceably and simplie: on the contrary side the Apostle pronounceth that they shall at the length reape the harueft of peaceable righteousnesse.

CHAP. IIII.

1 *He reckoneth vp the mischiefes that proceede of the workes of the flesh.* 7 *Hee exhorteth to humilitie,* 8 *and to purge the heart* 9 *from pride,* 10 *backbiting,* 14 *and the forgetfulnesse of our owne infirmitie.*

1 He goeth on forward in the same argument, condemning certaine other causes of warres and contentions, to wit, vnbridled pleasures, and immoderate lusts, by their effects, for so much as the Lord doth worthily make them voyde, so that they bring nothing else to them in whome they are, but vncurable torments.

2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselues, vnlawfull, or being lawfull, aske them to wicked purposes and vses.

3 An other reason why such vnbridled lustes and pleasures are vtterly to be condemned, to wit, because that he that giueth himselfe to the world, diuorceth himselfe from God, and breaketh the band of that holy and spirituall marriage.

4 The taking away of an obiection: In deede our mindes run headlong into these vices, but we ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble, that surmounteth all those vices. ✤ *Prouer.* 3. 34. 1. *Peter* 5. 5. ✤ *Ephesians* 4. 27. 5 The conclusion: We must set the contrary vertues against those vices, and therefore whereas we obeyed the suggestions of the deuill, we must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie. To be short, we must employ our selues to come neere vnto God by purity and sincerity of life. 6 He goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorowe of minde, and against pride and arrogancie, holy modestie. a *By the words the Greekes meane an heauie sit ioyned with shame saffers, which is to be seene in a cast down countenance, and fixed eies where vpon the ground.* ✤ 1. *Peter* 5. 6. 7 He reprehendeth most sharply another double mischiefe of pride: the one, in that the proude and arrogant will haue other men to liue according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoeuer displeaseth them not: which thing cannot bee done without great iniurie to our onely Lawe maker, for by this meanes his Lawes are founde fault withall, as not circumspectly enough written, and men challenge that vnto themselues which properly belongeth to God alone, in that they by a Lawe vpon mens consciences. ✤ *Rom.* 14. 4. 8 The other fault is this: That men doe so confidently determine vpon their and their matters and businesses, as though that euery moment of their life did not depend of God.

1 FRom whence *are* warre and contentions among you? are they not hence, *euen* of your pleasures, that fight in your members?

2 Yee lust, and haue not: ye enuie, and desire immoderately, and cannot obtaine: ye fight and warre, and get nothing, 2 because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, that yee might lay the same out on your pleasures.

4 3 Yee adulterers and adulteresses, knowe yee not that the amity of the world is the enimitie of God? Whosoeuer therefore will be a friend of the worlde, maketh himselfe the enemie of God.

5 4 Doe yee thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore sayeth, ✤ God resisteth the proude, and giueth grace to the humble.

7 ✤ 5 Submit your selues to God: resist the deuill, and he will flee from you.

8 Drawe neere to God, and hee will drawe neere to you. Cleanse your handes, yee sinners, and purge your hearts, ye double minded.

9 6 Suffer afflictions, and sorrowe yee, and weepe: let your laughter bee turned into mourning, and *your* ioy into a heauinesse.

10 7 Cast downe your selues before the Lorde, and hee will lift you vp.

11 7 Speake not euill one of another, brethren. Hee that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Lawe, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge.

12 There is one Lawgiuer, which is able to saue, and to destroy. ✤ Who art thou that iudgest another man?

13 8 Goe to nowe ye that say, To day or to morowe we will goe into such a citie, and continue there a yeere, and buy and

ell, and get gaine,

14 (And yet ye cannot tell what *shalbe* to morowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away)

15 For that ye ought to say, ✤ If the Lorde will, and if wee liue, we will doe this or that.

16 But nowe ye reioyce in your boastings: all such reioycing is euill.

17 ? Therefore, to him that knoweth howe to doe well, and doeth it not, to him it is sinne.

✤ 1 *Cor.* 4. 19.

? The conclusion of all the former treatise. The knowledge of ℣ will of God, doth not only nothing at al profite, vnlesse the life be answerable vnto it, but also maketh ℣ fine here more grieuous.

CHAP. V.

1 He threatneth the riche with God. seuere iudgement, for their pride, 7 that the poore hearing the miserable ends of the riche, 8 may patiently beare afflictions, 11 as Iob did, 14 men in their distresses.

GOe [1] to nowe, ye rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are moth-eaten.

3 Your Gold and siluer is cankred, and the rust of them shall be a witnesse against you, and shall eate your flesh, as *it were* fire. Ye haue heaped vp treasure for the last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) cryeth, and the cryes of them which haue reaped, are entred into the [a] eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue [b] nourished your hearts, as in a [c] day of slaughter.

6 Ye haue condemned *and* haue killed the iust, and hee hath not resisted you.

7 [2] Be patient therefore brethren, vnto the comming of the Lord. [3] Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the former, and the latter raine.

8 Be ye also patient therefore and settle your hearts: for the comming of the Lord draweth neere.

9 [4] Grudge not one against another, brethren, least ye bee condemned: [5] beholde, the iudge standeth before the doore.

10 [6] Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

1 He denounceth vtter destruction to the wicked and prophane rich men, in such sorte discouered in their riotousnesse, mocking at their foolish confidence when as there is nothing in deede more vaine then such things.

a *The Lorde who is more mightie than we are, hath heard them.*

b *Ye haue pampered vp your selues.*

c *The Hebrewes calle day that is appointed to solemne banketing, a day of slaughter or killing.*

2 He applieth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.

3 The taking vppe of an obiection: Although his comming seeme to linger, yet

at the least wee must followe the husbandmen, who doe patiently waite for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 He commendeth Christian patience, for that where as other through impatience vse to reuile one another, the faithfull on the contrarie side, complaine not although they receiue iniuria. d *By grudging her meaneth a certaine inward complaining which bewrayeth impatience.* 5 The conclusion: The Lorde is at the doore, who will defend his enemies, and reuenge his enemies, and therefore wee needs not to trouble our selues. 6 Because men are wont to obiect, that it is good to requite iniuries by what meanes so euer, he setteth against that the examples of the Fathers, whose patience had a most happy ende, because God as a most bountifull Father neuer forsaketh his.

11 Beholde, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what [e] ende the Lord *made*. For the Lord is very pitifull and mercifull.

12 [f] But before all things, my brethren, [g] sweare not, neither by heauen, nor by earth, nor by any other othe: but let [h] your yea, be yea, & your nay, nay, lest ye fal into condemnation.

13 [i] Is any among you afflicted? Let him pray. Is any merrie? Let him sing.

14 [k] Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoynt him with [l] oyle in the [m] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed [n] sinnes, they shall be forgiuen him.

16 [o] Acknowledge your faultes one to another, and pray one for another, that yee may be healed: [p] for the prayer of a righteous man auaileth much, if it be feruent.

17 [q] Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought foorth her fruite.

19 [r] Brethren, [s] if any of you hath erred from the trueth, and some man hath [t] conuerted him,

20 Let him knowe that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

e *What end the Lord gaue.*

f *Because euen the best men sometimes through impatience breake out into othes, sometimes lesse, sometimes greater, the Apostle watcheth vs to detest such wickednes, and to accustome our tongues to simple and true talke.*

g *Matth. 5. 34.*

h *That when you haue to say or affirme, speake or affirme it simply, & without an othe: and that that you will denie, denie it simply and flatly.*

i *He sheweth the best remedie against all afflictions, to wit, prayers, which haue their place both in sorow and ioy.*

k *He sheweth particularly, to what physicians especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which then also could cure the body, (for so much as the gift of healing was then in force) and take away the chiefest cause of sickenes and diseases, by obteining for the sicke through their prayers and exhortations, remission of sinnes.* l *Marke 6. 13. 5. This was a signe of the gift of healing: and now seeing wee haue the gifte no more, the signe is no longer vsed for vs.* m *By calling on the Name of the Lord. 1 Her hath reason in making mention of sinnes, for diseases are for the most part brought because of sinnes.* n *Because God pardoneth their sinnes which confesse & acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that we ought freely to confesse one with another touching those inward diseases, that we may helpe one another with our prayers.* o *Hee commendeth prayers by the effectes that come of them, that al men may vnderstand that there is nothing more effectual then they are, so that they proceede from a pure minde.* p *1. King. 17. 1. and 18. 45. Luke 4. 25.* q *The taking away of an obiection: Al reprehensiours are not condemned, seeing that on the contrary part there is nothing more acceptable to God then to call into the way a brother that was wandring out of the way.* r *Mat. 18. 15.* s *Hath called him backe from his way.*

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

1 *Hee extolleth Gods mercie shewed in Christ, which wee lay holde on by faith, and possesse through hope:* 10 *whereof the Prophets foretolde.* 13 *Hee exhorteth* 15 *to renounce the worlde,* 23 *and their former life, and so wholy yeelde themselues to God.*

Peter

PEter an Apostle of Iesus Christ, to the strangers that dwell heere and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father vnto [b] sanctification of the Spirite, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace bee multiplyed vnto you.

3 Blessed *be* God, euen the Father of our Lord Iesus Christ, which according to his aboundant mercy hath begotten vs againe vnto a [c] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [d] last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifolde tentations,

7 That the tryall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto *your* prayse, and honour and glory at the [e] appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue *him*, in whom now, though ye see him not, yet doe you beleeue, and reioyce with ioy vnspeakeable and glorious,

9 Receiuing the [f] ende of your faith, *euen* the saluation of *your* soules.

10 [3] Of the which saluation the Prophets haue inquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what time the Spirite which testified before of Christ which was in them, should declare the sufferings, *that should come* vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that not vnto themselues, but vnto vs they should minister the things, which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost [g] sent downe from heauen, the which things the Angels desire to beholde.

1 Peter purposing to speake of the duetie of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, ryding farre higher then nature, and carying vs also farre aboue the same. For he sheweth that we which are otherwise of a stocke famous, were through the free mercy of God the Father first chosen from everlasting: then according to that everlasting decree, were by a certaine second creation made his seruaunts in Christ his onely begotten, by whom Spirit we are inwardly changed, and by whose blood we are also reconciled, so that we, that in Adam liuelesse rose against God, from the dead, are also might be restored into that same heauenly and everlasting glory.

a *Or, according to the purpose of God, who neuer altereth nor changeth his minde.*

b *That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be conuerted to God, Ephes. 1. 3.*

c *Euerlasting hope.*

2 Now he sheweth by what way vnto that glory, to wit, through all kinde of afflictions,

wherein notwithstanding faith maketh vs so secure, that we are not onely not ouercome with sorow, but also through the beholding of God himselfe (who otherwise is inuisible) with the eyes of faith, we vnspeakeably ioy full: because all such things, as they are but for a time, so are they not applied euen vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obtaine our saluation. d *This is that time which Daniel calleth the time of the ende, yea in that great reckoning of all things: shalbe, which all creatures looke for, Rom. 8. 19.* e *Or, towards.* f *Here poynteth a difference betweene true faith, that is to say, that faith which onely hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward he maketh two degrees of one and the selfe same faith according to the maner of the diuers reuelations, while as in deede it is but one only faith: Thirdly, he saith, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the later ende of it be as yet looked for of the very Angels.* g *Hee alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecost, in the Actes, as it were in the first frutes of the holy Ghost, which the same our Peter declareth, Act. 2. 4.*

13 d Wherefore, I girde vp the loynes of your minde: be sober, e and truste f perfectly on that grace g that is brought vnto you, h in the reuelation of Iesus Christ.

14 i As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in k all maner of conuersation,

16 l Because it is written, m Be ye holy, for I am holy.

17 n And if ye o call him Father, which without p respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 q Knowing that yee were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 r But with the precious blood of Christ, as of a Lamb s vndefiled, and without spot.

20 t Which was u ordeined before the x foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleeue in God that raised him from the dead, and gaue him glory, that your faith and hope might be in God,

22 y Hauing purified your soules in obeying the trueth through the spirite, to z loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anew, not of mortall seede, but of immortall,

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d We goeth from faith to hope, which is in deede a compassion that cannot be sundred from Loue: and he vseth an argument taken of compassion: We ought not to be careless in looking for so excellent a thing, which the very angels waite for with great desire.

e This is a borrowed speech, taken of a common vsage among them: for by reason that they were long garmented, they could not stirre vnlesse they girded vp their soules: and hereof it is that Christ said, Let your loynes be girded vp.

f He setteth foorth very briefly, what manner of hope ours ought to be, to wit, vnfeigned, vnwauering the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free salvation) reuealed to vs in the Gospell: and not that, that men doe rashly and fondly promise to themselues. *h Sounde and perfect.*

g An argument to stirre vp our mindes, seeing that God doeth not waite till we seeke him, but sendeth so great a benefite to be brought euen vnto vs. *i* He setteth out the ende of faith, lest any man should promise himselfe, either sooner or later that full salvation, to wit, the later comming of Christ: and therewithall warneth vs, not to measure the dignitie of the Gospell according to the present state, seeing that that which we are now, is not yet reuealed. *k* Hee passeth from faith and hope, to the fruites of them both, which are vnderstood in the name of obedience: And it consisteth in two things, in renouncing our lustes, and liuing godly: which lustes haue their beginning of that blindnesse wherein all men are borne: but holinesse proceedeth from the grace and fauour of God which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one disposition. *l* Luke 1.75.

m He sheweth that sanctification doeth necessarily follow adoption. *n* Exod. 19.22. and 29.7. *o* As before he distinguished true faith and hope from false, so doeth he now obedience, setting the quicke and sharpe sight of God, against an outward maske, and earnest reuerence against vaine prattle. *p* If you will be called the sonnes of that Father. *q* Deut. 10.17. rom. 2.11. gal. 2.6. *r* An exhortation, wherein he setteth forth the excellencie and greatnesse of the benefite of God the Father in sanctifying vs by the death of his Sonne. And he partly setteth the pur fyings of the Law against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions, which hee condemneth as vtterly vaine and superstitious, be they neuer so olde and ancient. *s* 1. sam. 6.20. and 7.2. kings. 9.24. psalm. 1.7. reuel. 1.5. *t* The taking away of an obiection: what was done in the world, before that Christ was sent into the world? was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordeined and appointed to redeeme and deliuer mankinde, before that mankinde was: much lesse was there any Church without him before his comming in the flesh: yet we are happiest about the rest, to whom Christ was exhibited in deede, in this that hee hauing suffered and ouercome death for vs doeth now most effectually worke in vs by the vertue of his Spirite, to create in vs faith, hope, and charitie. *u* Rom. 16.25. 1. pet. 1.20. 2. tim. 1.9. titus 1.2. *x* From euerlasting. *y* He commendeth the practise of obedience, that is, charitie: earnestly pressing into their heads against, that he speaketh not of any common charitie, and such as proceedeth from the corrupt nature, but of that whose beginning is the Spirite of God, which purifieth our soules through the worde laide holde on by faith, and ingendreth also in vs spirituall and euerlasting life, as God himselfe is liuely, pure and truely liuing. *z* Leuit. 19.17. rom. 12.10. 1. pet. 4.8.

by

by the word of God, who liueth and endureth for euer.

24 [4] For all [♣] flesh is as grasse, & al the glory of man as the flower of grasse. The grasse withereth, & the flower falleth away.

25 [5] But the word of the Lord endureth for euer: and this is the word which is preached among you.

24 A reason why we haue need of this heauenly generation, to wit, because that man, be his glory neuer so great, is of corrupt seede of all euils and of mere vanitie.

♣ Esai. 40. 6. Iere. 17. 5. [4] The word (Flesh) betoken the weakenes of our nature, which is chiefly to be considered in the flesh of sinne. 25 Against lest any man should seeke that spiritual force & vertue in humaine imagination, the Apostle calleth vs backe to the words of God: teaching vs furthermore, that there is no other word of the Lord to be looked for, then this which is preached, in which onely we must stay.

CHAP. II.

He exhorteth the new borne in faith, to leade their liues answerable to the same. 6 and lest their faith should stagger, he bringeth in that which was foretolde touching Christ. 11 Then he willeth them to be obedient to Magistrates, 21 and that they patiently beare aduersitie after Christes example.

WHerefore, [♣] [1] laying aside all maliciousnes, and all guile, and dissimulation, and enuie, and all euill speaking,

2 [2] As [3] new borne babes desire that sincere milke of the word, that ye may grow thereby,

3 [3] Because ye [‖] haue tasted that the Lord *is* bountifull.

4 [4] To whom comming as vnto a liuing stone disallowed of men, but chosen of God *and* precious,

5 Ye also as liuely stones, be made a spirituall house, [5] an holy [*] Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 [6] Wherefore also it is conteined in the Scripture, [‡] Behold, I put in Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shall not be ashamed.

7 [7] Vnto you therefore which beleeue, it is precious: but

♣ Rom. 6. 19. Col. 3. 8. 1 Pet. 4. 2. [1] Hauing laid for the foundation the Spirit of God effectually working by the word, and hauing sette therupon three vertues which are the greatest of all Christian vertues, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation that euery member whereof we be, that we be not offended at the weakenes of the one, and also open malice. 2 The second is, that being newly begotten and borne of the new seede of the vncorrupt word, drawing and sucking greedily the same word as milke, we should more & more grow vp in that spirituall life. And he calleth it, Sincere, not only because it is a most pure thing, but also that we should take heede of them which corrupt it. ‡ Esai. 28. 16. Rom. 9. 33. 3 He commendeth that spirituall nourishment for the sweetenesse and profite of it. [2] He goeth on forward in the same exhortation, but vseth another kinde of borrowed speache, alluding to the Temple. Therefore he saith that the company of the faithfull is as it were a certaine holy and spirituall building, built of the liuely stones, the foundation whereof is Christ, as a liuely stone sustaining all that are ioyned vnto him with his liuing vertue, and knitting them together with himselfe, which is to be of great a treasure to be neglected of men. 5 Going forward in the same similitude, the other words we owe to Priests placed to this ende in that spirituall Temple, that we should serue him with a spirituall seruice, that is, with holinesse and righteousnesse: but as the temple, so is the Priesthood built vpon Christ, in whom onely all our spirituall offerings are accepted. * Reuel. 1. 6 He proueth it by the testimonie of the Prophet Esai. ‖ Esai. 28. 16. rom. 9. 33. 7 By letting the most blessed condition of the beleeuers, and the most miserable of the rebellious one against the other, he plainly shewed the beleeuers, and triumpheth ouer the others: and also pretendeth an offence which ouerthroweth those more resist this doctrine of the Gospell, then they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priests, and Elders, and Scribes. Therefore he endeuoureth first of all that there is no cause why any man should be astonished at this their stubbornesse, though it were a strange matter, seeing we haue been forewarned so long before, that it should so come to passe: and moreouer, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their iust condemnation. Thirdly, for that the glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the true head of his Church, & they that stumble at him, fall downe and ouerthrow themselues, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their owne obstinate stubbornesse, which commeth betweene Gods decree, and the execution thereof as their condemnation, and is the true and proper cause of their destruction.

VNTO

vnto them which be disobedient, the ✠ stone which the builders disalowed, the same is made the head of the corner,

8 And a ✠ stone to stumble at, and a rocke of offence, euen *to them* which stumble at the word, being disobedient, vnto the which thing they were euen ordeined.

9 [8] But ye are a chosen generation, a royall ᵛ Priesthood, an holy nation, a people set at libertie, that yee should shew foorth the vertues of him that hath called you out of darkenesse into his marueilous light,

10 [9] Which in time past were not a people, yet *are* now the people of God: which in time past were not vnder mercie, but now haue obteined mercy.

11 [9] Dearely beloued, [10] I beseech you, as strangers and pilgrims, ✠ [11] abstaine from fleshly lustes, [12] which fight against the soule,

12 [13] And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, [14] may by *your* ✠ good workes which they shall see, glorifie God in the day of ᵇ visitation.

13 [15] ✠ Therefore submit your selues vnto ᶜ all maner ordinance of man [16] for the Lords sake, [17] whether it bee vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, [18] for the punishment of euill doers, and for the prayse of them that doe well.

15 [19] For so is the wil of God, that by well doing ye may put

8 The contrary member, to wit, he describeth the singular excellencie of the elect, and also lest any man should doubt whether he be chosen or not, the Apostle calleth vs backe to the effectuall calling, that is, to the voice of the Gospel sounding both in our eares and minde by the outwarde preaching and Sacraments, whereby we may certainly vnderstand that euerlasting decree of our saluation, (which otherwise is most secrete and hidden) and that through the onely mercy of God, who freely chuseth and calleth vs. Therefore this onely remaineth, (saith he), that by all meanes possible we set foorth so great goodnesse of the most mightie God.

ᵛ Exod. 19. 6. ✠ *Hos.* 2. 23. *rom.* 9. 25. 9 He returneth to that generall exhortation. 10 A reason why we ought to liue holily, to wit, because we are citizens of heauen, and therefore we ought to liue according to the Lawes not of this worlde which is most corrupt, but of the heauenly citie, although we be strangers in the world. ✠ *Rom.* 13. 14. *Gala.* 5. 16. 11 Another argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs. 12 The third argument: for although those lustes fight against vs, yet they cease not to fight against our saluation. 13 The fourth argument, taken of the profite of so doing: for by this meanes also we prouide for our good name and estimation, whilest we compell them at length to change their minde, which spake euill of vs. ᵇ *Chap.* 5. 16. 14 The fift argument, which also is of great force: Because the glory of God is greatly set forth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. ✠ *Matt.* 5. 16. b *When God shall also haue mercy on them.* 15 That which he spake generally, he now expoundeth by parts, describing seuerally euery mans dutie. And first of all he speaketh of obedience which is due both to the Lawes, and also to the Magistrates, both higher and lower. ✠ *Rom.* 13. 1. c *By ordinance, it meaneth the planning and ordering of ciuill gouernment: which he calleth ordinance of man, not because it is not instituted of God, but because it is proper to men.* 16 The first argument: because the Lord is the Author and reuenger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others bee diligent obseruers of this order. 17 He preuenteth a cauill which is made by some, that so they will obey Kings and the higher Magistrates, if yet contemne their ministers: as thought their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the ende of this order, which is most onely most profitable, but also very necessary: seeing that by this meanes vertue is rewarded and vice punished: wherein the quietnesse and happinesse of this life consisteth. 19 Here declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least or not at all consist herein, to wit, to cast off the bridle of Lawes, (no not that time some altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, we should make manifest to all men, that the Gospell is not a cloke for sinne and wickednesse, seeing men are in such sort free, that yet we are still the seruants of God and not of sinne.

to

to silence the ignorance of the foolish men,
16 As free, and not as hauing the liberty for a cloke of malicious-nes, but as the seruants of God.
17 20 d Honour all men: ✠ loue e brotherly fellowship: feare God: honour the King.
18 ✠ 21 Seruants be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.
19 ∴ 22 For this is thanke worthy, if a man for conscience to ward God endure griefe, suffering wrongfully.
20 For what praise is it, if when ye be buffetted for your faults, ye take it patiently? but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God.
21 23 For hereunto ye are called: for Christ also suffred for you, leauing you an g ensample that ye should follow his steppes.
22 24 Who did no sinne, neither was there guile found in his mouth.
23 Who when he was reuiled, reuiled not againe: when he suffered, he threatned not, but 25 committed it to him. 25 ✠ iudgeth righteously.
24 ✠ 26 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousnes: by whose stripes ye were healed.
25 For ye were as sheepe going astray: but are now returned vnto the shepheard and Bishop of your soules.

20 He decideth the ciuill life of man, by occasion of these things which he spake, into two generall parts: to wit, into their duties which priuate men owe to priuate men, and especially the faithfull to the faithfull, and into that subiection wherby inferiours are bound to their superiors: but so, that kings be not made equall to God, seeing that feare is due to God, and honour to kings.
d Be charitable and dutifull towards all men.
✠ Chap. 1. 22. roman 12. 10.
e The assemblie and fellowship of the brethren, or Zacharie 11. 14.
✠ Ephes. 5. 2. 1 Ioh. 3. 16.

21 He goeth to the duetie of seruants towards their masters, which he describeth with three bounds, that seruants submit themselues willingly and not by constraint: not onely to the good and courteous but also to their froward and sharpe masters. ∴ 2. Cor. 7. 14. 20 The taking away of an vniust complaint of the condition of seruants is here declared, especially if they haue froward masters: but this lesson shall be so much the more acceptable to God, if his will persuade more with seruants, then the wrongs and iniuries. f Because he maketh a conscience of it to offend God, by whose good will and appointment they suffer iniuries. g He vnderstandeth the grieuousnesse of seruitude, while him he knoweth this burden is layd vpon him. 23 He mitigateth the grieuousnesse of seruitude, while him he sheweth plainely, that Christ died also for seruants, that they should beare so much the more patiently this inequalitie betwixt men which are of one self same nature: moreouer setting before them Christ the Lord of Lords for an ensample, he signifieth that they cannot but seeme too delicate, which if ouer them Lords more grieued in bearing of iniuries, than Christ himselfe who was most iust, and most sharpely of all iudged, and yet was most patient. g A learned kind of speech taken of painters and schoolemasters.
✠ Isa. 53. 9. 1. Ioh. 2. 1. 24 He sheweth them a remedie against iniuries, to wit, that they continue in their exile to God, by y ensample of Christ. 25 He seemeth now to turne his speech to maisters, which haue also themselues a master and iudge to reuenge, who will iustly reuenge the iniuries that are done to seruants, without any respect of person. ✠ Isa. 53. 5 matth. 8. 17. 26 He calleth the seruantes backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnes and end of the benefite receiued of Christ.

CHAP. III.

1 That Christian women should not contend their husbands though they bee infidels, 5 but bringeth in examples of godly women. 8 General exhortations, 14 patiently to beare persecution, 15 & boldly to yeeld a reason of their faith. 18 Christes example.

LIkewise, ✠ 1 let the wiues be subiect to their husbands, 2 that 2 Ephes. 5. 18. 1. Pet. 3. 5.
euen they which obey not the word, may without the worde be wonne by the conuersation of the wiues,

1 In the third place he setteth forth the wiues duetie to their husbands, commanding them to be obedient. 2 Here speaketh namely of them which had husbands that were not Christians, which ought so much the more to be subiect to them husbandes, that by their honest and chast conuersation they may gaine them to the Lord.

3 While

2 While they behold your pure conuersation, which is with feare.

3 ✤ Whose apparelling, let it not bee that outward, with broyded haire, and gold put about, or in putting on of apparell:

4 But let it be the [1] hidde man of the heart, *which consisteth* in the incorruption of a meeke and quiet spirit, which is [b] before God a thing much set by.

5 ✤ For euen after this maner in time past did the holy women, which trusted in God, tire themselues: and were subiect to their husbands.

6 As Sara obeyed Abraham, & [c] called him Sir: whose daughters ye are, whiles ye doe well, [3] not being afraid of any terrour.

7 ✤ [d] Likewise ye husbands, [e] dwel with the as men of [4] knowledge, [7] giuing [e] honour vnto the woman, as vnto the weaker [f] vessell, [8] euen as they which are heires together of the [g] grace of life, [9] that your prayers be not interrupted.

8 [10] ✤ Finally, be ye all of one minde: one suffer with another: loue as brethren, *be* pitifull: *be* courteous,

9 ✤ [11] Not rendring euill for euill, neither rebuke for rebuke: but contrariwise blesse, [12] knowing that ye are thereunto called, that ye should be heires of blessing.

10 ✤ [13] For if any man long after life, and to [h] see good daies, let him refraine his tongue from euill, and his lippes that they speake no guile.

11 * Let him eschew euill, and doe good: let him seeke peace, and follow after it.

✤ 1. Timoth. 2. 9.

1 He reprooueth the riot and excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meeke and quiet spirit.

a *Who hath his feare fastened in the heart: so that he hideth not it for feare of the outward decking of the body.*

b *Precious in deede, and so taken of God.*

c An argument taken of the example of women, & especially of Sara, which was the mother of all beleeuers.

d Gen. 18. 12.

3 Because women are of nature fearefull, he giueth them to vnderstand that he requireth of them that subiection, which is not wring out of them either by force or feare.

✤ 1. Pet. 3. 1. e *Hee teacheth husbands also their duetie to wit, that the more vnderstanding and wisdom they haue, the more wisely and circumspectly they behaue themselues.* f *Do all the duties of modestie.* d *The more wisdome the husband hath, the more circumspectly he must behaue himselfe in bearing those infirmities, which the weake woman vnawares oftentimes commeth vnto to the husband and the wife.* 7 The second argument: because the wife, notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man, made to farre more excellent vses: whereupon it followeth, that shee is not therefore to bee neglected because she is weake, but on the contrary part shee ought to be so much the more cared for. e *Hauing an husbandly care of her.* f *The woman is called a vessell after the maner of the Hebrewes, because the husband vseth her as the fit seruant and helper to liue faithfully before God.* 8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefite of eternall life) which otherwise are vnequall in touching the gouernance and conuersation at home, and therefore they are not to bee despised although they be weake. g *Of that gracious and free benefite, whereby we haue euerlasting life giuen vs.* 9 The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole seruice of God, whereunto both the husband and the wife are equally called. 10 He exhorteth to common exhortations, and commendeth concords and whatsoeuer things pertaine to the maintenance of peace and mutuall loue. ✤ *Prouer. 17. 13. and 20. 22. Matth. 5. 39. Rom. 12. 17. 1 Thess. 5. 15.*

11 We must not onely not recompense iniurie for iniurie, but we must also recompense them with benefites. 12 An argument taken of comparison: seeing that we our selues are called of God whome we offend so often, to so great a benefite (to farre is he from reuenging the iniuries which we do vnto him) shall we rather make our selues vnworthie of so great benefites, then forgiue one anothers faults? And from thiswerse to the ende of the Chapter there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. ✤ *Psal. 34. 13.* 13 A secrete obiection: But this our patience shalbe nothing els but a fostring and hardening of the wicked in their wicked dayes, to make them set vpon vs more boldly and destroy vs. Nay (saith the Apostle by the words of Dauid) to him without doing hurt, and to follow after peace when it flieth away, is the way to the happy and quiet peace. And if so be any man be afflicted for doing iustly, the Lord marketh all things, & will in his time deliuer the godly, which cry vnto him, and will destroy the wicked. h *Louing a blessed and happy life.* * *Esay 1. 16.*

12 For the eyes of the Lorde *are* ouer the righteous, and his eares *are open* vnto their prayers: and the [i] face of the Lorde *is* against them that doe euill.

13 [14] And who is it that will harme you, if yee followe that which is good?

14 ✤ Notwithstanding blessed *are ye*, if yee suffer for righteousnes sake. [15] Yea, ✤ feare not their [k] feare, neither be troubled.

15 But [l] sanctifie the Lorde God in your hearts: [16] and bee ready alwayes to giue an answere to euery man that asketh you a reason of the hope that *is* in you, with meekenesse & reuerence,

16 Hauing a good conscience, that when they speake euill of you as of euill doers, they may bee ashamed, which slander your good conuersation in Christ.

17 [17] For *it is* better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 ✤ [18] For Christ also hath once suffered for sinnes, [19] the iust for the vniust, [20] that hee might bring vs to God, [21] and was put to death concerning [m] the flesh, but was quickened by [n] the spirit.

19 [22] By [o] the which he also went, & preached vnto the [p] spirits that *are* in prison.

20 Which were in time passed disobedient, when [q] once the long suffering of God abode in the dayes of [r] Noe, while the Arke was preparing, wherein fewe, that is, eight [s] soules were

[i] *This word (Face) after the maner of the Hebrewes is taken for (anger.)*

14 The second argument: when the wicked are prouoked, they are more wonderfully set before they must rather be ouercome with good turnes. And if they cannot be gotten by that meanes also, yet notwithstanding we shall be blessed, if we suffer for righteousnesse sake.

✤ *Matth. 5. 10.*

15 A most certaine counsell in afflictions, be they neuer so terrible, to be of a constant minde, and to stand fast. But how shall we glorifie God in our bodies and hearts, but inwardly, if we refuse to confesse him before men? Therefore Peter addeth, that we must be ready to make an answere to euery man that asketh a reason of our hope. [k] *Of their threatning.* [l] *Giue him all praise and glory, and hang only on him.* [16] *He will haue vs, when we are afflicted for righteousnesse sake, to be carefull not for redeeming of our liues, either with denying or renouncing the truth, or with like violence, or any such meanes: but rather to giue an account of our faith boldly, and yet with a meeke spirite, and full of godly reuerence, that the enemies may not haue any thing fully to obiect, but may rather be ashamed of themselues.* 17 A reason which standeth vpon two generall rules of Christianitie, which notwithstanding all men allow not. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because we are so afflicted not by happe, but by the will of our God. [17] *Rom. 5. 3. Iohn 9. 1. 3.*

18 A proofe of either of the rules, by the example of Christ himselfe our chiefe patterne, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his fathers decree.

19 An argument taken of comparison: Christ the iust, suffered for vs that are vniust, and shal it grieue vs which are vniust to suffer for the Iustes cause? 20 Another argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before vs for an example to followe, but also he holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father. 21 An other argument taken of the happy end of theis afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh of mans nature: but yet became conqueroure by the vertue of his diuinitie. [m] *As touching his manhoode, for he only was dead, and his soule felt the sorrowes of death.* 22 A forcible obiection: Christ in deede might doe this, but what is that to vs? Yes (sayeth the Apostle) for Christ hath shewed forth this vertue in all ages both to the preseruation of the godly, were they neuer so fewe and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the worlde) was present, not in corporall presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirites which are nowe in prison, wayting for the full recompence of their rebellion, and saued those fewe (that is, eight onely persons) in the water. [n] *By the vertue of which Spirite, that is to say, of the diuinitie: therefore this worde, Spirite, cannot in this place bee taken for the soule, vnlesse wee will in respect of his time, put in respect of the time that they were in the flesh.* [o] *This worde (then) signifieth that there was a further iust day appointed, and if that were once past, it should be no more.* [p] *Genesis 14. matth. 24. Luke 17. 26.* [q] *Mem.*

saued

saued in the water.

21 [n] Whereof the baptisme *that* now *is*, answering that figure, (*which is* not a putting away of the filth of the flesh, but a confident demaunding which a good conscience maketh to [p] God) saueth vs also [q] by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and mights are subiect.

n A preposterous allusion of the former example to the thinges which followed the comming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme, not as though that materiall water of Baptisme saueth vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward baptisme shadoweth, preserueth vs being washed, so that we may call vpon God with a good conscience. p *The conscience being iustified may surely call vpon God.* q That selfe same vertue, wherby Christ rose againe, and nowe being exalted vp into heauen hath restored all power, doeth at this day defend and preserue vs.

CHAP. IIII.

1 *He bringeth in Christes example, and applieth it: 6 to the mortifying of the flesh, especially commending charitie:* 12 *And so entreateth of patience,* 17 *That it is necessarie that correction beginne at the Church.*

1 Hauing ended his digression and sliding from his matter, now he returneth to the exhortation which he had begun of taking occasion by that which he said concerning the death and resurrection of Christ, so defining our sanctification that we be mortified, in all that we is to suffer in the flesh, that is to say, to leese all from our wickednes and vicentent: and to rise againe to God, that is to say, to be reuiued by the vertue of the holy Ghost, that we may leade the rest of our life which remaineth after the will of God.

a *Remaine of this present life as remaineth yet to be passed ouer.*

◆ *Ephe.* 4. 22.

FOrasmuch [1] then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, *which is*, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as [a] remaineth in [y] flesh) not after [y] lusts of men, but after [y] wil of God.

3 ◆ [2] For it is sufficient for vs that wee haue spent the time past of the life, after the [b] lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abominable idolatries.

4 [3] Wherein it seemeth to them [c] strange, that yee runne not with them vnto the same excesse of riot: *therefore* speake they euill *of you*,

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 [4] For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men in the flesh, but might liue according to God in the spirit.

7 [5] Now the ende of all things is at hand, Be ye therefore sober, and watching in prayer.

8 [6] But aboue all things haue feruent loue among yourselues, for loue shall couer the multitude of sinnes.

b *Remember that yee haue time enough to haue liued wickedly.*

c *Yee thinke it a strange matter.*

◆ *Prou.* 10. 12.

n By putting vs in mind of the filthinesse of our former life led in the filth of sinne, hee calleth vs to earnest repentance. b *Wickedly and licentiously after the manner of the Gentiles.* 3 That we be not moued with the enemies peruerse and slanderous iudgements of vs, we must haue an eie against them that last shall giue account of God which remaineth for them: for none, whether they be then found liuing, or were dead before, shall escape it. c *They thinke it a newe and strange matter.* 4 A digression: because he made mention of the last generall iudgement. And he preuenteth an obiection, that seeing Christ came now lately, they may seeme to be excusable which died before. But this the Apostle denyeth for (saith he) for this cause the same Gospel was preached vnto them also (for he speaketh vnto the Iewes) and that to the end they might now preach it vnto you to wit, that the flesh being abolished and put away (that is to say, their wicked & naughtie corruption which reigneth in men) they should suffer themselues to be gouerned by the vertue of the Spirit of God. 5 He returneth to his purpose, vsing an argument taken from the circumstance of the time. Because the last end is at hand, & therefore we must so much the more diligently watch & pray, with true sobrietie of mind. 6 He commendeth charitie of one towards another: because it doth as it were burie a multitude of sinnes, & therefore preserueth & maintaineth peace and concord: for they that loue one another, doe easily forgiue one another their offences. ◆ *Pro.* 10. 12.

7 Be

9 7 Be ye 4 harberous one to another, without grudging.
10 8 4 Let euery man as he hath receiued the gift, minister the same one to another, 9 as good disposers of the manifold grace of God.
11 10 If any speake, *let him speake* as the words of God. If any man minister, *let him doo it* as of the abilitie which God ministreth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer and euer, Amen.
12 11 Dearely beloued, thinke it not 4 strange 12 concerning the firie triall, which is among you to proue you, as though some strange thing were come vnto you:
13 13 But reioyce, in asmuch as ye are partakers of Christs sufferings, 5 when his glory shall appeare, ye may be glad & reioyce.
14 14 If ye be railed vpon for the Name of Christ, blessed *are ye*: for 5 the spirit of glory, & of God resteth vpon you: *which* on their part is euill spoken of: but on your part is glorified.
15 15 But let none of you suffer as a murtherer, or *as* a thiefe, or an euill doer, or as a busiebodie in other mens matters.
16 But if *any man suffer* as a Christian, let him not bee ashamed: but let him glorifie God in this behalfe.
17 16 For the time *is come*, that iudgement must beginne at the house of God. 17 If it first *beginne* at vs, what shall the ende be of them which obey not the Gospel of God?
18 18 And if the righteous scarcely be saued, where shall the vngodly and the sinner appeare?
19 19 Wherefore let them that suffer according to the will of God, commit their soules *to him* in well doing, as vnto a faithfull Creator.

7 Of all the duties of charitie, he commendeth one namely, which was at that time most necessarie, to wit, hospitalitie, which he will haue to be voluntarily and most courteous and bountifull.
4 *Rom.* 12. 13. *Hebr.* 13. 2.
8 He sheweth the vse of charitie, to wit, that euery man bestowe that gift which he hath receiued, to the profite of his neighbour.
4 *Rom.* 12. 6. *Phil.* 2. 14.
9 A reason, because that what gift soeuer we haue, we haue receiued it of God vpon this condition, to be his disposers and stewards.
10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other ecclesiasticall functions, wherein is two things especially to be obserued: to wit, that the pure word of God be taught, and whatsoeuer is done, be referred to the glory of God the Father in Christ, as to the properer marke. 11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fitly repeateth that which he touched before, warning vs not to be troubled at persecutions and afflictions, as at a newe and strange thing. 4 *As though some newe thing had befallen you, which you neuer thought of before.* 12 The first reason: Because the Lord commeth not to consume vs with this fire (as it were) but to purge vs of our drosse and make vs perfect. 13 The other reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three poynts. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time bee partakers also of his glory. 5 *Matt.* 5. 10. 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godly blaspheme God, yet the godly in that they are so ryled vpon, are honoured of God with the true spirituall glory, and their adoption is sealed to them by the Spirit of God. 5 *By them, he meaneth the gifts of the Spirit.* 15 The third difference: for the godly are not afflicted for their euill doings, but for righteousnesse sake as Christians whereby it commeth to passe that the crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministreth to them not an occasion of sorowe, but of vnspeakeable ioy: neuer the Apostle propoundeth this third difference vnder the forme of an exhortation. 16 The third reason: Because the Lord of all the world being especially carefull for them of his household, doeth therefore chastise them first of all, yet so that he keepeth a measure of his greatest seueritie. And as he hath alwayes vsed to doe heretofore, so doeth he now especially when as he exhibited himselfe in person in his Church. 17 Lest the godly should bee offended and stumble at that vaine shadowe of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case and the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but correcteth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vtter destruction. 18 *Prou.* 11. 31. 18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire, but goe forward notwithstanding in the way of holinesse and well doing, commending their soules to God their faithfull Creator, that is to say, their Father.

CHAP.

CHAP. V.

1 He warneth the Elders not to vsurpe authority ouer the Church, 5 willing the yonger sort to be willing to be taught, and to be modest, 8 to be sober and watchfull to resist the cruell aduersarie.

1 He describeth peculiarly the office of the Elders, that is to say, of them that haue the cure of the Church.

2 He vseth a preface touching the circumstance of his owne person: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any: and propoundeth vnto them no other condition, but that which he himselfe hath sustained before them and doeth still take the same paines, and also hath one selfe same hope together with them.

3 The first rule: He that is a shepheard, let him feede the flocke.

a *He saith not, offer for the quicke and the dead, and sing poticall shreds in a strange tongue, but, (feede)* 4 The second: Let the shepheard consider, that the flocke is not his, but Gods. 5 The third: Let not shepheards inuade other mens flockes, but let them feede that which God hath committed vnto them. 6 Let the shepheards gouerne the Church with the word, and example of godly and vnblameable life, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as lordes ouer Gods portion and heritage, but as his ministers. b *Where is the Christian people.* 7 That the shepheards minde be not ouercome either with the wickednesse of men or their cruelitie, he warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is layd vp for them in heauen. 8 Hee commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in needs of but especially the yonger sort, by reason of the vntowardnesse and pride of that age. c *Rom.12.10.* 9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie. d *Iames 4.6. Iames 4.10.* 10 Because those proude and lofty spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholy vpon his prouidence. e *Psalm.55.23. matth.6.25. luk.12.22.* 11 The cruelnie of Sathan who seeketh by all meanes to deuoure vs, is ouercome by watchfulnesse and faith. f *Luke 22.31.* 12 The perfections which Satan hindreth vp, are neither neede nor proper to any one man, but from olde and ancient time common to the whole Church, and therefore we must suffer that patiently, wherein we haue such and so many fellowes of our conflicts and combates. g *Amongst your brethren which are dispersed throughout the world.* 13 He exalteth vp as it were with a festiuall exhortation with a solemne prayer, prouide willing them to aske encrease of strength at his hands, of whom they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whom wee are sure of the glory of eternall life.

1 THe [1] elders which are among you, [2] I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be reuealed,

2 [3] [a] Feede the [4] flocke of God, which [5] dependeth vpon you, [6] caring for it not by constraint, but willingly: not for filthie lucre, but of a ready minde:

3 Not as though ye were lordes ouer *Gods* [b] heritage, but that ye may be ensamples to the flocke.

4 [7] And when that chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 [8] Likewise yee yonger, submit your selues vnto the elders, and submit your selues euery man, one to another: [9] [d] decke your selues inwardly in lowlinesse of minde: [9] for [d] God resisteth the proud, and giueth grace to the humble.

6 Humble [9] your selues therefore [10] vnder the mightie hand of God, that he may exalt you in due time.

7 [e] Cast all your care on him: for he careth for you.

8 [11] Be sober, and watch: for [e] your aduersarie the deuill as a roaring lyon walketh about, seeking whom he may deuoure:

9 Whome resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the world.

10 [13] And the God of all grace which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a little, make you perfite, confirme, strengthen and stablish you.

11 To whome *be* glory and dominion for euer and euer, Amen.

12 13 14 By

12 ¶ By Silvanus a faithfull brother vnto you as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

14 Constancie and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: How the summe of the Apostles doctrine, is saluation freely giuen

13 ¶ The Church that is at d Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the ♣ kisse of loue. Peace be with you all which are in Christ Iesus, Amen.

of God. 15 Familiar salutation. d In that famous citie of Assyria, where Peter the Apostle of the vncircumcision then was. ♣ Rom.16.16. 1.cor.16.20. 2.cor.13.12.

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hauing spoken of the vnrighteousnesse of God, 5 And of the vertues of faith, 6 He exhorteth them to holinesse of life, 12 And that his counsell may be the more effectuall, 14 He sheweth that his death is at hand, 16 and that himselfe did see the power of Christ which he opened vnto them.

SImon ¶ Peter a seruant and an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the a righteousnesse of our God, and Sauiour Iesus Christ.

1 A salutation wherein he giueth them to vnderstand that hee dealeth with them as Christs ambassadour, and otherwise ioyneth with them in one selfe same faith which is grounded vpon the righteousnesse of Iesus Christ our God and Sauiour.

2 Grace and peace bee multiplied to you, ¶ through the acknowledging of God, and of Iesus our Lorde,

a In that that God standing to his promise, shewed himself faithfull, and therefore iust vnto vs.

3 ¶ According as his b diuine power hath giuen vnto vs all things that *pertaine* vnto c life and godlinesse, through the d acknowledging of him that hath called vs vnto glory and vertue.

2 Faith is the acknowledging of God and Christ, from whence all our blessednesse ariseth and floweth. 3 Christ setteth forth himselfe vnto vs plainly in the Gospel, and that by his only power, and giueth vs all things which are requisite both to eternall life, wherein hee hath appointed to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertue. b He goeth first of Christ, whom he maketh God, and the only Sauiour. c Vnto saluation. d This is the summe of our religion, to be ledde by Christ, to the Father, as it were by the hand.

4 ¶ Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the e diuine nature, in that yee flee the corruption, which is in the f world through g lust.

4 An explication of the former sentence, declaring the cause of so great benefites, to wit, God and his free promise, from whence all these benefites proceede, I say, these most excellent benefites, whereby we are deliuered from the corruption of the world, (that is, from the wicked lusts which reigne there about vs) and are made after a sort, like vnto God himselfe. e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs. f See more. g The lust is the fruit of corruption, and hath his place euen in our very hearts and inmost parts.

5 ¶ Therefore giue euen all diligence thereunto: h ioyne moreouer vertue with your faith: and with vertue, knowledge:

5 Hauing layd the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) now he beginneth to exhort vnto good workes, willing vs wholly to the study of this grace. And he beginneth with faith, without which nothing can please God, and he willeth vs to haue it full fraught with vertue (that is to say, with good and godly manners) being ioyned with the knowledge of God, without which there is neither faith, neither true vertue. h Supply, and support or aide

6 [c] And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 [7] For if these things bee among you, and abound, they will make you that yee neither shalbe idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For hee that hath not these things, is blinde, and [d] can not see farre off, and hath forgotten that hee was purged from his olde sinnes.

10 [8] Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fall.

11 For by this meanes an entring shalbe ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 [9] Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this [e] tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath [f] shewed me.

15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 [g] [10] For we followed not deceiuable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For hee receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glory, [7] This is my beloued sonne in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the Holy mount.

19 [11] Wee haue also a most sure word of the Prophets, [12] to the which yee doe well that yee take heede, as vnto a light that shineth in a darke place, vntill the [h] day dawne, and the [i] day starre arise in your hearts.

20 [k] [13] So that yee first knowe this, that no prophecie of the [l] Scripture is of any [m] priuate interpretation.

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6 He reckoneth vp certaine other principall vertues, whereof some pertaine to the first table of the Law, others to the last.

7 As these fruites do spring from the true knowledge of Christ, so is it the fit the knowledge it selfe is softened and groweth by bringing foorth such fruites, in so much that he that is vnfruitfull, did either neuer knowe the true light, or hath forgotten the gift of sanctification which hee hath receiued.

8 He that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for he cannot see things that are afarre off, that is to say, heauenly things.

9 The conclusion: Therefore seeing our calling and election is approued by those fruites, and is confirmed in vs, and moreouer seeing this is the onely way to the euerlasting Kingdome of Christ, it remaineth that we cast our minds wholly that way.

10 An amplifying of the conclusion ioyned with a modest excuse, wherein he declareth his loue towardes them, and foretelleth them of his death which is at hand.

a In this holy. b Iohn 21. 18 c 2. Cor. 2. 17. and 4. 2. 10 An other amplification taken both of the great certaintie and also excellencie of this doctrine, in vs proued our Lord Iesus Christ the Sonne of God to authour, whose glorie the Apostle him selfe both saw and heard. d Matth. 17. 5. 11 The trueth of the Gospel is hereby also confirmed, in that it agreeth wholy with the foretellings of the Prophets. 12 The doctrine of the Apostles doeth not thrust out the doctrine of the Prophets, for they confirme eche other by eche others testimonies but the Prophets were as candles which gaue light vnto the blinde, vntill the brightnesse of the Gospel began to shine. 13 A more full and spirituall knowledge, then is to be had by the Prophets of the Law. m That cleare doctrine of the Gospel. 2. Tim. 3. 16. 13 The Papists vse this verse to proue that it is the office of God the gift of interpretation for he that is the Author of the writings of the Prophets, is also the interpreter of them. n He ioyneth the Scripture and prophesying together, to shewe that Prophesies spring from faith. o For all interpretation commeth from God.

21 For

21 For the prophecie came not in olde time by the will of man: but p holy men of God spake as they were q moued by the holy Ghost.

p The godly interpreters and liuely organs. q Instruct of God and their whole motion were in very good order, and not such as were the motions of the prophane soothsayers and diuiners of things to come.

CHAP. II.

1 Hee foretelleth them of false teachers, 3 whose wicked sleights and destruction hee declareth. 12 He compareth them to brute beasts, 17 and to welles without water, 20 because they seeke to withdraw men from God to their olde filthinesse.

BVt r there were false prophets also among the a people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon themselues swift damnation.

r As in times past there were two kinds of prophets, the one true, the other false, so Peter foresheweth them, that there shall be some true & some false teachers in the Church, in so much that Christ himselfe shalbe denied of some, which notwithstanding shall call him redeemer.

a Vnder the Lawe, while the state and policie of the Iewes was yet standing.

2 s And many shall followe their destructions, by whome the way of trueth shalbe euill spoken of,

s There shall not onely be heardes, but also many followers of them.

3 t And through couetousnes shall they with fained wordes make b merchandise of you, u whose condemnation long since resteth not, and their destruction slumbreth not.

t Couetousnesse for the most part is a companion of heresie, and maketh merchandise ouer all sortes.

b They will shaue you and fleece you as they list, carrie a shew.

u A comfort for the godly: God who call the Angels that fell away from him headlong into the darkenesse of hell, as touch the right performed who burned Sodom, and saued Lot, will deliuer his elect from their errours, and will vtterly destroy their vnrighteous.

4 For if God spared not the x Angels that had sinned, but cast them downe into c hell, and deliuered them into d chaines of darkenesse, to be kept vnto damnation:

x Iob 4.18. Iude 6. c So the Greekes called the deepe dungeons vnder the earth, which should be appointed to torment the soules of the wicked in. d Bound them with the bandes, as is vsed with theeues and by the hangman: he meaneth that most miserable state of life that is full of horrour.

5 Neither hath spared the e olde worlde, but saued y Noe the eight *person* a f preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

e Which was before the flood: or that God made a new world, for because the world seemed new. y Gen 7.1. f For he shall driue the spirit of an honourable and sweete power to moue the wicked both by word and deede, what wrath of God is ready ouer their heads.

6 And z turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

z Gen 19.23,24.

7 And deliuered iust Loth vexed with the vncleanly conuersation of the wicked:

8 (For hee being righteous, and dwelling among them, in a seeing and hearing, b vexed his righteous soule from day to day with their vnlawfull deedes.)

a Which they cannot be holed and turned his eares. b He had a troubled soule, and being vehemently grieued, lead a painefull life.

9 The Lorde c knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment,

c Doth know how to deliuer the godly, as it were with chalenging and discerning the righteous.

10 g And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernement, *which are* bolde,

g He goeth to another sort of corrupt men which notwithstanding are within the bosome of the Church, which are wickedly giuen, and do sedulously seeke euill of the authoritie of Magistrates, which the Angels themselues (but ministers before God, doe not dispraise. A true and liuely description of the Romish clergie (as they call it.)

and stand in their owne conceite, and feare not to speake euill of them that are in [h] dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 [c] But these, as naturall brute beastes, led with sensualitie and [i] made to bee taken, and destroyed, speake euill of those things which they knowe not, and shall perish through their owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure daily to liue deliciously. ‖ Spottes they are and blottes, deliting themselues in their deceiuings, [n] in feasting with you,

14 [f] Hauing eyes full of adulterie, and that cannot cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnesse, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray, following the way of [g] Balaam, *the sonne* of Bosor, which loued the wages of vnrighteousnesse.

16 But hee was rebuked for his iniquitie: *for* the dumme beast speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 [h] ‖ These are [o] welles without water, *and* cloudes caried about with a tempest, to whome the [p] blacke darkenesse is reserued for euer.

18 For in speaking [q] swelling woordes of vanitie, they [r] beguile with wantonnesse through the lustes of the flesh them that were [s] cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are themselues the [t] seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 [u] ‖ For if they, after they haue escaped from the filthines of the worlde, through the acknowledging of the Lorde, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 For it had bene better for them, not to haue acknowledged the way of righteousnesse, then after they haue acknowledged it, to turne from the holy commaundement giuen vnto them.

h Princes, and great men, be they neuer so high in authoritie.

c A liuely painting out of the same person, wherein they are compared to beastes which are made to saue themselues to destruction while they giue themselues to fil their bellies. For there is no greater ignorance then is in these men, although they most impudently and lasciuously with these things which they knowe not, and shall come to passe that they shal destroy themselues as beasts with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly.

i Made to this ende to be a pray to others. So doe these men willingly cast themselues into Satans power.

n Their owne wicked manners shall bring them to destruction.

‖ *Or, he reuoketh.*

u Where as by being among st the Churches in the holy banket which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are in deede but Mates of the Church.

*f He condemneth these men, as shewing euen in their behauiour and conuersation no vnfeinable loue at nothing

g Balaam, a false Prophet, a man that sell themselues for money to curse the seruant of God after Balaams example, whome the dumme beast reproued. ✠ Num. 22. 23. ✠ Iude 11.

h An other note whereby they may bee well knowen what manner of men they are, because they haue inwardly nothing but of her vtterly voide or very hurtfull, although they make a shew of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false libertie, they draw men into most miserable slauery of sinne.

o Which leadeth to vnbeliefe, and hate against vs.

p Most great darknesse.

q They deceiue men with vaine and swelling wordes.

r They take them, as fishes are taken with the bayte.

s Profitably and in deede, cleane departed from idolatry.

t Ioh. 8. 34. Rom. 6. 20.

u It were better to haue neuer knowen the way of righteousnesse, then to turne backe from it to the olde filthinesse and men that doe so, are compared to dogges and swine. ✠ Matth. 12. 45. Iohn 8. 34.

22 But

22 But it is come vnto them, according to the true prouerbe, ✠ The dog is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myre. ✠ Prou. 26. 11.

CHAP. III.

1 He sheweth that he writeth the same things again, 2 because they must often be stirred vp, 4 because dangers hang ouer their heads through certaine mockers: 8 Therefore he warneth the godly that they doe not after the iudgement of the flesh, 13 appoint the day of the Lord, 14 but that they thinke it alwayes at hand. 15 To which doctrine he sheweth that Paul agreeth with him.

THis [1] second Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

1 The remedie against their wicked enemies, both of true doctrine and holines, is to be sought for by the continual meditation of the writings of the Prophets and Apostles.

2 To call to remembrance the words, which were told before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 ✠ [a] This first vnderstand, that there shall come in the last dayes [2] mockers, which will walke after their lustes,

✠ 1. Tim. 4. 1. 2. Tim. 3. 1. and 13.

2 He vouchseth the second comming of Christ against the Epicures by nine.

4 [3] And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

a Mockers were, who with scorne mock by their contempt of God, and wicked liuing.

5 [4] For this they willingly know not, that the heauens were of olde, and the [b] earth that was of the water and by the water, by the word of God.

3 The reason which these mockers pretend: because the course of nature is all one as it was from the beginning, therefore the world was from euerlasting, and shall be for euer.

6 [5] Wherefore the world that then was, perished, ouerflowed with the [c] water.

4 He fetcheth against them the creation of heauen and earth by the worde of God, which these men are willingly ignorant of.

7 [6] But the heauens and earth, which are nowe, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

b Which appeared,

8 [7] Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, as a thousand yeeres, and a thousand yeeres as one day.

9 [8] The Lord of that promise is not slacke (as some men count slacknes) [9] but is patient toward vs, and is would haue no man to perish, but would all men to come to repentance.

10 [10] But the ✠ day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a [d] noyse, and the elements shall melt with heate, and the earth with the

when the waters were gathered together into one place. 5 Secondly he fetcheth against them the vniuersall flood, which was the destruction, as it were of the whole world. c For the waters returning into their former place this world, that is to say, this heauen of the earth which was fire, and all liuing creatures which liue vpon the earth, perished. 6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his only worde, and afterward to ouerwhelme them with water. 7 The taking away of an obiection: In that he seemeth to defeate this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short. ✠ Psal. 90. 4. 8 The Lord will surely come, because hee hath promised: and that neither sooner nor later then he hath promised. 9 A reason why the latter day commeth not out of hand, because God doeth patiently waite till the elect be brought to repentance, that none of them may perish. ✠ Ezech. 18. 32. and 33. 11. 1. Tim. 2. 4. 10 A very short description of the last destruction of the world, but in such sort as nothing could bee spoken more gravely. ✠ Matt. 24. 43. 1. Thess. 5. 2. Reuel. 3. 3. and 16. 15. d With great violence as it were of a hissing storme.

works that are therein, shalbe burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought yee to be in holy conuersation and godlinesse,

12 Looking for, and * hasting vnto the comming of that day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shall melt with heate?

13 But we looke for † newe heauens, and a newe earth, according to his promise, ‡ wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be found of him in § peace, without spot and blamelesse.

15 ¶ And suppose that the long suffering of our Lord is saluation, ‖ euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to you,

16 As one, that in all *his* Epistles speaketh of these things: among the ‖ which some things are hard to be vnderstood, which they that be vnlearned and vnstable, wrest, as they *doe* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing yee know these things before, beware, least yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Iesus Christ: to him *be* glory both nowe and for euermore. Amen.

11 As exhortation to puritie of life, setting before vs that horrible iudgement of God, both to bridle our wantonnesse, and also to comfort vs, so that we be found watching, and ready to meete him at his comming.

* He regardeth patience of vs, yet suche patience as vn faithfull.

† Esai. 65.17. and 66.22. reuel. 21.1.

‡ In which heauens.

§ That you may vse to your profite, howe gentle and peaceable he is.

¶ Rom 2.4.

‖ Paule Epistles are allowed by the expresse testimonie of Peter.

‖ There be certaine of these things obscure & darke, whereof the vnlearned take occasion to peruert

throw some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceits, to labour that we may daily more and more grow vp and increase in the knowledge of Christ. ¶ That is to say, among the which things: for he distinguisheth not here whether Paule Epistles be plaine or darke, but saith, that amongst those things which Paul hath written of in his Epistles, and Peter himselfe in these two of his owne, there are some things which cannot be easily vnderstande, & therefore are of some drawen to their owne destruction: and this he saith to make vs more attentiue and diligent, and not to remoue vs from the reading of holy things, for to what ende should they haue written some speculation?

THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

1 *He testifieth that he bringeth the eternall word wherein is life,* 5 *and light.* 9 *God will be mercifull vnto the faithfull, if growing vnder the burden of their sinnes, they learne to flee vnto his mercie.*

1 He beginneth with the description of the person of Christ, whome he maketh one and not two and him both God from euerlasting for he was with the Father

THat * which was from the beginning, which wee haue ‖ heard, which wee haue seene with these our eyes, which we haue looked vpon, and these handes of ours haue handled of that † Worde of life,

2 (For that life was made manifest, and we haue seene it, and

from the beginning, and is that eternall life) and also made true man, whom [o]he himselfe and his companions, both heard, & beheld, & handled. * I heard him speake, I saw him with mine eyes, I handled with mine hands him that is very God being made very man, & not I alone, but others also that were with me. † That same euerlasting Worde whom all things are made, and in whom only there is life.

beare

beare witnesse, and [c] shew vnto you that eternall life, which was with the Father, and was made manifest vnto vs)

3 That, *I say*, which wee haue seene and heard, declare wee vnto you, [a] that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that that your ioy may be full.

5 ¶ This then is the message which we haue heard of him, and declare vnto you, that God ✣ is light, and in him is no darknesse.

6 If we say that wee haue fellowship with him, and walke in darknesse, we lie, and doe not truely:

7 But if we walke in the [d] light as he is in the light, we haue fellowship one with another, [e] and the ✣ blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 ¶ If we say that we haue no sinne, we [f] deceiue our selues, and [g] trueth is not in vs.

9 [h] If we acknowledge our sinnes, he is [i] faithfull and iust, to [k] forgiue vs our sinnes, & to cleanse vs from all vnrighteousnes.

10 ¶ If we say we haue not sinned, we make him [l] a liar, and his [k] worde is not in vs.

[c] *Being first by him and then diuers in sundry sort so much as heretofore had been known.* [a] *That is, of the ioyning in this one all of vs being coupled and ioyned together with Christ by faith, might become the sonnes of God: in which thing only consisteth all happinesse.* ¶ *Now he entreth into a question before: by we may vnderstand that we are ioyned together with Christ, to wit, if we be gouerned with his light, which is perceiued by the ordering of our life. And this her reasoneth, God is in him-*

selfe most pure light, therefore he agreeth well with them, which are lightsome, but with them that are darksome he hath no fellowship. ✣ *Iohn 8.12.* [d] *God is said to be light of his owne nature, and to be light, that is to say, in that euerlasting infinite his selfnesse: and men are sayed to walke in light, in that the beames of that light doe shine vnto vs in the Worde.* [e] *A digestion or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning & knitting together with Christ: but because this our light is very darke, we must needs obteine another benefite in Christ, to wit, that our sinnes may be forgiuen vs being sprinkled with his blood: and this in conclusion is the prop and stay of our saluation.* ✣ *Mat. 9.28. 1. pet. 1. 19. reuel. 1. 5.*

5 There is none, but needeth this benefite, because there is none that is not a sinner. ▽ *1. King. 8. 46. 2. chro. 6. 36. prou. 20. 9.* [f] *This place doth fully confute that perfitnesse of workes of supererogation which the Papists dreame of.* [g] *So then, when he saith not that he made lies, or some lay, but because it is not in vs.* [h] *Therefore the beginning of saluation is to acknowledge our wicked deede, and to require pardon of him who freely forgiueth all sinnes, because he hath promised so to doe, and he is faithfull and iust.* [i] *So then our saluation hangeth vpon the free promise of God, who because he is faithfull and iust, will performe that which he hath promised.* [k] *Where as then our worthie Iohn saith in our 1 Epistle.* [l] *A rebourse of the former sentence, wherein hee condemned all of sinne without exception: in so much that if any man perswade himselfe otherwise, he doth as much as in him lieth, make the words of God himselfe vaine and to no purpose, yea he maketh God a liar, for to what ende either in times past ordained sacrifices, or now Christ & the Gospel, if we be not sinners?* [l] *They doe not only deserue the name of liars, but are his aduersaries against God.* [k] *His doctrine shall haue no place in vs: that is, in our hearts.*

CHAP. II.

1 He declareth that Christ is our Mediatour and aduocate, 3 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which appertaineth to all sortes, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the world, 18 He giueth warning that antichrist be auoyded, 24 and that the knowen truth be stoode vnto.

MY [a] litle children, these things write I vnto you, that yee sinne not: and if any man sinne, we haue an [a] Aduocate with

1 It followeth not hereof that we must giue our wicked nature the bridle, or sinne so much the more freely, because our sinnes are cleansed away by the blood of Christ, but we must rather so much the more diligently resist sinne. And yet we must not despaire because of our wretchednesse for wee haue an aduocate and a purger, Christ Iesus the Iust, and therefore acceptable vnto his Father. [a] *In that he maketh Christ, he shutteth forth all other.*

the Father, Iesus Christ the Iust.

2 And hee is the [b] reconciliation for our sinnes: and not for ours onely, but also for *the sinnes* of the [c] whole world.

3 [2] And hereby we are sure that we [d] knowe him, [e] if wee keepe his commandements.

4 [3] He that saith, I know him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 [4] But hee that keepeth his worde, in him is the [f] loue of God perfect in deede: hereby we know that we are in [g] him.

6 [5] Hee that saith hee remaineth in him, ought euen so to walke, as he hath walked.

7 [6] Brethren, I write no newe commaundement vnto you: but an olde commaundement, which ye haue had from the beginning: this olde commandement is that worde, which ye haue heard from the beginning.

8 [7] Againe, a new commaundement I write vnto you, that [h] which is true in him, and also in you: for the darkenesse is past, and that true light now shineth.

9 [8] He that saith that hee is in that light, and hateth his brother, is in darkenesse, vntill this time.

10 ✣ Hee that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 [9] Litle children, [i] I write vnto you, because your sinnes are forgiuen you for his [k] Names sake.

13 [10] I write vnto you, fathers, because yee haue knowen him that is from the beginning. [11] I write vnto you, yong men,

[b] *Reconciliation and intercession are requisite, to giue vs to vnderstand that hee is both aduocate and hie Priest.*

[c] *For men of all sorts, of all ages, and all places, so that the brightest beames light not to the Iewes onely, of whom he speaketh as appeareth, vers. 7. but also to other nations.*

[d] He returneth to the testimonie of our coniunction with God to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements. Whereby it followeth that holinesse doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel.

[e] *This must be vnderstood of such a knowledge as hath fruit with it, and not of a common knowledge.*

[f] *For the loue is known by the fruits.*

[g] *Holinesse, that is, a life ordered according to the prescript of Gods commandements, how weake soeuer we be, is of necessitie ioyned with faith, that is, with the true knowledge of the Father in the Sonne.* 4 *He that keepeth Gods commandements loueth God in deede: He that loueth God, is in God, or is ioyned together with God. The close hee that keepeth his commandements, is in him.* [f] *Wherewith we haue God.* [g] *How we growe in our coniunction with Christ.* 5 *Hee that is one with Christ, must needes liue his life, that is, must walke in his steps.* 6 *The Apostle going about to expound the commandement of Charitie one towards another, as hath said, that when he vrgeth holinesse, he bringeth no new trade of life (as they vse to doe which deuise traditions one after another) but putteth them in minde of that same law which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people.* 7 *Hee addeth, that the doctrine in deede is olde, but it is now after a sort new, both in respect of Christ, and also of vs: in whom he through the Gospell, ingraueth his law effectually, not in tables of stone, but in our mindes.* [h] *Which thing (to wit, that the doctrine is new which I write vnto you) is true in him, and in you.* 8 *Now hee commeth to the second table, that is, to charitie one towards another, and declareth, that that man hath true light in him, or is in deede regenerate and the Sonne of God, which loueth his brother: and such a one vnderneth miserably in darkenesse, brought of malice to great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell.* ✣ (*Iohn 3.14.*) 9 *He returneth againe from sanctification to remission of sinnes, because that free reconciliation in Christ is the ground of our saluation, whereupon afterwards sanctification must be built as vpon a foundation.* [i] *Therefore I write vnto you, because you are of that number whom God hath reconciled to himselfe.* [k] *For his owne sake: And in that he vanquisheth Christ, he ouercometh all other, whether they be in heauen or earth.* 10 *He sheweth that this doctrine ageeth to all ages, and first of all (speaking to olde men) he sheweth that Christ and his doctrine are nothing ancient, and therefore if they be delighted with olde things, nothing ought to bee more acceptable vnto them.* 11 *He admonisheth yong men, if they be desirous to shew their strength, that they haue a most glorious combate set here before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.*

because

because ye haue ouercome that wicked one. 13 I write vnto you, little children, because ye haue knowen the Father.

14 [13] I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome that wicked one.

15 [14] Loue not this [l] world, neither the things that are in this world. If any man loue this world, the [m] loue of the Father is not in him.

16 For all that is in this world (*n* the lust of the flesh, the lust of the eyes, and the prideof life) is not of the Father, but is of this world.

17 [15] And this world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

18 [16][n] Little children, [17] it is the last time, [18] and as ye haue heard that Antichrist shal come, euen nowe are there many Antichrists: whereby we know that it is the last time.

19 [19] They went out from vs, but they were not of vs: for if they had bene of vs, [o] they should haue cõtinued with vs. [20] But *this cõmeth to passe*, that it might appeare, [p] they are not all of vs.

20 [21] But yee haue an [p] oyntment from that [q] Holy one, and know all things.

21 [20] I haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the trueth.

22 [23] Who is a liar, but hee that denieth that Iesus is [r] that Christ? the same is that Antichrist that denieth the Father and the Sonne.

23 [*f*] Whosoeuer denieth the Sonne, the same hath not the Father.

21 Finally, he sheweth to children, that that true Father from whom they haue to looke for all good things, is set forth vnto them in the Gospel.

13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, yee Fathers, as I wrote euen now, that the euerlasting Sonne of God is reuealed to vs. Remember ye yong men, that that strength whereby I said that you put Satan to flight, is giuen you by the worde of God, which dwelleth in you.

14 The world which is full of wicked desires, lustes, & pleasures, and pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot be ioined together: and this admonition is very necessary for vs euen vntil the ende of the world.

and flourishing youth. *l* He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an inestimable loue, Iohn 3.16. that is to say, those whom he chuseth out of the world. *m* He reproueth the Father is hated. 15 He sheweth how much better it is to obey the Fathers will, then the lustes of the world, by both their natures and vocation. 16 Now he turneth himself to his litle children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake off slouthfulnes, which is too too familiar with that age. *n* He vseth this word (Litle) not because he speaketh to children, but to allure the more by what such parents are. 18 First, because the last time is at hand, so that the matter suffereth no delay. 18 Secondly, because Antichrists, that is, such as fall from God are already come, euen as they heard that they should come. And it was very requisite to warne that vnhappy and wretched age of that danger. 19 A digression against carnall offences and stumbling blocks where at that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the sodaine falling backe of certaine, first he maketh plaine vnto them, that although such as fall from God and his religion had place in the Church, yet they were neuer of the Church, because the Church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. *o* So then the elect can neuer fall from grace. 20 Secondly, he sheweth that these things fall out to the profit of the Church, that hypocrites may be plainely knowen. 21 Thirdly, he comforteth them to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of iesus Christ. *p* The grace of the holy Ghost: and this is a borrowed speach taken from the anointing vsed in the Law. *q* From Christ who is therefore called Holy. 22 The chiefe thing to way of an obiection. He wrote not that to things as to men which are ignorant of religion, but rather as to them which doe well know the truth, yea so farre forth that they are able to discerne truth from falshood. 23 He sheweth now plainely the false doctrine of the Antichrists, so without either they fight against the person of Christ, or his office, or both together and at once. And they that boast in vaine bould and braggs of God, for that in denying the Sonne, the Father also is denyed. *r* I. true by Messias. *f* They shew not themselues thereof here, and ofte our doctrine others, which for that the Turke and other infidels worship the same God that we doe.

24 The whole preaching of the Prophets and Apostles is contrary to the doctrine of Papistrie. Therefore it is vtterly to be cast away, and that wholy to be holden and kept, which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

25 The same Spirit which indueth the elect with the knowledge of the truth and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the end.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, yee also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen that eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But that [c] anoynting which ye receiued of him, dwelleth in you: and yee [d] neede not that any man teach you: but as the same [e] Anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 [26] And now, little children, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his comming.

29 [27] If ye know that he is righteous, know ye that he which doeth righteously, is borne of him.

c The Spirit which you haue receiued of Christ, and which hath led you into all truth. *d* You are not ignorant of these things, and therefore I neede not to put you in things that were neuer heard of, but call them to your remembrance as things which you doe know. *e* He commendeth both the doctrine which they had embraced, and also highly prayseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost. 28 The conclusion both of the whole exhortation, & also of the former treatise. 29 A passing ouer to the treatise following, which resteth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught vnto what ende we are from the effecters to the cause, and in this that followeth, he goeth downe from the cause to the effects. And this is the summe of this argument: God is the fountaine of all righteousnes, and therefore they that giue themselues to righteousnes, are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

1 *Setting downe the inestimable glory of the, that wee are Gods sonnes,* 7 *hee sheweth that newnesse of life must be testified by good workes, whereof Charitie is a manifest token.* 19 *Of faith,* 21 *and praying vnto God.*

1 He beginneth to declare this agreement of the Father and the Sonne, as the highest cause, to wit, that free loue of God to vs wardes, whereunto he is so louth vs, that also he adopteth vs to be his children.

a What a gift of loue great loue.

b That we should be the sonnes of God, and for that all the world may perceiue we are so. 1 Before he declareth this adoption, he saith two things: the one, that this so great a dignity is not to be esteemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father himselfe. 2 The reason: This dignitie is not fully made manifest to our selues, much lesse to strangers, but we are sure of the accomplishment of it, in so much that we shalbe like to the Sonne of God himself, and shall enioy his glorie in deede, such as he is now, but yet notwithstanding this is deferred vntill his next comming. *c* Like, but not equall. *d* For now we see as in a glasse, 1. Cor. 13. 12. 4 Here he describeth this adoption, (the glory whereof as yet confideth in hope) by the effect to wit, because that whosoeuer is made the sonne of God, endeuoureth to resemble the Father in purity. *e* The word signifieth a likenesse but not an equalitie. 5 The rule of this purity and holinesse whereby we take a but from the law of God, the obedience whereof is that which is called iust. *f* Giueth not himself to purenes.

1 Behold, [a] what loue the Father hath giuen to vs, that wee should bee [b] called the sonnes of God: [1] for this cause this world knoweth you not, because it knoweth not him.

2 [2] Dearely beloued, now are we the sonnes of God, but yet it is not made manifest what we shal be: and we know that when he shalbe made manifest, we shalbe [c] like him: for we shall see him [d] as he is.

3 [4] And euery man that hath this hope in him, purgeth himselfe, euen [e] as he is pure.

4 [5] Whosoeuer [f] committeth sinne, transgresseth also the Law:

for sin

for f sinne is the transgression of the Law.

5 g And ye know that he was made manifest, that he might
h take away our sinnes, and in him is no sinne.

6 i Whosoeuer abideth in him, sinneth not: whosoeuer k sinneth, hath not seene him, neither hath knowen him.

7 l Little children, let no man deceiue you: hee that doeth righteousnes, is righteous, as he is righteous.

8 m He that n committeth sinne, is of the o deuil: for p deuil q sinneth from the r beginning: for this purpose was made manifest that Sonne of God, that he might loose the workes of the deuil.

9 Whosoeuer is borne of God, sinneth not: for his s seed remaineth in him, neither can he sinne, because he is borne of God.

10 t In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God u neither he that loueth not his brother.

11 x For this is the message, that ye heard from the beginning, that y we should loue one another,

12 z Not as a b Cain *which* was of that wicked one, and slew his brother: c and wherefore slewe hee him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though this world hate you.

14 d Wee e know that wee are translated from death vnto life, because we loue the brethren: f he that loueth not *his* brother, abideth in death.

15 g Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 h i Hereby haue wee perceiued loue, that he layd downe his life for vs: therefore we ought also to lay downe *our* liues for the brethren.

f *A short definition of sinne.*

g An argument taken from the essentiall ende of our Sauiour Christ in humbling himself vnto death, and becomming to the very ende of sinne, by sanctifying vs with the bloud of Ghost. Therefore whosoeuer is truely partaker of Christ, doeth not giue himselfe to sinne, and contrariwise he that giueth himself to sinne, knoweth not Christ.

h 1 Ioh. 3. 5. & 4. 10. 1. pet. 2. 24. & 3. 18.

i He is said to sinne, that giueth out himself to sinne, and in him sinne reigneth: he sinneth not, that is not led to sinne of his owne lust.

k An other argument of things coupled together. He that knoweth Christ, is iust, and resembleth Christ that is iust, and by that is knowen to be the Sonne of God.

l An argument taken of contraries: The deuill is the author of sinne, and therefore he is of the deuill or [illegible] by the instigation of the deuill, that serueth sinne: and it be be the deuils seruant, then is he not Gods seruant: for the deuil and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the workes of the deuill. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne again of his Spirit as of good seed in so much that of necessitie he is euer deliuered from the seruice of sinne. ✠ 1 Ioh. 3. 4. 5. i *Repenteth the author, as the phrase is in the Scripture, and is gouerned by his Spirit.* k *He saith not sinned, but sinneth, for he doth nothing else but sinne.* l *From the very beginning of the world.* m *The holy Ghost is so called of the effect he worketh. For as he vertue and mighty working as it were by gods, we are made new men.* n *The conclusion proued before, that they are knowen which are gouerned by the spirit of the deuil: and by 2 pet. 1. 4. which are Gods children.* o *He beginneth to commend chastitie towards the brethren, as another fruite of the seruice of God.* p *The first reason, taken of the authoritie of God which giueth the commandement.* q *Ioh. 13. 34. and 15. 12.* r *An application taken of the contrary example of Cain which slew his brother.* s *Gen. 4. 8.* t *He bringeth forth a very fit and very plaine example: wherein we may behold both the nature of the seruice of God, and of the seruice of the deuill, and what fruit and commodity ariseth to vs in the world, and what shall be the end of both at length.* u A short digression: Loue not marueile that we are hated of the world for doing our dutie, for euen was the condition of Abel who was a iust person: and who would not rather be like him then Cain? x The Apostle proueth charitie by a testimonie that we are translated from death to life: and therefore hatred to our brethren is a testimonie of death, and whosoeuer hateth it, doeth as it were [illegible] death vnder his bosome.

y *Learn a stay that we are translated from death to life, for otherwise we are dead in sinnes.* ✠ *Chap. 2. 10. Iohn. 13. 17.* z A confirmation: Whosoeuer is a murtherer, is in miserable death: but he that hateth his brother is a murtherer, therefore he is in death. And therupon followeth the contrary: He that loueth his brother, hath passed to life, for in deede we are borne dead. a *Being [illegible] chap. 2.*

b Now he sheweth how farre Christian charitie extendeth, euen to the end that according to the example of Christ, euery man forget himselfe, to prouide for and helpe his brother.

17 ✠ i) And

17 [o] 17 And whosoeuer hath this [p] worldes good, and seeth his brother haue neede, and [q] shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 [18] My little children, let vs not loue in worde, neither in tongue *only*, but in deede and in trueth.

19 [19] For thereby we know that we are of the trueth, [20] and shall before him assure our hearts.

20 For [r] if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not, then haue wee boldnesse toward God.

22 [t] [22] And whatsoeuer wee aske, we receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 [v] This is then his commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another as hee gaue commandement.

24 [v] For he that keepeth his commandements, dwelleth in him, and hee in him: and hereby we know that he abideth in vs, euen by that [s] Spirit which he hath giuen vs.

17 [o] Luke 3.11.
17 He reasoneth by comparison: for if we are bound euen to giue our life for our neighbours, how much more are we bound to helpe our brothers necessitie with our goods and substance?
[p] Wherewith this life is sustained.
[q] Openeth not his heart to him, nor helpeth him willingly and cheerefully.
18 Christian charitie standeth not in words but in deed, and proceedeth from a feruent affection.
19 He commendeth charitie, by a triple effect: for first of all, by it we know that we are in deede the seruants of God, as he shewed before. 20 The second it commeth that we haue a quiet conscience, as on the contrary side, he that thinketh that he hath God for a iudge, becauſe hee is guiltie to himselfe, either he is neuer or els very rashly quiet, for God hath a farre more quicker sight, than we, and iudgeth more seuerely. [r] If an euill conscience condemneth vs, much more ought the iudgement of God condemne vs, who knoweth our hearts better then we our selues do. 21 A third effect also riseth of the former: that in these miseries we are sure to be heard, because we are the seruants of God: as we vnderstand by the grace of sanctification, which is proper to the elect. [t] Matt. 21.22. Iohn 15.7. and 16.23 Iacob. 5.14. 22 The conclusion: That faith in Christ, and loue one towardes another are things ioyned together, and therefore the outward testimonies of sanctification must and doe answere that inward testimonie of the Spirit giuen vnto vs. [v] Iohn 6.29. and 17.3. [s] Iohn 13.34. and 15.12.
[s] He meaneth the spirit of sanctification, whereby we are borne anewe and liue to God.

CHAP. IIII.

1 Hauing spoken somewhat touching the tryall of spirits: 4 For some speake after the world, 5 and some after God: 7 He returneth to charitie, 11. 19 and by the example of God he exhorteth to brotherly loue.

DEarely [1] beloued, beleeue not euery [b] spirit, but trie the spirits whether they are of God: for many false prophets are gone out into this world.

2 [2] Hereby shall ye knowe the Spirit of God, [b] Euery spirit which confesseth [c] Iesus Christ is come in the [d] flesh, is of God.

3 And euery spirit that confesseth not [c] Iesus Christ is come in the flesh, is not of God: but this is the *spirit* of Antichrist,

1 Taking occasion by the name of the Spirit, least loue and doctrine should be preserued in the worship of God, which chiefly depended of his true knowledge, he commeth to that which he spake of in the second chapter touching the taking heed of Antichrists. And hee will haue vs here to take heed of two things: the one is, that seeing there be many false prophets, we do not lightly giue credite to euery man the contrary, that because many men teach false things, we should not therefore beleeue no man. We must then chuse a meane, [b] we may be able to discerne the Spirits of God, which are altogether to be followed, from the spirits which are to be eschewed. [a] This is spoken by the figure Metonymie, & is as it were laid for the whole man euery one that hath a gift of the holy Ghost to do the office of a Prophet. [c] He giueth a certaine & perpetuall rule to know the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vnitie of them together, be denied: for if the least iote that may be, he is separated from his office who is our onely King, Prophet, and euerliuing his Priest. [d] He speaketh properly of the humane nature, and not of the person. [e] The true Messias. [d] Is a true man.

of

of whom ye haue heard, how that he should come, and nowe
already he is in this world.

4 [i] Little children, ye are of God, and haue ouercome them:
for greater is he that is in you, then he that is in this world.

5 [k] They are of this world, therefore speake they of this
worlde, and this world heareth them.

6 [l] We are of God, [♣] he that knoweth God, heareth vs:
he that is not of God, heareth vs not. Hereby knowe wee the
[a] spirit of trueth, and the spirit of errour.

7 [m] Beloued, let vs loue one another: [7] for loue commeth
of God, and euery one that loueth, is borne of God, and know-
eth God.

8 Hee that loueth not, knoweth not God: [8] for God is [n] loue.

9 [♣] Herein was that loue of God made manifest amongst
vs, because God sent that his onely begotten sonne into this
world, that we might liue through him.

10 Herein is that loue, not that we loued God, but that he lo-
ued vs, and sent his Sonne *to be* a reconciliation for our sinnes.

11 [o] Beloued, if God so loued vs, wee ought also to loue one
another.

12 [p] [10] No man hath seene God at any time. If we loue one
another, God dwelleth in vs, and his loue is [q] perfect in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: be-
cause he hath giuen vs of his Spirit.

14 [11] And we haue seene, and doe testifie, that the Father sent
that Sonne *to be* the Sauiour of the world.

15 Whosoeuer [r] confesseth that Iesus is the Sonne of God,
in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the loue that God
hath in vs. [12] God is loue, and he that dwelleth in loue, dwelleth
in God, and God in him.

17 [13] Herein is that loue perfect in vs, that wee should haue
boldnesse in the day of iudgement: for [i] as he is, euen so are we
in this world.

3 He comforteth the elect with a most sure hope of victorie here vnto life, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God.

4 He bringeth a reason why the world receiueth false teachers more willingly then the true: to wit, because they breath out nothing but that which is worldly: which is another note also to knowe the doctrine of Antichrist by.

5 He testifieth vnto them, that his doctrine, and the doctrine of his fellowes, is the allowed word of God, which of necessitie wee haue boldly to set against all the mockes of the whole world and thereby discerne the truth from falshood. ♣ *Iohn 8.47.*

6 *True Prophets, as Samuel, whom are the first prophets that is, such as were planters, and haue other into order.*

6 He returneth to the commending of brotherly loue and charitie.

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3 *The first reason: Because it is a very diuine thing, and therefore very meete for the seruants of God: he that whosoeuer is voide of it, cannot be said to know God aright.* 8 *A confirmation: for it is the nature of God to loue men, whereof we haue a most manifest proofe aboue all other, in that that of his only free and infinite good will towards vs his enemies, he deliuered vnto death, not a commonman, but that his owne Sonne, yea his onely begotten Sonne, to the ende that we being reconciled through his blood might be made partakers of his euerlasting glory.* f *In that he calleth God, Loue, he setteth more then if he had said that he loueth vs infinitely.* ♣ *Iohn 3.16.* 9 *An other reason by comparison: If God so loued vs, shall not we his children loue one another?* ♈ *Iohn 1.18. 1.Tim.6.16.* 10 *A third reason: Because God is inuisible, therfore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea and to be not out of vs, but ioyned with vs and in vs, in whom he is so effectually working.* g *It seemeth to vs in deede, and in truth.* 12 *He vnderlayeth this charitie with an other foundation, to wit, faith in Iesus, which ioyneth vs to God with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.* h *With such a confidence as commeth from true faith, and is accompanied with loue, so that there be an agreement of all things.* 13 *A fourth reason: God is the fountaine and welspring of charitie, yea charitie it selfe, therefore whosoeuer abideth in it, hath God with him.* 15 *Again (as a little before) he commendeth loue, for that being that by our agreement with God in this thing, wee haue a certaine testimonie of our adoption, it commeth thereby to passe that without feare we looke for that latter day of iudgement, to which vnwilling, and that torment of conscience is cast out by this loue.* i *This speech of a present, not an apostate.*

18 There is no [h] feare in loue, but perfect loue casteth out feare: for feare hath paine: and hee that feareth, is not perfect in loue.

19 [14] We loue him, because he loued vs first.

20 [15] If any man say, I loue God, and hate his brother, he is a liar: [16] for how can hee that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 ✤ [17] And this commandement haue we of him, that he that loueth God, should loue his brother also.

h *Feare is vnderstood to be two, first as we are in God, and God in vs, that is our vnitie; and that we haue God, for that cannot be separated from him in vs: secondly, when we are in perfect peace and quietnesse thereby.*

24 Lest any man should thinke that the price of our reconciliation proceedeth from our loue to God, hee goeth backe to the fountaine, to wit, to the free loue wherewith God loueth vs although we deserued and do deserue his wrath. And hereof (saieth he) another double chaine, which both are tokens and witnesses of that first, to wit, that, wherewith we loue God who loued vs first and then for his sake our neighbours also. 15 As he shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so he denieth that the other kind of loue wherewith we loue God, can be separate from the loue of our neighbour: whereof it followeth, that they lie impudently which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why we cannot hate our neighbour, and loue God, to wit, because that he that cannot loue his brother, whom he seeth, howe can he loue God whom he seeth not? ✤ *Iohn* 13. 34. *and* 15 12. 17 A second reason, why God cannot be hated and our neighbour loued, because the like same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 He sheweth that brotherly loue and faith are things inseparable: 10 And that there is no faith towards God, but by beleeuing in Christ: 14 Hence proceedeth calling vpon God with assurance, 16 and also that our prayers be auaileable for our brethren.

WHosoeuer [1] beleeueth that Iesus is that [a] Christ, is borne of God: and euery one that loueth him, which begate, loueth [b] him also which is begotten of him.

2 [2] In this we know that we loue the children of God, when we loue God, and keepe his [c] commandements:

3 [3] For this is the loue of God, that we keepe his commandements: [4] and his ✤ commandements are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this world: [e] and this is that victorie that [e] hath ouercome this world, euen our [f] faith.

1 *He goeth on forward in the same argument, shewing how brotherly loue is one of the tokens whereby we know that we loue God, and keepe his commandements: for by loue we are made partakers of Christ, and by faith we lay hold on him: whereby we are made the children of God, and doe loue the Father of him whom we loue. In begotten of God also our brethren which are begotten with vs.* a *To the true Messias.* b *Or, he that loueth the Father.* 2 The loue of our neighbour doeth so hang vpon the loue wherewith we loue God, that this last must needes go before the first: whereof it followeth, that it is not to be called loue when men agree together to do euil, neither yet when as in louing our neighbours, we respect not Gods commandements. c *There is no loue where there is no true faith.* ✤ The reason how to loue God is to keepe his commandements, which being so, and seeing that both the louers we commanded of one and the selfe same Law maker, (as he taught before) it followeth also, that we doe not loue our neighbour, if we breake Gods commandements. 4 Because experience teacheth vs that there is no [illegible] flesh, neither yet will to performe Gods commandements, therefore least the Apostle should [illegible] perfection, he putteth them in mind of the keeping of the commandements of God, to which [illegible] that we are not able perfectly to keepe them, yet doeth he not [illegible] that we can be oppressed with the burden of them. ✤ *Mat.* 11. 30. d *To the regenerate, that is to say, to such whose actions, which are led by the Spirit of God, and are through grace [illegible] the Lord.* e A reason: because by regeneration we haue gotten strength, [illegible] whatsoeuer striueth against the commandements of God. e *He [illegible] that strengthneth vs with faith.* f *Herewith the time that is past to you is to vnderstand that [illegible] yet indeed still, we shall be conquerours, and are most certaine of the victorie [illegible] and will come, and as a meane and hand whereby we lay hold on him who is [illegible] Iesus.*

5 ✤ [7] Who

5 ✠ 7 Who is it that ouercommeth this world, but he which beleeueth that Iesus is that Sonne of God?

6 8 This is that Iesus Christ that came by water and blood: 9 not by water only, but by water and blood: and it is that a Spirit, that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the b Word, and the holy Ghost: and these three are c one.

8 And there are three, which beare record in the earth, the spirit, and the water and the blood: and these three agree in one.

9 10 If we receiue the witnesse of men, the witnesse of God is greater: for d this is the witnesse of God, which he testified of his Sonne.

10 ✠ 11 Hee that beleeueth in the Sonne of God, hath the witnesse in himselfe: he that beleeueth not God, hath made him a lyar, because he beleeued not the record, that God witnessed of that his Sonne.

11 12 And this is that record, *to wit*, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 13 These things haue I written vnto you that beleeue in the Name of that Sonne of God, that ye may know that ye haue eternall life, and that ye may beleeue in the Name of that Sonne of God.

14 14 And this is that assurance, that we haue in him, e that if we aske any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we know that we haue the petitions, that we haue desired of him.

16 15 If any man see his brother sinne a sinne that is not vnto

✠ 1 Cor. 15. 57.

7 Moreouer he declareth two things, the one, what God saith it, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument it is drawen from Iesus Christ the Sonne of God.

8 He preacheth the excellencie of Christ in whom onely all things are giuen vs, by three witnesses, three heauenly, and three earthly, which wholly & fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Word it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our iustification) blood, (that is, our iust seruice) the Spirit (that is, acknowledging of God the Father in Christ by

faith, through the testimonie of the holy Ghost.) 9 He willeth vs not to separate water (that is, iustification from iustification, or righteousnesse begun from righteousnesse imputed) & blood, (that is, iustification from iustification, or righteousnesse imputed) for we stand not vpon iustification, but to serue God so as it is a meanes of Christes righteousnesse imputed vnto vs: and although this imputation of Christs righteousnesse be neuer separated from iustification, yet is it the only matter of our saluation. a *Our spirit which is the third witnesse, testifieth vs to be the holy Ghosts workmanship, that is to say, that that is true which he telleth vs, to wit, that we are the children of God.* b *Luke 1. 28. 1. Ioh. 1. 1. Reuel. 19. 13.* 10 He proueth by an argument of comparison of what great weight the heauenly testimonie is that the Father hath giuen of the Sonne vnto whom accordeth with the Sonne himself and the holy Ghost. c *I conclude thus: for that testimonie which I haue giuen in heauen, commeth from God, who is present with his Sonne. & Ioh. 5. 36.* 11 He proueth the certaintie of the earthly witnesses by euery mans conscience, hauing that testimonie in it selfe, which conscience he cannot be deceiued, because it consenteth to the heauenly testimonie in which the Father giueth of the Sonne: for otherwise the Father must needs be a lier, if the conscience which seconds it and alloweth to the Father, should lye. 12 Now at length he sheweth what this testimonie is that is confirmed with so many witnesses: to wit, that life or euerlasting felicitie is the meere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ingrafted with him, so that without him, life is no where to be found. 13 The conclusion of the Epistle, wherein he sheweth first of all, that euen they which already beleeue, doe stand in need of this doctrine, to the ende that they may growe more and more in faith: that is to say, to the ende that they may bee daily more and more certified of their saluation in Christ through faith. 14 Because we doe not yet in effect obtaine that which we hope for, the Apostle inserteth inuocation of prayer with faith, which he will haue to proceede from faith, and moreouer to be exercised in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot bee vaine. c *Chap. 3. 22.* 15 We haue to make prayers not onely for our selues, but also for our brethren which do sinne, that their sinnes be not vnto them to death: and yet he excepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vnrepentant and wilfull falling away from the knowen truth of the Gospel.

death,

death, let him † aske, and he shall giue him life for them that sinne not vnto death. ♣ There is a sinne vnto death: I say not that thou shouldest pray for it.

17 [16] All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 [17] We know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 [18] Wee knowe that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is ♣ come, and hath giuen vs a minde to know him, which is true: and we are in him that is true, *that is*, in that his Sonne Iesus Christ: this same is that very [m] God, and that eternal life.

21 [19] Little children keepe your selues from idoles, Amen.

† This is as much as if he said, he bids despair the Lord to forgiue him, and he will forgiue him being so desired.

♣ Mat. 12. 31. mar. 3. 29. 1 Io. 5. 16 The taking away of an obiection: In deede all iniquitie is comprehended vnder the name of sinne: but yet we must not despaire therefore, because euery sinne is not deadly, and without hope of remedie.

17 A reason why not all, nay rather why no sinne is mortall to some: to wit, because they be borne of God, that is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan. 18 Euery man could particularly apply to himselfe the generall promise, that we may certainely perswade our selues, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the seeding of Iesus Christ his sonne vnto vs, of whom we are lightned with the knowledge of the true God and euerlasting life. ♣ Luke 24. 45. [m] The diuinitie of Christ is most plainely proued by this place. 19 Hee expoundeth a plaine precept of taking heede of idoles: which he setteth against the onely true God, that with this scale as it were he might scale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 *This Epistle is written to a woman of great reuerence,* 4 *who brought vp her children in the feare of God:* 6 *hee exhorteth her to continue in Christian Charitie,* 7 *that she accompanie not with Antichrists,* 10 *but auoyd them.*

THE ELDER to the [a] elect [b] Lady, and her children, [1] whom I loue in the truth: and not I only, but also all that haue knowen the truth,

2 For the truths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [c] truth and loue.

4 [2] I reioyced greatly, that I found of thy children walking in [d] truth, as we haue receiued a commandement of the Father.

5 And now beseech I thee, Ladie, (not as writing a new commandement vnto thee, but the same which wee had from the beginning) that we [e] loue one another.

a This is no proper name, but under reuerence the word importeth, that it is spoken to some worthy & noble Lady. b Lawfull and honourable Dame.

1 The bond of Christian conuersation or linking together, is the true and constant profession of the truth.

c Which true knowledge which hath alwayes been myxed with it, and following it.

2 This true profession and truth both in loue one towards another which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commandement of God is a sound and sure foundation both of the rule of manners, and of doctrine, and these can not be, vnsound the one from the other. d According as the truth doctrine doth require. e Iohn 13. 12.

6 And this is that loue, that we should walke after his commaundements. This commaundement is, that as yee haue heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into this worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 Looke to your selues, that wee lose not the things which wee haue done, but that wee may receiue a full reward.

9 Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him God speede,

11 For hee that biddeth him God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I woulde not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

THE THIRD EPISTLE OF IOHN.

1 Her commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 her exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

THE Elder vnto the beloued Gaius whome I loue in the trueth.

2 Beloued, I wish chiefly that thou prospередst and faredst well as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then these, *that is*, to heare that my sonnes walke in veritie.

5 Beloued, thou doest faithfully, whatsoeuer thou doest to the brethren, and to strangers,

6 Which bare witnesse of thy loue before the Churches. Whome if thou bringest on their iourney as it beseemeth according to God, thou shalt doe well,

7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that wee might bee helpers to the trueth.

1 An example of Christian gratitude.

2 Wee ought to haue nothing to doe with them that defend peruerse doctrine.

9 [2]I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deedes which hee doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euil, hath not [a] seene God.

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and wee our selues beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with yncke and pen write vnto thee:

14 For I trust I shall shortly see thee, and wee shall speake mouth to mouth: Peace *be* with thee. The friends salute thee. Greete the friends by name.

2 Ambition and couetousnesse two peastilent plagues (especially in them which haue any Ecclesiasticall function) are condemned in Diotrephes person.

a Hath not known God.

THE GENERAL EPISTLE OF IVDE.

3 Exhorteth the godly to take heede of suche men, 4 that make the grace of God a cloke for their wantonnesse: 5 and that they shall not escape vnpunished, for the contempt of that grace, 6. 7 by proueth by three examples: 14 and alledgeth the prophesie of Enoch. 20 Finally he sheweth the godly a meane, to ouerthrow all the snares of those deceiuers.

IVDE a seruant of Iesus Christ, and [a] brother of Iames, to them which are called and sanctified [b] of God the Father, and [c] reserued to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was needefull for mee to write vnto you, to exhort you, that yee should earnestly [e] contend for *the maintenance* of the faith, which was [f] once giuen vnto the Saints.

4 [2] For there are certaine men crept in, which were before of olde ordeined to this condemnation: [3] vngodly men *they*

a That is put to make a difference betweene him and Iudas Iscariot.

b By God the Father.

c Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.

1 The ende and matter wherein lies standeth in this Epistle, is to encourage the godly to withstand certaine wicked men, both in wholesome doctrine and good manners.

d Of such things that pertaine to the saluation of all of vs.

e That yee should defend it faith by all the meanes yee can, both by true doctrine, and good example of life.

f Which was once for all, that is, may neuer be changed.

2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.

3 He condemneth this fault in them, that they take a pretence of grace to vse wantonnesse by the grace of God: which cannot be, but the chiefe empire of Christ must be ouerthrowen, in that such men giue vp themselues to Satan, as at this day the sect of Anabaptists doeth, which they call Libertines.

are, which turne the grace of our God into wantonnesse, and † denie God the onely Lord, and our Lord Iesus Christ.

† 2. Pet. 2. 1.

5 ‡ I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord after that he had deliuered the people out of Egypt, † destroyed them afterward which beleeued not.

‡ He turneth forth the horrible punishment of them which haue abused the grace of God to follow their owne lustes.

† Num. 14. 37.

6 § The v Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse vnto the iudgement of the great day.

§ The fall of the Angels was most seuerely punished, how much more then will the Lord punish wicked and faithlesse men?

v 2. Pet. 2. 4.

7 As w Sodom and Gomorrhe, and the cities about them, which in like manner as they did, x committed fornication, and followed y strange flesh, are set foorth for an example, and suffer the vengeance of eternall fire.

w Gen. 19. 24.

x Following the steps of Sodom and Gomorrhe.

y Thus he euermore setteth forth their horrible and vnnaturall lust.

8 Likewise notwithstanding these ‡ sleepers also defile the flesh, z and despise † gouernment, and speake euill of them that are in authoritie.

‡ Which are so blockish and voyd of reason, as if all their senses and wits were in a most deep sleep.

z Another most pernicious doctrine of theirs, in that they take away the authoritie of Magistrates, and speake euill of them, as of this day the Anabaptists doe.

† It is a greater matter to despise gouernment then the gouernours, that is to say, the matter is more then the person.

9 a Yet Michael the Archangel, when hee stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but saide, The Lorde rebuke thee.

a An Argument of comparison: If not one of the chiefest Angels was content to deliuer sharpe sentence against a most wicked enemie, to the

10 b But these speake euill of those things, which they knowe not: and whatsoeuer things they knowe naturally, as beasts, which are without reason, in those things they corrupt themselues.

11 c Woe *be* vnto them: for they haue followed the way † of Cain, and are cast away by the deceit * of Balaams wages, and perish in the gainsaying ‖ of Core.

12 d These are rockes in your ‡ feastes of charitie when they feast with you, without e all feare, feeding themselues: † cloudes *they are* without water, carried about of windes, corrupt trees *and* without fruite, twise dead, *and* plucked vp by the rootes.

13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whome is reserued the f blackenesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, v Beholde, the Lorde g commeth with thousands of his Saints,

iudgement of God to be punished: & these peruerse men are not ashamed to speake euil of the powers which are ordeined of God. b The conclusion: These men are in a double fault, to wit, both for their rash folly in condemning some, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beasts, seruing their lustes. c He foretelleth their destruction because they resemble or shew forth Cains shamelesse malice, the fountaine of this contumelie, and to be short, Corez seditious and ambitious head. † Gen. 4. 8. 1. Iohn 3. 12. ‖ Num. 16. 1. d 2. Pet. 2. 13. e Heb. 13. 20. Hee rebuketh most sharply with many other notes and markes, both their dishonestie or filthinesse, and their slouthfulnesse, but especially their vaine boastes of wonders and most vaine pride, ioyning thereto withall a most grauie and heauy threatning out of a most ancient prophecie of Enoch touching the iudgement to come. f The faults of charitie were certaine hainous sinnes, which the brethren that were members of the Church, kept altogether, as Tertullian setteth them foorth in his Apologie chap. 39. g Impudently, without all reuerence either to God or men. † 2. Pet. 2. 17. ‖ Mat. 8. 12. darknesse. v Num. 27. o The primest time, for the time to come.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: ✠ Whose mouthes speake proude things, hauing mens persons in admiration, because of aduantage.

✠ *Psal.17.10.*

17 [17] But, yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ,

18 Howe that they tolde you that there should be mockers ✠ in the last time, which should walke after their owne vngodly lustes.

19 [18] These are they that separate themselues from other, naturall, hauing not the Spirite.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercy of our Lorde Iesus Christ, vnto eternall life.

22 [19] And haue compassion of some, in putting difference:

23 And other saue with † feare, pulling them out of the fire, and hate euen that ¶ garment which is spotted by the flesh.

24 [20] Nowe vnto him that is able to keepe you, that yee fall not, and to present you faultlesse before the presence of his glory with ioy,

25 *That is*, to God onely wise, our Saniour, *be* glorie, and maiestie, and dominion, and power, both nowe and for euer, Amen.

17 The rising vp of such monsters was spoken of before, that we should not be troubled at the newnesse of the matter. ✠ 1.Tim.4.1. 2.Tim.3.1. 2.Pet.3.3.

18 It is the propertie of Antichrists to separate them selues from the godly, because they are not governed by the Spirit of God: and contrariwise it is the propertie of Christians to edifie one an other through godly prayers, both in faith and also in loue, vntill the mercie of Christ appeare to their full saluation.

19 Amongst them which wander and goe astray, the godly haue to vse this choyse, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with seuere and sharpe instruction of the perfect doctrine: yet so, that they doe in such sort abhorre the wicked and filthinesse, that they eschewe euen the least cogitation that may be. † *By fearing them, and holding them backe with godly feare.*

¶ *An ample allusion, taken from the forbidden things of the Law which did defile.*

20 Hee commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

¶ I HAVE

¶ I HAVE NOT THOVGHT GOOD TO PVT forth any such thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I liked well to set downe in the meane season that, that I wrote a fewe yeeres since, concerning the authoritie of this booke. And this is it.

BEcause some men haue of long time doubted of the authoritie of this booke, I will in fewe wordes confute those arguments, which are commonly brought to this purpose, and after shewe mine owne opinion, and what I thinke. And I will recite the arguments in such order, as Erasmus hath painefully and diligently gathered them together: whose iudgement seemeth to me so vncertaine in this point (as it is also in many other) that no man can readily tel what opinion he was of. Saue that after much a doe, he seemeth to bend this way, that hee is of opinion, that this booke is of some authoritie, though not of so good as the rest of the bookes are which we receiue without any gainsaying. Therefore let vs beare what he sayth. Hierome witnesseth, sayth hee, that the Grecians in his time did not receiue the Reuelation. Dorotheus Bishop of Tyrus, and a Martyr, in his abridgement of liues recordeth that Iohn wrote his Gospell in the Ile of Patmos, but maketh no mention of this booke. Athanasius a Grecian in his catalogue doeth not say that this is Iohns worke. Dionysius of Alexandria, as Eusebius reporteth his wordes, in the seuenth booke of his Ecclesiasticall historie, thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius himself so esteeth this booke in diuers places of his historie, that hee doeth not flatly conclude it to be Iohns: but alleageth one Caius that was a good Christian, in the fourth booke of his historie, who sayeth it was written of one Cerinthus an heretike. Let this bee the first argument which I answere in this sort. If we weigh the reasons that mooued these men to reiect this booke, then wee shall see howe vndeseruedly they did it. Against as some did reiect it, so did the most part receiue it: in so much that Epiphanius reckoneth them amongst heretikes that did reiect it: as for Iustine the philosopher, & Irenee Bishop of Lions which were both martyrs, and did not onely allowe it, but also wrote commentaries vpon it, I will not speake of them. As for that that is alledged of Dorotheus, it is to no great purpose, for that he is thought to reiect it, because hee spake not of it. As touching Athanasius, Erasmus himself witnesseth that it is doubtfull whether that worke be his or no. Concerning Dionysius we will weigh by and by what hee sayeth, when we come to consider of his reasons. As for Caius (what man so euer hee was) he is easily to be refuted euen by Dionysius his worde in the third booke of the Ecclesiasticall historie. As for Eusebius I make no accompt of him, for there are none learned, but finde want of iudgement in him. Now let vs come to the other argument. Hierome writeth (sayth he) that certaine very well learned men found great fault and spake sharply against the whole matter of this booke, as though there were nothing in it worthy the grauitie of an Apostle, but onely a common historie of things shadowed with certaine darke figures and hard kinds of speeches. And moreouer that in the very sentences them selues there was nothing that becommed the grauitie of an Apostle. Which I answere vnto this sort: What learned men so euer those were, they are greatly to be blamed, in that they durst bee so bolde to speake euill of that booke, which no doubt is very short, if those things be excepted, which are translated worde for worde out of the Prophets. Basil, Gregorie, Cyril, Epiphanius, Irenee, Hippolyte, as Andreas witnesseth, were none of that iudgement, which thought not onely as Dionysius of Alexandria did, that some godly man wrote this booke, but also plainely vouched it to be Iohn the Apostle, which no doubt they would neuer haue done, if they had found in it

blemes of the grauitie of an Apostle in it. And whether of these shall I count for the better learned? whether these men, which haue giuen record both of their singular godlinesse, and excellent learning by publishing many workes, or these men rather, whose onely names are scarcelie heard of: and the reasons they vse, giue sufficient proofe how learned they were? They say there appeared no grauitie in this writer, and yet he hath taken euery whit almost word for word out of the Prophets: they say he hath put downe a common historie. But he wean that be, saying (a fewe things onely excepted) he maketh no relation of things past, but foretelleth things to come? And therefore they doe not onely not speake that, that is trueth, but not so much as any piece or resemblance of trueth.

Now to let vs come to the third argument: Hee is very curious (saith one) in setting downe his owne name, as though he should indite an obligation, and not write a booke, whiche not onely not vsed of any of the Apostles, but is also vnaccustomed of himselfe: for in his Gospel where he entreateth a great deale more modest matters, then these are, he neuer nameth himselfe, but onely pointeth it out by some such markes as these, the disciple whom Iesus loued. And Paul when he is enforced to speake of his Reuelations, setteth out the matter vnder another mans person. And yet this man, while he describeth the secret conference which he had with Angels, hath neuer done with these kinde of wordes, I Iohn. This reason mooued Dionysius of Alexandria to thinke, that some other man wrote this booke. But what weake, and slender coniectures are these? little did these good men consider, that it was one thing to write an historie, and another to set downe a prophesie: for the trueth of an historie hangeth not so much vpon the credit of the writer, as vpon other circumstances: but a prophesie, because it foretelleth things to come, standeth vpon the authoritie of him that reuealeth it, & his that preacheth it, so that it is of necessitie to giue vs to vnderstand, both from whence that forewarning came, and who reuealed it, and who wrote it. Whereupon we see, that not onely in the beginning of prophesies, but also almost in euery visiõ, there is nothing so curiously set downe as the Name of God who spake it, and the name of the Prophet who wrote it. Take for exemple onely the Prophet Ieremie, who maketh mention of his name, at the least an hundred times. And so was it requisite for him to doe, that hee might not seeme to seeke lurking corners to hide himselfe in as the false prophets did. And what? doe we not find from the seuenth Chapter of Daniel, that almost in euery verse he repeateth his owne name, and sayth, I Daniel? And howe oft doeth Esay repeat these wordes, Esay the sonne of Amos? But Iohn did not so in his Gospell. I graunt: for he wrote an historie, wherein that befell him, which befell to none other of the disciples: for hee was necessioned to speake many things of himselfe. Nay, Paul also did not so: In deede he did not so in any place, where he handled not his visions purposely, but whensoeuer he vaucheth the excellencie of his ministerie, howe boldly and howe magnifically doeth hee call himselfe that Paul which was appointed to be an Apostle, not of men, nor by men, but by Iesus Christ? And howe? when hee reporteth these his great combates, doeth hee take vpon him another mans person? Nay let vs go further: Iohns name is not to be found (vnlesse I be deceiued in my reckning) aboue fiue times in all this worke: and those wordes (I Iohn) but onely three, to wit, chap. 1. verse 9. and yet with an explanation added to it, which may suffice abundantly to put away all suspition of pride: and againe chap. 21. verse 2. and chap. 22. verse 8. in both which places he reporteth onely simply what he sawe, to the ende that no man might doubt of the trueth of his prophesie. Therefore to make an ende of this reason in fewe wordes, that argument which Dionysius maketh, is not onely vaine, but also argueth want of skill, and is in deede very slanderous: nay, I may say more, and say truely (without any malice to any as the Lorde is witnesse) that this was too vnadusedly

spoken,

spoken, where he sayeth, that the Euangelist is as curious in his often repeating of I Iohn, as if he had been writing an obligation, and no booke.

Now to the fourth Argument: In all the Greeke copies that I haue seene, saith he, it was not intituled the Reuelation of Iohn the Euangelist, but of Iohn the diuine, which is sufficient to proue it was Iohn the Euangelist: for all that are learned know that he was by excellencie, and by a prerogatiue as it were, called by this name The Diuine, of all the old writers, because neuer man wrote so plainely and diuinely of the diuinitie of Christ as he did. As for the other Iohn, who I thinke was a counterfeit, was not called by this excellent name Diuine, but an Elder.

Now for the vnlikenes of his stile, and speech, which that Dionysius of Alexandria proueth by three reasons, as Nicephorus recordeth, Eccle. lib. 6. cap. 23. first by the whole course and nature of his wordes, secondly, that whereas the Gospell and Catholike Epistle of Iohn, agree in very many points, this booke hath not one worde like. Lastly, because Iohn had an excellent gift of speech, but this man is very clumsie, barbarous, and tripped off in his language. To the first I answere, that in so diuers a matter, it is no maruaile, to see so diuers a kinde of stile: for in the historie of the Gospel, and in the Epistles, though he spake as he was moued by the holy Ghost, yet he spake what his minde led him: and here he is but the writer of such things as he heard and were deliuered him: In the other he sometime maketh report of the historie, and sometime teacheth, but in this he speaketh of things to come, and in such order of wordes as he is appointed: and shall we maruaile then that he vseth not one selfe same kinde of sentences? Nay, what writer was there euer that wrot tied so short? are not many things deliuered to him in the very wordes of the olde Prophets, euen in the same that Ezechiel, Daniel, Zacharie, Esai, and other spake withall, by the direction of the selfe same Spirit, which spake the selfe same in them in old time? And therefore it is no maruaile that he vseth not so refined a kind of speech, as happely they would desire, seeing he swarueth neither in speech, nor in characters, from the Prophets which wrote in the Hebrew tongue: and therefore there is lesse cause of suspition that it should bee any counterfeite worke slilycrept into the Church.

Nowe remaineth the last Argument, which seemeth to charge him that hee slaunderth the heresie of the Chiliastes, whereupon diuers thought that Cerinthus made this booke and fathered it vpon some of the Apostles. But for mine owne part, though I graunt that the Chiliastes haue abused many testimonies out of this booke, yet I can not yeelde to that, and thinke that some heretike should make it, vnlesse some man be able to shewe me, that those places can not fitly be taken in any other sense: els what booke is there, that we may receiue? And that those places are otherwise to be taken, diuers learned men haue shewed long agoe: so that the like hath befallen this booke as did to the Epistle to the Hebrewes, which some man reuolted very obstinately, because it seemed to make for the Nouatians: whereas in deede they ought rather to haue accused their owne ignorance. Moreouer, seeing Cerinthus had many other mad and wicked opinions, as that hee denied that God made the worlde, and taught that Christ was borne of Marie, and Ioseph, as all other men are borne, and maketh Christ, and Iesus two distinct persons: how commeth it to passe that he sprinkled none of that foule holy water amongst the rest in this booke? But he was so farre from so doing, that contrariwise there may be diuers arguments taken out of this booke against those errors: so that it may appeare by this one reason, that Cerinthus was not the author of this booke. And againe, where as he speaketh of the thousand yeeres, hee mentioneth no one iote of those things, which Cerinthus so impudently chastred of. For where is there any mention of that riote which Cerinthus talketh of? where is that eating? drinking? where are those marriages and pastimes? where are the sacrifices and holy dayes

which should be kept at Hierusalem? Therefore this is a vaine and a foolish argument. And seeing these things are so, though I would not stiffely stand in contention for the authours name, yet I rather iudge it to be Iohn the Apostle, then any other manner For besides that it appeareth to be very auncient, and the learnedst and the godliest of the olde Fathers doubt not, but it was Iohns.

These coniectures also leade me to thinke so: for that I finde none of those dayes to whome either prophesies so full of maiestie, or so honourable a name of a diuine, may be ascribed: and moreouer, that it standeth surely of the worthinesse and excellencie of an Apostle, to write to the Churches of Asia, and not to one Church: Lastly, because these things which are here spoken of Patmos, agree wholy with that which the olde Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kinde of speech it selfe, I would thinke it to be no man sooner then Marke, who was also called Iohn: hee is so like not onely in wordes, but also in diuers kindes of speech, to the Gospel of Saint Marke, in so much that these two bookes haue almost one kinde of character. As for the booke it selfe, though I confesse that these mysteries are as yet very darke to men, yet notwithstanding, seeing there appeareth in all parties of it a great maiestie of the spirit of prophesie, and the very steps and sentences, yea and the words of the olde Prophets, seeing there are to be found in it manifolde and mightie testimonies, both of the Diuinitie of Christ, & also of our redemption: And last of all, seeing that part of these things are most manifestly come to passe, which were foretolde by him, as those things which he spake of the destruction of the Churches of Asia, and of the kingdome of the Whore, which sitteth vpon seuen hilles, I am perswaded and thinke that the holy Ghosts meaning was to knappe vp together in this most precious booke, all such things, as by the forewarning of the old Prophets remained to be fulfilled after the comming of Christ: and added also a fewe things, as he thought expedient for vs. I graunt they are very darke, but that is no strange thing in the Prophets writings, as especially in Ezechiels. But this is our fault, because we take not diligent heede to things, but ouerslip those iudgements of Gods prouidence, which daily are to be seene in his gouerning of the Church, by hauing our hearts too much set vpon our owne priuate affaires. To be short, the Lorde knoweth what, and how farre it is expedient for vs to knowe, and therefore in times past he so disposed the light of his Prophets, as for his infinite wisedome he saw it would be profitable for his Church. And therefore godly men haue to search and wade in these mysteries with feare & reuerence, so farre forth, as lawfully and profitably they may: and let all men reuerence the mysteries of God, which are comprehended in this booke, whether they know them, or knowe them not, rather then as many doe, either mocke at them, or defile them with their fantasticall commentaries.

(.·.)

THE

THE a REVELATION OF IOHN THE DIVINE.

a *An opening of things and hid things.*

CHAP. I.

2 He declareth what kind of doctrine is here handled, 8 euen his, that is the beginning and ending: 12 Then the mysterie of the seuen candlesticks and starres 20 is expounded.

THE reuelation of b Iesus Christ, which God gaue vnto him, to shew vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant Iohn.

2 Who bare record of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed *is he* that readeth, and they that heare the wordes of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 Iohn, to the seuen Churches which are in Asia, Grace *be* with you, and peace from him, c Which ✣ is, and Which was, and Which is to come, and from the d seuen spirits which are before his Throne,

5 And from Iesus Christ, which is that ✣ faithfull witnesse, *and* ✣ that first begotten of the dead, and that Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his e blood,

6 And made vs ✣ Kings and Priests vnto God euen his Father, to him *I say be* glory, and dominion for euermore. Amen.

7 Behold, he commeth with * cloudes, and euery ° eye shall see him: *yea*, euen they which pearced him thorow: and all kinreds of the earth shall waile before him. Euen so, Amen.

8 I ✣ am f Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightie.

9 I Iohn, euen your brother, & companion in tribulation, & in the kingdom & patience of Iesus Christ, was in g Ile called h Patmos, for the word of God, & for the witnessing of Iesus Christ.

10 And I was *rauished* in i spirit on the k Lords day, & heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to l see the voyce, that spake with me: and when I was turned, I saw seuen golden candlesticks,

13 And in the middes of the seuen candlesticks, one like

b *Which the Father opened to vs out of his bosome before by Angels.*

c *By these three times, he, Was, and Shalbe, is signified this word Iehouah which is the proper Name of God.* ✣ *Exod. 3. 14.*

d *These are the seuen spirits, which are afterward Chap. 3. verse 1. & called the seuen eyes of the Lamb: 5. and are seuen angels standing before God.* ✣ *Psal. 89. 38.*

e *1. Cor. 15. 21. ephes. 1. 18. & Hebr. 9. 14. 1 pet. 1. 19. 1. Iohn 1. 9.* ✣ *1. Peter 2. 5.*

* *Esai. 3. 14. matth. 24. 30. Iude 14.*

° *All men.* ✣ *Chap. 22. 8. and 22. 13.*

f *I am he before whom there is nothing, yea, by whom euery thing that is made, was made, and shall remaine though all they should perish.*

g *Patmos is one of the Iles of Sporas, where Iohn was banished, as some write.*

h *This is that holy reuelation expressed, wherewith the Prophets were rauished, and being as it were caried out of the world, were conuersant with God and his Angels: signifying that he was caried from place to place of the holy Spirit, and that the Spirit*

i *Or of the Lord fell upon him.* k *He calleth it the Lords day, which Paul calleth the first day of the weeke, 1. Cor. 16. 2.* l *To see him who it was I had heard.*

vnto

vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and haires were white as white wooll, and as snowe, and his eyes were as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And hee had in his right hand seuen starres: and out of his mouth went a sharpe two edged sworde: and his face shone as the sunne shineth in his strength.

17 And when I saw him, I fell at his feete as dead: then hee laid his right hand vpon me, saying vnto me, Feare not: I am the ✠first and the last,

✠ Esa. 41.4. and 44.6.

18 And am aliue, but I was dead: and beholde, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the [1] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

1 By Angels, he meaneth the Ministers of the Churches.

CHAP. II.

1 Iohn is commanded to write these things, which the Lord knew necessarie, to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

VNto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlesticks.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Nerertheless, I haue *somewhat* [a] against thee, because thou hast left thy first loue.

a He deale with them.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remoue thy candlestick out of his place, except thou amend.

6 But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life which is in the middes of the [b] Paradise of God.

b That Christ speaketh as he is Mediator.

c Smyrna was one of the cities of Asia the lesse.

8 ¶ And vnto the Angel of the Church of the [c] Smyrnians write, These things saith hee that is first, and last, which was dead and is aliue.

9 I know thy workes and tribulation, and pouertie (but thou art rich) and *I know* the blasphemie of them, which say they are Iewes,

Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tryed, and ye shall haue tribulation tenne dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirite saith to the Churches. He that ouercommeth, shall not be hurt of the second death.

12 And to the Angel of the Church, which is at [d] Pergamus write, This saith he which hath that sharpe sword with two edges.

13 I knowe thy workes and where thou dwellest, *euen* where Satans throne is, and thou keepest my Name, and hast not denied my faith, euen in [e] those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the doctrine of [f] Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should [g] eate of things sacrificed vnto Idols, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitanes, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sworde of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eare of the [i] Manna that is hid, and will giue him a [k] white stone, and in the stone a newe name written, which no man knoweth saiuing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I knowe thy workes and thy loue, and [l] seruice, and faith, and thy patience, and thy workes, and that *they are* moe at the last, then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou suffereſt the woman Iezabel, which calleth her selfe a prophetesse, to teach & to deceiue my seruants to make them commit [m] fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: & all the Churches shall know that I am he which [n] search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira, As many as [o] haue not this learning, neither haue knowen the [p] depenesse of Satan (as they speake) I will [q] put vpon you none other burden,

25 But

[d] Pergamus was the name of a famous citie in olde time in Asia, where the Kings of the Attalians were alwayes resident.

[e] The faith of them of Pergamus is so much the more highly commended, because they remained constant euen in the very heate of persecution.

[f] Num. 24. 23. and 25. 2.

[g] That which is here spoken of things offered to Idols, is meant of the same kinde which Paul speaketh of, 1 Cor. 10. 14.

[h] He alludeth to that manna which was read of, Iob. 6. and to the place we finde, Psalm. 105. 40.

[i] Arabius writeth, that such a stone was wont to be giuen to wrestlers at games, & eth that such stones did in olde time serue the guiding of a man.

[k] So he calleth the good offices of charitie which are done in the Lord.

[l] By seruice & of seruice in the Scripture Idolatrie meant, & 1 Sam. 16. 7. Psalm. 7. 10. Iere. 11. 20. and 17. 10.

[m] He painteth out the hypocrisie of certaine men, which boasted of their deepe skill, plentifull and common knowledge, which notwithstanding is deadly & deceitfull.

[n] I will punish no worse thing against you, being content to haue for worst you what soeuer is to be in you.

25 But that which ye haue already, holde fast till I come.

26 For he that ouercommeth and keepeth my workes vnto the end, to him will I giue power ouer nations,

27 ✤ And he shall rule them with a rod of yron: *and* as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saieth to Churches.

✤ Psal. 2. 9.

CHAP. III.

1 *The first Epistle sent to the Pastours of the Church of Sardis,* 7 *of Philadelphia,* 14 *and of the Laodiceans,* 16 *that they be not luke warme,* 20 *but endeuour to further Gods glory.*

AND write vnto the Angel of the Church which is at [a] Sardis, These things saith he that hath the seuen Spirits of God, and the seuen starres, I know thy workes: for thou hast a [b] name that thou liuest, but thou art dead.

2 Be awake, & strengthen the things which remaine, that are [c] ready to die: for I haue not found thy works perfit before God.

3 Remember therefore, how thou hast receiued and heard, and hold fast and repent. ✤ If therefore thou wilt not watch, I wil come on thee as a theefe, & thou shalt not know what houre I will come vpon thee.

4 *Notwithstanding* thou hast a fewe names yet in Sardis which haue not defiled their garments: and they shal walke with me in white: for they are [d] worthy.

5 He that ouercommeth, shalbe clothed in white aray, and I wil not put out his name out of the [e] booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, These things saith he that is Holy and True, which hath the [f] key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a litle strength and hast kept my word, and hast not denied my Name.

9 Behold, I wil [g] make them of the Synagogue of Satan, which call themselues Iewes, and are not, but doe lye, behold, *I say*, I will make them, that they shall come and worship before thy feete, and shall know that I haue loued thee.

10 Because thou hast [h] kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, wil I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the name of the citie of my God,

a Sardis is the name of a mightie strong and famous citie where the kings of Lydia kept their court.

b This are said to liue, but are dead in deede.

c Other things, whose state is such, that they are very going, and vnlesse they be confirmed, will perish shortlie.

✤ Chap. 16. 15. 1 Thess. 5. 2. 2 Pet. 3. 10. Mat. 24. 43.

d They are meete and fit to go with, because they are instructed in Christ, as they haue truely learned it: for he is righteous that walketh righteousnes, but he is the tree bringeth forth the fruits, Luke Rom. 3. 18.

e Chap. 20. 12. and 21. 27. Phil. 4. 3.

f All power of rule in commanding and forbidding, admitting, and punishing. And the house of Dauid is the Church, and the continuall preuyse of Dauids kingdome belongeth to Christ. ✤ I will bring them to that ende.

g Because thou hast been patient and constant, as I would my seruants should be.

God, *which is* the newe Hierusalem, which commeth downe out of heauen from my God, and *I will write vpon him* my newe Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saieth [b] Amen, the faithfull and true witnesse, that [i] beginning of the creatures of God.

15 I know thy workes, that thou art neither colde not hote: I would thou weredst colde or hote.

16 Therefore, because thou art luke warme, and neither cold nor hote, it will come to passe, that I shall spewe thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and haue neede of nothing, and knowest not howe thou art wretched and miserable, and poore, and blind, and naked.

18 I counsell thee to buy of mee gold tried by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare: and anoynt thine eyes with eye salue, that thou mayest see.

19 As many as I loue, ✤ I rebuke and chasten: be [k] zealous therefore and amend.

20 Beholde, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will suppe with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saieth vnto the Churches.

b *Amen signifieth as much in the Hebrew tongue as Truely, or Truth it selfe.*

i *Of whom all things that are made haue their beginning.*

✤ Prou. 3. 12. Iohn. 12. 5.

k *Zeale is set against them which are slacke and lost my edde.*

CHAP. IIII.

1 *An other vision containing the glory of Gods Maiestie:* 8 *Which is magnified of the foure beastes,* 10 *and the foure and twentie Elders.*

AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with mee, saying, Come vp hither, and I will shewe thee things which must be done hereafter.

2 And immediatly I was [a] rauished in the spirit, and behold, a throne was set in heauen, and one sate vpon the throne.

a *Ezek. 1. 26.*

3 And he that sate, was to looke vpon, like vnto a Iasper stone, and a sardine, and there was a raineboive round about the throne, in sight like to an emerande.

4 And round about the throne *were* foure & twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne proceeded lightenings, and thundrings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto chrystall:

chrystall: and in the middes of the throne, and round about the throne were foure beasts full of eyes before and behinde.

7 And the first beast was like a lyon, and the second beast like a calfe, and the third beast had a face as a man, & the fourth beast was like a flying Eagle.

b Euery beast had sixe wings.

8 And the b foure beasts had eche one of them sixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy Lorde God Almighty, Which Was, and Which Is, and Which Is to come.

c God is sayd to haue glory, honour, kingdome, and such like, giuen him, when we godly and reuerently set forth that which is prayse to him.

9 And when those beasts c gaue glory, & honour, & thanks to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on the throne, & worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

d Chap. 5. 12.

11 Thou art d worthy, O Lord, to receiue glory and honor, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open, 6 That Lambe of God 9 is thought worthy to open, 12 euen by the consent of all the companie of heauen.

AND I saw in the right hand of him that sate vpon the throne, a Booke written within, and on the backside, sealed with seuen seales.

2 And I sawe a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders sayd vnto me, Weepe not: behold, that a Lion which is of the tribe of Iuda, that roote of Dauid, hath obteined to open the Booke, & to loose the seuen seales thereof.

a Gen. 49. 9.

6 Then I beheld, and lo, in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a Lambe as though he had bene killed, which had seuen hornes, and seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when he had taken the Booke, the foure beastes and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the a prayers of the Saints,

a Psal. 141. 2. Reu. 8. 3.

b Newe manner of song.

9 And they sung a b newe song, saying, Thou art worthy to take the Booke, & to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

c Chap. 1. 6. 1 Pet. 2. 9.

10 And hast made vs vnto our God c Kings and Priests, and we shall reigne on the earth.

11 Then

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and *about* the beastes and the Elders, and there *were* ♦ [c] ten thousand times ten thousand, and thousand thousands,

12 Saying with a loud voyce, Worthy is the Lambe that was killed, to [d] receiue power, and riches, and wisdome, & strength, and honour, and glory, and prayse.

13 And all the creatures which are in heauen, & on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Prayse, and honour, and glory, and power *be* vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and the foure & twentie Elders fell downe and worshipped him that liueth for euermore.

♦ Dan. 7. 10.

c By this a verie great number.

d To haue all prayse giuen to him, as to the mightiest and wisest, &c.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 the second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, entieries of Saints, earthquakes, and diuers strange sights in heauen.

AFter, I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as *it were* the noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there *was* a white horse, and he that sate on him, had a bowe, and a crowne was giuen vnto him, and he went foorth conquering that he might ouercome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out an other horse, *that was* red, & power was giuen to him that sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see: Then I beheld, and loe, a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A [a] measure of wheate for a peny, and three measures of barly for a peny, and oyle, and wine hurt thou not.

a Hereby is signified what great scarsitie of corne there was, for the which is here vsed a kinde of measure of dry things, which is in quantitie but the eight part of a bushell, which was an ordinarie portion vsed to be giuen to seruants for their food of meate for one day.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde a pale horse, and his name that sate on him, was Death, & Hel folowed after him, & power was giuen vnto them ouer the fourth part of ♀ earth, to kill ♄ sword, and with hunger, and with death, and with beasts of the earth.

9 And when he had opened the fifth seale, I saw vnder the altar the soules of them, that were killed for the word of God, and for the testimonie which they mainteined.

10 And they cried with a loud voyce, saying, How long, Lord, which art holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayd vnto them, that they should rest for a litle season vntill

their

their fellowe seruants, and their brethren that should be killed euen as they were, were [b] fulfilled.

b Whilst their number be fulfilled.

12 And I beheld when hee had opened the sixt seale, and lo, there was a great earthquake, and the sunne was as blacke as [c] sackcloth of haire, and the moone was like blood.

c So they called in olde time those women wonte to weare that were of haire.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figs when it is shaken of a mightie winde.

14 And heauen departed away, as a scroule, when it is folded, and euery mountaine and yle were moued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes, [d] Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

d Esai. 2. 19. Hos. 10. Luke 23. 30.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed vntil the Elect of the Lord 5 of all tribes were sealed. 13 Such as suffered persecution for Christes sake, 16 haue great felicitie, 17 and ioy.

AND after that, I sawe foure Angels stand on the [a] foure corners of the earth, holding the foure windes of the earth, that the windes should not blowe on the earth, neither on the sea, neither on any tree.

a Or the foure quarters or coastes of the earth.

2 And I sawe another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [b] Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

b He skipped Dan, and reckoneth Leui.

8 Of the tribe of [c] Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

c Of Ephraim although Ioseph other name, and had the birthright giuen him, ordeined he is called Ioseph.

9 After these things I beheld, and loe a great multitude, which no man could number, of all nations and kinreds, and people, and tongues, stoode before the throne, and before the Lambe,

Lambe, clothed with long white robes, & palmes in their hands.

10 And they cried with a loud voyce, saying, Salvation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise, and glorie, and wisdome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto mee, What are these which are arayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to mee, These are they that came out of great tribulation, and haue washed their long robes, and made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him d day and night in his Temple, and he that sitteth on the throne, will dwell e among them.

16 ✠ They shall hunger no more, neither thirst any more, neither shall the sunne light on them, nor any heate,

17 For the Lambe, which is in the middes of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and ✠ God shall wipe away all teares from their eyes.

d *He alludeth to the Leuites, which serued day and night for the shewes working in heauen.*

e *Or vpon them: whereby is meant Gods defence and protection as it were towards them, who are as safe, as men in the Lords tents.*

✠ Esa. 49. 10.

✠ Esai. 25. 8. chap. 21. 4.

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels come foorth with trumpets. 7 The seuen first blowe, and fire falleth on the earth, 8 the sea is turned into blood, 10. 11 the waters were bitter, 12 and the starres are darkened.

AND when he had opened the seuenth seale, there was silence a in heauen about halfe an houre.

a *Which appeare before him as his ministers.*

2 And I sawe the seuen Angels, which b stoode before God, and to them were giuen seuen trumpets.

3 Then another Angel came and stoode before the altar hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, b went vp before God, out of the Angels hand.

b *Our prayers are nothing worth, vnlesse they come and passe through the mercie of him only, who is effectually and before all things made the mediator for vs, without whom we bring to God all our prayers vnperfect through sinne in his sight, and vnworthy to be heard.*

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets.

7 So the first Angel blewe the trumpet, and there was haile and fire, mingled with blood, & they were cast into the earth, and the third part of trees was burne, and all greene grasse was burne.

8 And

8 And the second Angel blewe the trumpet, and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea became bloud.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blewe the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therfore the third part of the riuers became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkned: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying through the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The fifth Angel bloweth his trumpet, 3 and spoyling commeth out. 13 The sixt Angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankinde.

AND the fifth Angel blewe the trumpet, and I sawe a starre fall from heauen vnto the earth, and to him was giuen the key of the a bottomlesse pit.

a By the bottomlesse pit, he meaneth the deepest darkenesse of hell.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locustes vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should be vexed fiue moneths, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 ✤ Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

✤ Chap. 6. 16. & 8. 13. Iob. 3. 21. Ier. 8. 3.

7 And the forme of the locustes was like vnto horses prepared vnto battell, and on their heads were as it were crownes, like vnto golde, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And

9 And they had habergions, like to habergions of yron: and the sound of their wings was like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stinges in their tailes, and their power was to hurt men five moneths.

11 And they have a King over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke he hath name Apollyon, *a destroying.*

12 One woe is past, and behold, yet two woes come after this.

13 ¶ Then the sixt Angel blewe the trumpet, and I heard a voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure Angels, which are bounde in the great riuer Euphrates.

15 And the foure Angels were loosed which were prepared at an houre, and a day, and a moneth, and a yeere, to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, having fierie habergions, and of iacinth, and of brimstone: and the heades of the horses were as the heades of lyons: and out of their mouthes went forth fire, and smoke, and brimstone.

18 Of these three was the third part of men killed, *that is,* of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: for their tailes were like vnto serpents, and had heades, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their handes, that they should not worship deuils, and † idoles of golde and of siluer, and of braste, and of stone, and of wood; which neither can see, neither heare nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 *Another Angel appeareth clothed with a cloude, 3 holding a booke open, 3 and crieth out, 5 & sweareth from heauen that there should be no more time: 10 he eateth it.*

AND I sawe another mightie Angel come downe from heauen, clothed with a cloude, and the rainebowe vpon his head, and his face was as the sunne, & his feete as pillars of fire.

2 And he had in his hand a little booke open, and he put his right foote vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lyon roareth: and when he had cried, seuen thunders vttered their voyces.

b He alludeth to the altar of incense, which stoode in the court which the People vsed in, euen against the Arke of the Couenant, hauing a vaile betweene them.

† *Psal.* 115. 4. *and* 135. 15.

4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voice from heauen saying vnto mee, [a] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, [b] lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that [c] time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shall beginne to blow the trumpet, euen the mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe, & said, Goe and take the little booke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

9 So I went vnto the Angel, and said vnto him, Giue me the little booke. And he said vnto me, Take it and eate it vp, and it shall make thy belly bitter, but it shalbe in thy mouth as sweete as honie.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweete as honie: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophecie againe among the people, and nations, and tongues, and to many kings.

CAHP. XI.

1 The temple is commanded to be measured. 3 The Lord giueth vp two witnesses 7 whom the beast ouercommeth, 8 and no man suffereth them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified: 15 by the trumpet of the seuenth Angel. The rulers fall, 18 and iudgement is described.

THen was giuen me a reede, like vnto a rod, and the Angel stoode by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

2 But the [a] court which is without the temple [b] cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy citie shall they tread vnder foote, two and fourtie moneths.

3 But I will giue power vnto my two witnesses, and they shal prophecie a thousand two hundreth and threescore dayes, clothed in sackecloth.

4 These are two oliue trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man woulde hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophecying: and haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

7 And when they haue [c] finished their testimonie, the beast

[a] Yet foolish of the outer court, which was called the peoples court, because all men might come into that.
[b] That is counted to be cast out, which is mingled with prophane.
[c] When they haue done their message.

beast that commeth out of the bottomlesse pit, shall make warre against them, and shall ouercome them, and kill them.

8 And their corpses shall lie in the streetes of the great citie, which d spiritually is called Sodom and Egypt, where our Lord also was crucified.

d After a more sorrowful kind of mourning and vnder standing.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send gifts one to an other: for these two Prophets vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life from God, shall enter into them, and they shall stand vp vpon their feete: and great feare shall come vpon them which sawe them.

12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in number seuen thousand: and the remnant were sore feared, and e gaue glory to the God of heauen.

e Glorified God by confessing his Name.

14 The second woe is past, and behold, the third woe will come anon.

15 And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lords and his Christes, and he shall reigne for euermore.

16 Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped God,

17 saying, We giue thee thanks, Lord God almightie, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 A woman 3 appeareth trauelling with childe, 4 whose childe the dragon would deuoure, 7 but Michael ouercometh him, 9 and castteth him out, 13 and the more he is cast downe and ouercome, the more furiously he enueagleth his fiercenesse.

AND there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder her feete, and vpon her head a crowne of twelue starres,

2 And she was with childe, and cried trauelling in birth, and

was pained ready to be delivered.

3 And there appeared another wonder in heaven: for behold, a great red dragon having seven heads, and ten horns, and seven crownes vpon his heads.

4 And his taile drew the third part of the starres of heaven, and cast them to the earth. And the dragon stoode before the woman, which was ready to be delivered, to devoure her child, when she had brought it foorth.

5 So she brought foorth a man childe, which should rule all nations with a rod of yron: and that her childe was taken vp vnto God and to his throne.

6 And the woman fled vnto the wildernesse where she hath a place prepared of God, that they should feede her there a thousand, two hundreth and three score dayes.

7 And there was a battell in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his angels.

8 But they prevailed not, neither was their [c] place found any more in heaven.

9 And the great dragon that olde serpent, called the devill and Satan, was cast out, which deceiveth all the world: hee was even cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heaven, saying, Nowe is salvation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by the blood of that Lambe, and by the word of their testimonie, and they [b] loved not their lives vnto the death.

12 Therefore rejoyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea: for the devill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon sawe that hee was cast vnto the earth, he persecuted the woman which had brought foorth the man childe.

14 But to the woman were given two wings of a great egle, that she might flie into the wildernesse, into her [c] place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commaundements of God, and have the testimonie of Iesus Christ.

18 And I stood on the sea sand.

CHAP.

c They were cast out, so that they were no more seene in heaven any more.

b Hee hath spoke in the Hebrewe tongue, to love his life, that esteemeth nothing more precious then his life: and on the other side, he is sayd not to love his life, who doubteth not to hazard it, when iuste cause required.

c Into that place which God hath appointed for her.

1 *The beast with many heads is described,* 8 *which diuerse of the world fo idolatrie.* 11 *The other beast rising out of the earth,* 15 *giueth power vnto him.*

AND I saw a beast rise out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I saw, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lyon: and the dragon gaue him his power and his throne, and great authoritie.

3 And I saw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondred and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwel vpon the earth, shal worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shall goe into captiuitie: † if any kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saints.

† *Gen.* 9. 6. *matth.* 26. 52.

11 And I beheld another beast comming vp out of the earth, which had two hornes like the Lambe, but he spake like § dragon.

12 And hee did all that the first beast could doe before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a ‖ spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

‖ *To giue life, as Iannes and Iambres mainteined the wonders that they wrought.*

16 And hee made all, both small and great, rich and poore, free and bond, to receiue a ¶ marke in their right hand or in their

¶ *The marke of the name of the beast.*

their foreheads,

17 And that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is six hundreth threescore and six.

CHAP. XIIII.

1 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happie who die in the Lord. 16 The Lords sickle is thrust into the harueſt, 18 and into the vintage.

THen I looked, and loe, a Lambe stood on mount Sion, and with him an hundreth, fourtie and foure thousand, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they sung as *it were* a new song before the throne, and before the foure beasts, and the Elders: and no man could learne that song, but the hundreth, fourtie and foure thousand, which were bought from the earth.

4 These are they, which are not defiled with women: for they are virgins: these follow the Lambe whithersoeuer he goeth: these are bought from men, being the first fruits vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another Angel flie in the mids of heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 ✤ Saying with a loude voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made ✤ heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, ▽ Babylon that great citie is fallen, it is fallen: for she made all nations to drinke of the wine of the [a] wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue *his* marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shalbe tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shal haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here

✤ Psal. 146. 6.

✤ Acts 14. 15.

▽ Isai. 21. 9. Ier. 51. 8. chap. 18. 2.

[a] Of her fornication, wherein God was prouoked to wrath.

12 Here is the patience of saints: here are they that keep the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto me, Write, The dead which die * in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their ‡ workes follow them.

* That is, for the Lord.
‡ By workes is meant the reward which followeth good workes.

14 ¶ And I looked, and behold a white cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloude, † Thrust in thy sickle and reape: for the time is come to reape: for the ‡ haruest of the earth is ripe.

† Ioel 3.13.
‡ Matt. 13.39.

16 And he that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

CHAP. XV.

1 *The seuen Angels hauing the seuen last plagues.* 3 *They that conquered the beast, praise God.* 6 *To the seuen Angels,* 7 *seuen vials full of Gods wrath are deliuered.*

AND I saw another signe in heauen, great and marueilous, seuen Angels, hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the ‡ seruant of God, and the song of the Lambe, saying, Great and marueilous *are* thy workes, Lord God almightie: iust and true *are* thy † waies, King of Saints.

‡ So is Moses called, for honours sake, as it is for seed, Deut. 34.10.
† Psal. 145.17.
§ Thy doings.
‖ Ier. 10.7.

4 ‖ Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the Temple, which had the seuen plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And

7 And one of the foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

2 and 17 The Angels powre out the seuen vials of Gods wrath, 5 giuen vnto them, and so diuers plagues arise in the world, 12 to terrifie the wicked, 19 and the ouerthrowe of the great city.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went and powred out his vial vpon the earth: and there fell a noysome, and a grieuous sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angell powred out his vial vpon the sea, and it [a] became as the blood of a dead man: and euery liuing thing died in the sea.

a It was turned into waters and filthy blood, such as is in dead bodies.

4 And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, thou art iust, Which art, and Which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, & Prophets, & therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the sunne, and it was giuen vnto him to torment men with heate of fire.

9 And men boyled in great heate, & blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

10 And the fift Angel powred out his viall vpon the throne of the beast, and his kingdome waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixth Angel powred out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

13 And I saw three vncleane spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

◆ Chap. 3. 3. matt. 24. 42. luke 12. 39.

15 ◆ Behold, I come as a theefe. Blessed [b] he that watcheth and keepeth his garments, lest hee walke naked, and men

b

see

ſee his filthineſſe)

16 And they gathered them together into a place called in Hebrew Armą-gedon.

17 ¶ And the ſeuenth Angel powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, ſaying, It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mightie an earthquake.

19 And the great citie was diuided into three partes, and the cities of the nations fell: and that great Babylon came in remembrance before God, ♣ to giue vnto her the cup of the wine of the fiercenesſe of his wrath.

20 And euery yle fled away, and the mountaines were not ♭ found.

21 And there fell a great haile, like ♯ talents out of heauen vpon the men, and men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

♣ Reu. 14. 10.

♭ Appeared not, which the Hebrewes vſuer of ten this ſort, were not. Gene. 5. 22.

♯ As it were about the weight of a talente and a talent was three ſcore pound, that is, fiue hundreth pounde weight, whereby is ſignified a meruailous and ſtrong kind of weight.

CHAP. XVII.

1 That great whore is deſcribed, 2 With whom the Kings of the earth committed fornication, 6 She is drunken with the blood of Saints. 7 The myſterie of the woman and the beaſt that carieth her, expounded. 11 their deſtruction. 14 The Lambes victorie.

THen there came one of the ſeuen Angels, which had the ſeuen vials, and talked with me, ſaying vnto me, Come: I will ſhew thee the ♯ damnation of the great whore that ſitteth vpon many waters,

a The ſentence that is pronounced againſt the harlot.

2 With whom haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wildernesſe in the Spirit, and I ſaw a woman ſit vpon a ♭ ſcarlet coloured beaſt, full of names of blaſphemie, which had ſeuen heads, and ten hornes.

b A ſcarlet colour, that is, with a red and purple ſy mixed: and ſurely it was not without cauſe that the Romiſh clergie were ſo much delighted with this colour.

4 And the woman was arayed in purple and ſcarlet, and gilded with gold, and precious ſtones, and pearles, and had a cup of gold in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead was a name written, A myſterie, that great Babylon, that mother of whoredomes, and abominations of the earth.

6 And I ſawe the woman drunken with the blood of Saints, and with the blood of the Martyrs of Ieſus: and when I ſawe her, I wondred with great marueile.

7 Then the Angel ſaid vnto me, Wherefore marueileſt thou? I will ſhewe thee the myſterie of that woman, and of that beaſt, that beareth her, which hath ſeuen heads, and ten hornes.

8 The beaſt that thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and ſhall goe into perdition, and they that dwell on the earth, ſhall wonder (whoſe names are

and

are not written in the booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the mind that hath wisedome. The seuen heads are seuen mountaines, whereon the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, & one is, and another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall go into destruction.

12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings at one houre with the beast.

13 These haue one mind, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: ✤ for he is Lord of Lords, & King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent, and to giue their kingdom vnto the beast, vntill the wordes of God be fulfilled.

18 And that woman which thou sawest, is that great citie, which reigneth ouer the kings of the earth.

CHAP. XVIII.

1 The horrible destruction of Babylon is set out. 11. 16. 18 The merchants of the earth, who were enriched with the pompe and luxurious state of it, weepe, and waile: 20 But all the elect reioyce for that iust vengeance of God.

AND after these things, I saw *another* Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory,

2 And he cried out mightily with a loud voyce, saying, ✤ It is fallen, it is fallen, Babylon that great *citie*, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, Goe out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are [a] come vp into heauen, and God hath remembred her iniquities.

6 Reward her, euen as she hath rewarded you, and giue her

1 *Very children know, what that seuen headed citie is, which is so much spoken of, and knowen of Virgil that reporteth, And compassed seuen towres within one wall: that citie it is, which when Iohn wrote these things, had rule ouer the kings of the earth. It was and is not, and yet is remaineth to this day, but it is declining to destruction.*

✤ *Chap. 19. 16. 1. Tim. 6. 15.*

✤ *Chap. 14. 8. Esai. 21. 9. ver. 21. 8.*

a *He vseth a words which signifieth the following of sinne one after another, and vsing one of another in such sort, that they grew at length to such an heape, that they came vp euen to heauen.*

her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as she glorified her selfe, and lived in pleasure, so much giue ye to her torment and sorow: for she saith [b] in her heart, I sit being a queene, and am [c] no widowe, and shall [d] see no mourning.

8 Therefore shall her plagues come at [e] one day, death, and sorowe, and famine, and she shal be burnt with fire: for strong is God which condemneth her.

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning,

10 And shal stand a farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth shall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of golde, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of scarlet, and of all maner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinamon, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, & charets, and seruants, & soules of men.

14 (And the [f] apples that thy soule lusted after, are departed from thee, and all things which were fatte and excellent, are departed from thee, and thou shalt find them no more)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and scarlet, and gilded with golde, and precious stones, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoeuer traffike on the sea, shall stand a farre off,

18 And crie, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shall cast dust on their heads, and crie, weeping, and wayling, and say, Alas, alas, that great citie, wherein were made rich all that had ships on the sea by her costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her to be reuenged on her for your sakes.

21 Then a mightie Angel tooke vp a stone like a great millstone, ✣ and cast it into the sea, saying, with such violence shall that great citie Babylon be cast, and shall be found no more.

22 And

[b] With her selfe.
[c] I am full of people and riches.
[d] I shall take of none.
[e] Shortly, and in one instant.
✣ Iere. 51. 63.
[f] By this is meant that fruites, which is most before the fall of the leafe, as what fruites ripen, and the words signifieth such fruits as are longed for.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shalbe heard no more in thee, & no craftesman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a milstone shalbe heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegrome and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 The heauenly company prayse God for auenging the blood of his seruants on the whore. 9 They are willed to sit downe at the supper. 10 The Angel will not be worshipped. 11 That mightie King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

AND after these things I heard a great voyce of a great multitude in heauen, saying, a Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God.

a *Prayse the Lord.*

2 For true and righteous are his iudgements: for hee hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: and that her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beasts fell downe, and worshipped God that sate on the throne, saying Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small & great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God almightie God hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of that Lambe is come, and his wife hath made her selfe ready.

8 And to her was graunted, that she should bee arayed with pure fine linnen and shining, for the fine linnen is the b righteousnesse of Saints.

b *Good works which are lively testimonies of faith.*

9 Then he said vnto me, Write, ✠ Blessed are they which are called vnto the Lambes supper. And he saide vnto mee, These words of God are true.

✠ *Matth. 22. 2.*

10 And I fell before his feete, c to worship him: but he saide vnto me, See thou doe it not: I am thy fellowe seruant, and one of thy brethren, which haue the d testimonie of Iesus. Worship God: for the testimonie of d Iesus is the Spirit of prophecie.

c *Chap. 22. 8.*

c *What are commanded to beare witnesse of Iesus.*

d *For Iesus is the marke shot at in the prophecies shewen vs.*

11 And I sawe heauen open, and beholde a white horse, and he that sate vpon him, was called faithfull and true, and hee iudgeth

Iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knewe but himselfe.

13 And he was clothed with a garment dipt in blood, and his name is called THE WORD OF GOD.

14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall ✠ rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenesse and wrath of Almightie God. ✠ Psal. 2. 9.

16 And he hath vpon his garment, and vpon his thigh a name written, KING OF KINGS, AND LORD OF LORDS. ✠ Deuter. 10. 17. Dan. 2. 47.

17 And I sawe an Angel stand in the sunne, who cryed with a loud voyce, saying to all the foules that did flie by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and their hostes gathered together to make warre against him that sate on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, wherby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

1 *The Angel* 2 *bindeth Satan for a thousand yeeres:* 3 *Being loosed, he stirreth vp Gog and Magog, that is, priuie and open enemies, against the Saints,* 10 *but the vengeance of the Lord casteth off those inticers.* 12 *The bookes are opened, by which the dead are iudged.*

AND I sawe an Angel come downe from heauen, hauing the a key of the bottomlesse pit, and a great chaine in his hand.

2 And hee tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand yeeres.

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed *the doore* vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: but after that he must be loosed for a little season.

4 And I sawe seates, and they sate vpon them, and iudgement was giuen vnto them, and *I sawe* the soules of them that were

a For iudgement was committed to them, as to members ioyned to the head: and that Christ after would giue vnto them.

were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they lived, and reigned with Christ a thousand yeere.

5 But the rest of the dead men shall not live againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: *for* on such the second death hath no power: but they shalbe the Priests of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shalbe loosed out of his prison,

8 And shall goe out to deceive the people, which are in the foure quarters of the earth: *to wit*, Gog and Magog, to gather them together to battell, whose number *b* is as the sand of the sea.

9 And they went vp into the ♦ plaine of the earth, and they compassed ♦ tents of the Saints about, and the beloved citie: but fire came downe from God out of heaven, & devoured them.

10 And the devill that deceived them, was cast into a lake of fire and brimstone, where that beast and that false prophet *are*, and shalbe tormented day and night for evermore.

11 And I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heaven, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the bookes were opened, and ♦ another booke was opened, which is *the booke* of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gave vp her dead, which were in her, and death and hell delivered vp the dead, which were in them: and they were iudged every man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

1 He describeth newe Hierusalem descending from heaven, 9 the bride the Lambes wife, 22 and the glorious building of the citie, 19 garnished with precious stones: 22 whose temple the Lord is.

AND I saw a newe heaven, and a newe earth: for the ‡ first heaven, and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie newe Hierusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Behold, the Tabernacle of God *is* with men, and he will dwell with them: and they shalbe his people, and God himselfe shalbe their God with them.

4 ♦ And

♦ Ezek.38.22.

b As if he said, just so much than the whole sum of the earth, how great soever it is, was sand.

♦ Dan.7.9.& 10.10. Ioel.3.14.

‡ Esa.65.17. and 66.22. 2 Pet.3.13.

4 And God shall wipe all teares from their eyes: and there shalbe no more death, neither sorow, neither crying, neither shal there be any more paine: for the first things are passed. ♣ Chap.7.17. Esa.25.8.

5 And he that sate vpon the throne, sayd, ♣ Behold, I make all things newe: and he sayd vnto me, Write: for these wordes are faithfull and true. ♣ Esa.43.19. 2.cor.5.17.

6 And he said vnto me, ▽ It is done, I am Alpha and Omega, the beginning and the ende. I will giue vnto him that is a thirst, of the well of the water of life freely. ▽ Chap.1.8. and 22.13.

7 Hee that ouercommeth, shall inherit all things, and I will be his God, and he shall be my sonne.

8 But the fearfull and vnbeleeuing, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their a part in the lake, which burneth with fire and brimstone, which is the second death. a Their lot, and inheritance is there.

9 And there came vnto me one of the seuen Angels, which had the seuen viols full of the seuen plagues, and talked with mee, saying, Come: I will shewe thee the bride, the Lambes wife.

10 And hee caried me away in the spirit to a great and an hie mountaine, and shewed mee that great citie, that holie Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, euen Iasper stone cleare as crystall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part *there were* three gates, *and* on the Northside three gates, on the Southside three gates, *and* on the Westside three gates.

14 And the wall of the citie had twelue foundations, and in them the Names of the Lambes twelue Apostles.

15 And hee that talked with mee, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay b foursquare, and the length is as large as the breadth of it; and hee measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall. b A square figure hath equall sides, and euen all corners, and therefore the Greekes call by this name those things that are perfect, and of continuance, and good.

17 And he measured the wall thereof, a hundreth fourtie and foure cubites, by the measure of man, that is, of the c Angel. c He calleth him, because the Angel had the shape of a man.

18 And the building of the wall of it was of Iasper: and the citie was pure gold, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was Iasper: the second of Saphir: the third of a Chalcedonie: the fourth of an Emerauld:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

d *By streete, he meaneth the principall place of the citie.*

21 And the twelue gates were twelue pearles, and euery gate was of one pearle: and the d streete of the citie was pure golde, as it were shining glasse.

22 And I sawe no Temple therein: for the Lord God Almightie and the Lambe are the Temple of it.

♣ Isa.60.19.

23 ♣ And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did lighten it: and the Lambe is the light of it.

♣ Esa.60.3.

24 ♣ And the people which are saued, shall walke in the light of it: and the Kings of the earth shall bring their glorie and honour vnto it.

♣ Esa.60.11.

25 ♣ And the gates of it shall not be shut by day: for there shalbe no night there.

26 And the glory, and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lie: but they which are written in the Lambes e booke of life.

e Chap.3.5.& 20.12.phil.4.3.

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6. 7 Then followeth the conclusion of this prophecie, 8 where Iohn declareth, that the things herein contained are most true: 13 And more the third time reporteth those wordes, All things come from him, who is the beginning and the ende.

AND hee shewed me a pure riuer of water of life, cleare as crystall, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruite euery moneth: and the leaues of the tree *serued* to heale the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his Name shall be in their foreheads.

♣ Esa.60.19.

5 ♣ And there shall bee no night there, and they needе no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he said vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which sawe and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angel which shewed me these things.

* Chap.19.10.

9 But hee sayd vnto mee, See thou *do it* not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 And he said vnto me, Seale not the words of the prophe-

ele of this booke: for the time is at hand.

11 He that is vniuſt, let him be vniuſt ſtill: and he which is filthie, let him be filthie ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 And beholde, I come ſhortly, and my rewarde is with mee, ♣ to giue euery man according as his worke ſhall be.

♣ Rom. 2. 6. & Chap. 20. 12. and 21. 3. Iere. 31. 29. and 32. 19.

13 I am ♣ Alpha and Omega, the beginning and the ende, the firſt and the laſt.

14 Bleſſed *are* they, that doe his commandements, that their right may bee in the tree of life, and may enter in through the gates into the citie.

15 For without *ſhall be* dogges and enchaunters, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth or maketh lies.

16 I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe things in the Churches: I am the roote and the generation of Dauid, and the bright morning ſtarre.

17 And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come: and let him that is a thirſt, come: & ♁ let whoſoeuer will, take of the waters of life freely.

♁ Eſa. 55. 1.

18 For I proteſt vnto euery man that heareth the wordes of the prophecie of this booke, If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues, that are written in this booke:

19 And if any man ſhall diminiſh of the wordes of the booke of this prophecie, God ſhal take away his part out of the Booke of life, and out of the holy citie, and from thoſe things which are written in this booke.

20 Hee which teſtifieth theſe things, ſaith, Surely, I come quickly. Amen. Euen ſo, come Lord Ieſus.

21 The grace of our Lorde Ieſus Chriſt *be* with you all, Amen.

THE ENDE.

THE ENDE

A TABLE MADE AFTER THE ORDER OF THE ALPHABET, CONTEYNING THE PRINCIPALL BOTH wordes and matters which are comprehended in the Newe Testament.

THE FIRST NVMBER NOTETH THE Chapter of the booke, and the second number the verse of the Chapter.

A

Aaron. Hebr. 5. verse 4.
Abaddon. Reue. 9. 11.
Abba. Mar. 14. 36. rom. 8. 15. Gala. 4. 6.
Abel. Matth. 23. 35.
Abel offered by faith. Hebrues 11. 4.
Abide in Christ, and not to abide in him, with the vnlike fruites of either. Iohn 15. 4. 6.
Abomination in the sight of God, is that which is highly esteemed among men. Luke 16. 14.
Abomination of desolation, set vp in the holy place. Matt. 24. 15. Mar. 13. 14.
Abraham the father of them that beleeue. Rom. 4. 11, 16.
He was iustified by faith. Rom. 4. 3.
He is named the heire of the world. Romanes 4. 13.
He saw the day of Christ. Iohn 8. 56.
He doubted not of Gods promise. Rom. 4. 18, 19, 20.
Hee offereth vp Isaac his sonne by faith. Hebr. 11. 17.
Abrahams sonnes who they are. Rom. 4. 12.
Abrahams sonnes are of two sortes. Matt. 3. 9. Iohn 8. 33, 37, 39. Romans 9. 6, 7. Gala. 4. 22. 23. &c.
Abrahams obedience. Act. 7. 4. Heb. 11. 8.
Abrahams bosome. Luke 16. 23.
Absolution, see Loosing.
Abuse of Gods gifts reproued. Matth. 25. 18. Luke 19. 13.
¶ Acception of persons is forbidden. Iames 2. 3.
Acception of persons is not with God. Act. 10. 34. Rom. 2. 11. Gala. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1. Pet. 1. 17.
¶ Adam a figure of Christ. Rom. 5. 14. 1. Cor. 15. 21.
Adam and his fall. Rom. 5. 12, 13, 14, 15, 16, 17, 18, 19. 1 Cor. 15. 21, 22, 45, 47.
Adam which was first. 1. Cor. 15. 45.
Adam which was last. 1. Cor. 15. 45.
Admonitions priuate how they ought to be giuen. Matth. 18. 15, 16.
Adoption. Rom. 8. 15. and 9. 4. Gala. 4. 5. Ephes. 1. 5.
Adramyttium. Act. 27. 2.
Adulterie condemned & forbidden. Matt. 5. 27, 28, 32. and 15. 19. & 19. 9. Mar. 10. 11. Iohn 8. 4, 5. Rom. 7. 3. & 13. 9. 1. Cor. 6. 9. Galat. 5. 19. Hebr. 13. 4. Iames 4. 4. 2. Pet. 2. 14.
¶ Affinitie carnal litle profiteth to godlinesse. Iohn 6. 63.
Afflictions are necessarie and profitable. Luke 15. 14, 17. Philip. 1. 12, 13. 1. Thess. 3. 3. 2. Thess. 1. 4, 5. 2. Tim. 1. 8. and 2. 12. Hebr. 12. 5, 6, 7.
Afflictions are of God. Act. 2. 23. and 4. 27, 28. 1. Cor. 4. 9. Philip. 1. 29. Hebr. 12. 6. 1. Pet. 3. 17. and 4. 19.
Afflictions of the godly are diuers and many. Matt. 5. 11. Act. 14. 21. 2. Tim. 3. 12. Iames 1. 2. 1. Pet. 1. 6.
Afflictions of the godly in this life, are light and of short continuance in respect of the life layde vp for them. Rom. 8. 18. 2. Tim. 4. 17. 1. Pet. 1. 6. and 5. 10.
Afflictions come to the faithfull. Matth. 24. 9. Act. 17. 10. & 14. 22. 2. Cor. 4. 8.

and 6.4. and 8.1. Heb. 11.36, 37.
¶ Agabus a Prophet. Actes 11.28.
Agar. Gala. 4.25.
Agreement or concorde of brethren. Mat. 23.8. Iohn 20.26. Acts 2.44, 46.
Agrippa king. Actes 25.13.
¶ All, an vniuersall terme, is not alwayes vsed vniuersally. Luke 6.26. 1om. 11, 32. 1. cor. 6.12. & 10.23. & 13.7. and 15.22. philip. 2.21. col. 3.20. 1. tim. 2. 4, 6. titus 1.11. reue. 13.16.
All, put for many. Acts 9.35. and 10.38. Philip. 2.21.
All, put for the elect. Iohn 6.45. Epheſ. 1.13.
All, put for wicked ones, Luke 6.26.
Alexander ſ Coppersmith. 2. Tim. 4.14.
Alliance, reade Teſtament.
Almes muſt be giuen, and that cheerefully. Mat. 6.1, &c. Luke 11.41. & 12.33. Act. 2.45. and 9.36. & 10.2. & 24.17. 2. Cor. 9.5, 7. Gala. 6.10.
Almes called a ſacrifice. Philip. 4.18.
Almes compared to ſeede. 2. Corin. 9.6. Gala. 6.7.
¶ Ambition is ſometimes ioyned with hypocriſie. Luke 18.9, 10, &c.
Ambition is to be taken heede of, and auoyded. Mat. 18.1, 2, 3. & 23.8, 10, 11, 12. Luke 14.7, 8, 9, 10, 11. Iohn 3.27. Rom. 12.10. 1. Cor. 13.4. Iames 3.1.
Ambition & examples thereof. Mat. 20. 20, &c. and 23.5. Iohn 19.10. Actes 8. 18, 19, &c. and 25.9. 3. Iohn 9.
Ambition the mother of enuie. Acts 13. 45. 1. Tim. 6.4.
Ambition is a very great plague to the Church. 1. Tim. 3.6. 3. Iohn 9.
Ambition the end of incredulitie, or vnbeliefe. Iohn 5.44.
Amen. Matth. 6.13. 1. cor. 14.16. 2. cor. 1.20.
Amendement of life, See Repentance.
¶ Ananias and Sapphira, couetous and hypocrites. Actes 5.1, 2, 3, &c.
Ananias the diſciple. Acts 9.10.
Ananias ſ his Prieſt. Act. 23.2. & 24.1.
Ancient men and women ought to bee honoured. 1. Tim 5.1, 2.
Of what ſort they ought to be. Tit. 2.2.
Ancients, See Seniors.
Andrewes diligence in preaching Chriſt. Iohn 1.40, 41, 42.
Angel will not be worſhipped of Iohn. Reue. 19.10. Reue. 22.9.
An Angel deliuered the Apoſtles out of priſon. Actes 15.19.
Angels good which are in heauen. Mark. 12.25.
Angels created by Chriſt. Col. 1.16.
Angels Chriſts ſeruants. Mat. 4.11. Mar. 1.13.
An Angel comforteth Chriſt in the garden. Luke 22.43.
Angels, ſeruants to the faithfull. Mat. 18. 10. Acts 12.11, 15. Hebr. 1.14.
Angels appeare to perſons. Mat. 1.20. & 2.13, 19. Luke 1.11, 26. and 2.9.
Angels ſeene in forme of [illegible]. Mark. 16. 5. Luke 24.4. Iohn 20. [illegible]. Acts 1.10. and 10.3, 30.
Angels ſhall accompanie Chriſt at the iudgement. Mat. 25.36. Marke 8.38. Luke 9.26. 2. Theſſ. 1.7.
Angels denied to bee by the Sadducees. Acts 23.8.
Angels elect. 1. Tim. 5.21.
Angels called men. Mat. 26.5. Acts 1.10. and 10.30.
Angels know not all things. Mat. 24.36.
Angels when they haue done that, for which the Lord ſendeth them, doe depart. Acts 10.7. and 12.10.
Angels in credit inferiour to the Goſpel. Gala. 1.8.
Angels, witneſſes of the reſurrection. Iohn 20.12.
Angels are reapers. Matth. 13.39.
Angels are the purgers of the Church. Matth. 13.41.
Angels deſire to behold the accompliſhment of Chriſts kingdom. 1. Pet. 1.12.
Angels are miniſters to the faithful ones. Mat. 4.6, 11. & 24.31. & 26.53. Luke 16.22. Acts 5.19. & 12.7. See before, Angels are ſeruants to the faithfull.
Angels of the Deuil. Matth. 25.41.
Angels fell. 2. Pet. 2.4. Iude 6.
Angels tongues. 1. Cor. 13.1.
Angels ſwords ſometime vſed by God, to deſtroy

destroy the wicked. Act. 13.
Angels evill, reade devill.
Anger or wrath must be overcome by gentlenesse, Matth. 5. Rom. 12, 19. Ephes. 4. 26, 31. Col. 3.
All anger not evill. Mat. Ephes. 4. 26.
Anger or wrath forbid. Matth. 5. 22. 1. Cor. 13. 5. Gala. 5. Ephes. 4. 26. 1. Tim. 2. 8. Titus 1. Iames 1. 19, 20.
Anger we must be swift to. Iam. 1. 19.
Anger against our brother, must be put off before we pray. 1. Ioh. 2. 9, 11. 1. Tim. 2. 8
Anoynt thy head, &c. Mat. 6. 17.
Anna the prophet. Luke 2. 36.
Annas and Caiaphas. Luke 3. 2. Ioh. 18. 13. Acts 4. 6.
Antichrist and his kingdome from the time of the Acts. 2. Thes. 2. 3, 4. 1. Ioh. 2. 22. and 4. 3. 2. Ioh. 7.
Antichrist, his destruction. 2. Thes. 2. 8. Revel. 19. 21.
Antichrist whose is. 1. Ioh. 2. 22. & 4. 3.
Antichrist how he may be discerned. 2. Thes. 2. 9.
Antichristes many. 1. Ioh. 2. 18.
Antichrists miracles. Mat. 24. 24. 2. Thes. 2. 9, 10.
¶ Apollyon Revel. 9. 11.
Apollos. Acts 18. 24. 1. Cor. 3. 6.
Apostles were twelve chosen by Christ. Mat. 10. 2. Luke 6. 13. Ioh. 6. 67.
Apostles are the light of the world. Mat. 5. 14.
Apostles the salt of the earth. Mat. 5. 13.
Apostles the dispensers or disposers of the mysteries of God. 1. Cor. 4. 1.
Apostles are Gods labourers. 1. Cor. 3. 9.
Apostles ordeined to preach to all nations. Matth. 28, 19, 20. Marke 16. 15. Luke 24. 47. Acts 1. 8.
Apostles witnesses of the death and resurrection of Christ Iesus. Acts 1. 8. and 2. 32. and 10. 42.
Apostles at the first unskilfull, and unlearned. Acts 4. 13.
Apostles Christes witnesses. Ioh. 15. 27. Act. 1. 8, 22. & 2. 32. & 10. 39. & 22. 15.
Apostles called workemen. Matt. 10. 10.
Apostles, ministers of the word. Luk. 1. 2.
Apostles worshipped Christ after his resurrection. Luke 24. 52.
Apostles charitie or loue. Act. 4. 34, 35.
Apostles striuing for superioritie. Mark. 10. 1. &c. Luke 22. 24. &c.
Apostles constancie. Acts 5. 42.
Apostles curiositie reproued. Acts 1. 7.
Apostles humilitie. Galat. 2. 9.
Apostles had equal power & authoritie. Mat. 28. 19. Ioh. 20. 21, 22, 23. Act. 2. 14. & 8. 14. 2. Cor. 11. 5. 1. Pet. 5. 1.
Apostles reioycing. Acts 5. 41.
Apostles grosse ignorance. Mat. 16, 17.
Apostles leave after Christes resurrection. Iohn 20. 19.
Apostles vnorderly zeale. Matth. 19. 13. Luke 9. 54.
Apostles had no certaine or set place appointed them to teach in. Matt. 28. 19. Acts 9. 32.
Apostles of Christ ought chiefly to bee beleeued. Iohn 15. 27. and 17. 18. and 20. 21. Acts 1. 2.
Apostle of the Gentiles. Rom. 1. 5. & 11. 13. Gal. 2. 7. 1. Tim. 2. 7. 2. Tim. 2. 11.
Apostle of the Iewes. Galat. 2. 7.
Apostles false. 2. Cor. 3. 17. and 11. 13.
¶ Aquila Pauls hoste. Acts 18. 2, 3, 26. 1. Cor. 16. 19.
¶ Archelaus. Matth. 2. 22.
Aretas. 2. Cor. 11. 32.
Arimathea. Matth. 27. 57.
Aristarchus prayed. Act. 20. 4. & 27. 2.
Arme put for strength or power. Luke 1. 51. Iohn 12. 38.
Armour of light put for vertues. Rom. 13. 12.
Armour spirituall necessary for Gods people. Rom. 6. 13. and 13. 12. 2. Cor. 6. 7. and 10. 4. Ephes. 6. 11, 12, 13, 14. 1. Thes. 5. 8. 1. Pet. 1. 4.
Arrogancie, reade Pride.
¶ Assemblies holy are to be frequented. Matt. 13. 54. Luke 4. 16. Acts 3. 1. &c. and 5. 12. and 12. 12. and 16. 13.
Astonishment or marueiling at Christes doctrine. Mat. 7. 28. and 13. 54. Marke 1. 27. Luke 4. 22, 34.
Astonishment at Christes miracles. Mat. 9. 8, 33. and 12. 23. and 15. 31. Marke 2. 12. and 6. 51. and 7. 37.

Astonishment at Christes answeres. Mat. 22.22. Marke 12.17.
¶ Athenians Idolaters. Actes 17.16.
Athenians vanity & lightnes. Act. 17.21.
Attalia. Actes 14.25.
Attentidenes in hearing, and an example thereof. Actes 20.7.
¶ Augustus Cesar. Luke 2.1.
Answere put for to speake. Mat. 15.15. and 17.4. and 28.5. Marke 11.14. and 12.35. Luke 13.14. and 14.3.
Austeritie or hardnesse of life maketh not a man perfect. Mat. 11.18,19.
Authoritie of holy scripture. Act. 1.16.
¶ Azotus. Actes 8.40.

B

BAbes. 1. Cor. 3.1. 1. Pet. 2.2.
Babbling or vaine repetitions to be auoyded in prayer. Mat. 6.7.
Babylon Marke 1.11,12.
Babylon, put for Damascus. Actes 7.43.
Babylon which signifieth a place of confusion (as Rome) the place where Antichrist should reigne. Reuel. 7.5. and 14.8. and 16.19.
Babylon hath made drunke all nations, with the wine of the wrath of her fornication: it is the lodging of the deuils, the place of vncleane spirits, the stewes of princes & kings, & the poysoning of all nations. Reue. 18.2,3,21.
Backbiting is condemned. Matth. 9.11. Rom. 1.30. Gala. 2.14. Iam. 1.26. and 4.11. 1. Pet. 2.1.
Balaam his doctrine and couetousnesse. 2. Pet. 2.15. Iude 11. Reue. 2.14.
Banket prepared by Matthew for Christ. Luke 5.29.
Bankets, see Festes.
Baptisme, and the fourme thereof, prescribed by Christ. Mat. 28.19.
Baptisme must be ministred only by the ministers of the worde. Mat. 28.19.
Baptisme is one. Ephes. 4.5.
Baptisme is not to bee denied to infants. Mat. 19.14. Act. 2.39.
Baptisme is not to be ministred to them which be of yeres of discretion, vnles there be trial had of their faith. Mat. 3.6.
Baptisme a seale of grace. Act. 2.38. and 10.47.
Baptisme a seale of the preaching of the Gospel. Matth. 28.19.
Baptisme the pledge of repentance. Luke 3.3. Actes 2.38.
Baptisme how it cleanseth and washeth. Ephes. 5.26.
Baptisme of Iohn, for his doctrine and office. Mat. 21.25. Act. 18.25. & 19.3.
Baptisme put or vsed improperly. Matth. 20.22. Actes 1.5.
Baptisme is commanded to be ministred to all that beleeue. Marke 16.16.
Baptisme signifieth vnto vs, that wee are buried with Iesus Christ, dead to sinne, and deliuered therefrom by the death of Christ, and haue put on Christ, and are made the children of God, by whom also we are all made one. Rom. 6.3,4. &c. Gala. 3.27. Col. 2.12.
Baptisme without fayth profiteth not. Mat. 16.16. 1. Cor. 10.2. 1. Pet. 3.21.
Baptismes force and vertue proceedeth from Christ. Matth. 3.11. Marke 1.8. Luke 3.16. Iohn 1.26.
Baptisme, men are but the ministers of. Mat. 3.11. Iohn 1.26, & 3.23,27. and 4.1. 2. Act. 8.16. and 9.18.
Baptisme put for to suffer tribulations or death. Marke 10.38. Luke 12.50.
Barabbas. Mat. 27.21. Marke 15.7. Luke 23.18. Iohn 18.40.
Barbarian taken in ill part. 1. Cor. 14.11.
Barbarians & their humanitie. Act. 28.2.
Barielus a Iew, a sorcerer. Act. 13.6.
Barnabas called a Prophet and teacher. Actes 13.1.
Barnabas called an Apostle. Act. 14.14.
Barnabas liberalitie. Act. 4.36,37.
Bartimeus the blinde man made to see. Marke 10.46. &c.
¶ Beame or post in the eye. Mat. 7.3,4.
Beelzebub. Matth. 10.25.
Beggers or loyterers not to bee suffered. 2. Thess. 3.10.
Belial put for Satan, or the deuil. 2. cor. 6.15.
Bethabara. Iohn 1.28.
Bethesda. Iohn 5.2.
Bethleem. Mat. 2.1,6. Luke 2.4.
¶ Bil of diuorcement. Mat. 5.31. & 19.7.

¶ Blasphemie

¶ Blasphemie against the holie ghost may be forgiue, but blasphemy against the holy Ghoſt cannot be forgiuen. Matth. 12, 31. mar. 3. 28, 29. Luk. 12. 10. 1. Tim. 1. 13.
Blaſphemies ſpoken by the beaſt, againſt God and his name. Reuel. 13. 1, 5, 6.
Bleſſednes true what it is. Iohn 13. 17.
Bleſſednes of man wherein it conſiſteth. Mat. 16. 17.
Bleſſed vſed for deare vnto God, or beloued of him. Mat. 25. 34.
Bleſſed who be. Mat. 5. 3, 4. &c. Lu. 6. 20, 21. &c. & 11. 28. Iohn 20. 29. Ro. 4. 7.
Bleſſed vſed for prayſed. Ephe. 1. 3.
To bleſſe one, taken to pray for one. Mat. 10. 16. Heb. 11. 20, 21.
To bleſſe, put for to wiſh wel. Mat. 5. 44. Luke 22. 34. 1. Pet. 3. 9.
To bleſſe, taken for to giue thanks. Mat. 14. 19. and 26. 26.
Bleſſing and curſing proceede both out of one. Iam. 3. 10.
Blind leaders of the blinde. Mat. 15. 14.
Blood, put for the ſoule, life and whole man. Mat. 27. 24.
Blood, put for death or murther. Matth. 27. 24.
Blood, put for reuengement for ſhedding blood. Mat. 27. 25.
¶ Boanerges. Mark. 3. 17.
Body mortall. Rom. 6. 12. and 8. 11.
Body called a Tabernacle. 2. Corin. 5. 1. 2. Pet. 1. 13.
Body called an earthen veſſel. 2. Cor. 4. 7.
Body called an earthly houſe. 2. Cor. 5. 1.
Body the Temple of the holy Ghoſt. 1. Cor. 6. 19.
Body muſt be mortified. Rom. 8. 13. 1. Cor. 9. 27.
Body of ſinne. Rom. 6. 6. Col. 2. 11.
Body ought to ſerue God. Rom. 12. 1. 1. Cor. 6. 13, 20. 2. Cor. 7. 1. Phil. 2. 10.
Bookes, put for rehearſall. Mat. 1. 1.
Bookes of life. Phil. 4. 3. Reu. 3. 5. & 13. 8. & 17. 8. & 20. 12. & 21. 21. and 22. 9.
Boſome of Abraham. Luk. 16. 22.
Bountifulnes of God towards vs. Tit. 3. 4.
Bowels, put for moſt tender affection. Col. 3. 12.
¶ Bragging or boaſting wicked. Luk. 18. 11. Rom. 1. 30.
Bragging or boaſting good & lawfull. 2. Cor. 11. 1, 2. &c. Phil. 3. 4.
Bread vſed for all maner of bodily ſuſtenance. Mat. 4. 4. & 6. 11. Mar. 6. 36.
Brethren of Chriſt or kinſmen. Mat. 12. 47. Iohn 7. 3. 1. Cor. 9. 5. Gal. 1. 9.
Brethren are all Chriſtians. Rom. 1. 13. & 8. 29. 1. Cor. 6. 6. & 8. 11. Ephe. 6. 23. Col. 4. 15. 1. Theſſ. 5. 14.
Brethren falſe. 2. Cor. 11. 26. Gal. 2. 4.
Brethren, put for kinſmen. Mat. 13. 55. and 22. 24. Iohn 7. 3, 5. Rom 9. 3.
Brethren of Chriſt beleeued not in him. Iohn 7. 3. 5.
Burial of the dead commended vnto vs. Mat. 14. 12. & 27. 59. Luke 7. 12. and 16. 22. Act. 8. 2.
Burthen of Chriſt is light. Matth. 11. 30. 1. Iohn 5. 3.
Burthens heauy & grieuous to be borne. Mat. 23. 4.
Building or edifying vſed for teaching. Mat. 21. 42. 1. Cor. 14. 17. Gal. 2. 18.

C

CAiaphas propheciеth. Ioh. 11. 50, 51.
Caiaphas examineth Chriſt. Matth. 26. 62.
Cain. 1. Iohn 3. 12. Iude 11.
Called are many. Mat. 20. 16.
Called, put for declared and ſhewed to the world. Luke 1. 35.
Called, put for accounted. Mat. 5. 9. and 21. 13. Luke 1. 76.
Call on the name of the Lord, or to call on Chriſt, put for the whole ſeruice & worſhip of God. Acts 2. 21. and 9. 14. 1. Cor. 1. 2. 2. Tim. 2. 9, 22.
Calling, ſee Gentiles, ſee alſo Vocation.
Cana of Galile. Iohn 2. 1. and 4. 46.
Canaanite or Chananea. Mat. 15. 22.
Capernaum. Matt. 8. 5. Ioh. 6. 24, 59.
Capernaum full of corruptions, & reproued therefore. Mat. 11. 23.
Capernaum called Chriſtes owne citie. Matth. 9. 1.
Care muſt be referred to God. 1. Pet. 5. 7.
Care we muſt for others. 2. Cor. 11. 2. Philip. 1. 24.

Care godly. Matth. 6.33. Luke 12.28. 2. Cor. 12.10.
Care fleshly. Mat 6.25. & 6.32. & 10.22. and 26.51. Luke 9.33,34. & 12.38. Rom. 8.6.
Care, reade Thought.
Carefulnes that hath doubting with it, is condemned. Mat. 6.25,26. &c. and 10.9. Luke 12.22,23. &c. Phil. 4.6.
Castor and Pollux. Act. 28.11.
Cause vnheard, no man shalbe iudged. Iohn 7.51.
¶ Cedron the brooke. Iohn 18.1.
Cenere. Act. 18.18. Rom. 16.1.
Centurion. Mat. 8.5. and 27.54.
Centurions faith and modestie. Mat. 8.5, 6.7,8.
¶ Charitie, see Loue.
Chearefulnesse, readinesse or willingnesse in doing any thing, very necessary for the godly. 1. Cor. 9.17. 2. Cor. 9.7. Col. 1.11. 1. Pet. 4.9. and 5.2.
Children are embraced of Christ and blessed. Mat. 19.15. Mar. 10.16.
Children praise Christ. Mat. 21.15.
Children taken for young Christians & of small capacity. 1. Cor. 14.20. Eph. 4.14.
Children are humble, simple, & without malice. Mat. 18.3. 1. Cor. 14.20.
Children of the resurrection, which can not die. Luke 20.36.
Children of the kingdome. Mat. 8.12.
Children of light. Iohn 12.36. Ephe. 5.8. 1. Thes. 5.5.
Children of disobedience. Ephes. 2.2. and 5.6. Colos. 3.6.
Children begotten and borne of faithful parents are holy. 1. Cor. 7.14.
Children duetie towards their parents. Mat. 15.4. Luke 2.5. Ephes. 6.1,2,3. Colos. 3.20.
Childrens bringing vp. Mat. 14.8. Eph. 6. 4. Col. 3.21. 1. Tim. 3.4. 2. Tim. 1.5. and 3.15.
Chosen, see Elect.
Chosen to some office or ministerie. Iohn 15.16. Act. 1.2. and 6.5. and 15.22. 1. Tim. 5.9.
Christ is God eternall sonne. Mat. 1.23. Iohn 1.1. &c. & 20.28. Act. 20.28. Rom. 9.5. Phil. 2.6. 1. Tim. 3.16. Heb. 1.8. 1. Iohn 5.20.
Christ is Alpha and Omega. Reuel. 1.8, 11. and 21.6. and 22.13.
Christ promised in the Law & Prophets. Acts 3.21.
Christ was conceiued by the holy ghost. Mat. 1.18,20. Luk. 1.31,35.
Christ hath so taken flesh, that by the taking thereof, hee hath not departed from the Father. Iohn 1.18. & 3.13.
Christ as concerning the flesh came of the fathers of the Iewes. Mat. 1.1,2. Luke 3.23.24. &c. Rom. 9.5.
Christ called Iesus. Mat. 1.16,21. Luke 1.31. and 2.21.
Christ being a childe was subiect to his parents. Luke 2.51.
Christ was subiect to many infirmities. Mat. 4.1,2. & 21.18. and 26.37. Mar. 8.2. Luke 19.41. Iohn 4.6. and 11.35, 38. and 12.27. Heb. 2.14.
Christ taught publikely. Mat. 4.23. & 26. 55. Iob. 6.59. & 17.14. & 8.2. & 18.20
Christ preached out of a ship. Mat. 13.2. Mar. 4.1.
Christ taught with great diligence. Mat. 9.35. and 26.55. Luk. 8.1. and 21.37.
Christ vsed to speake familiarly & plainly. Mat. 5.23,24. & 11.21,25. and 12. 41,42. Luke 6.40. Iohn 3.12.
Christ spake sometimes darkly, and that of purpose. Mat. 13.11,35. Iob. 2.19. and 10.6.
Christ equal with God his father. Iob. 5. 18. Philip. 2.6. Colos. 1.16.
Christ & the Father are one. Iob. 10.30
Christ cast ꝑ byers & sellers twise out of ꝑ Temple. Iob. 2.14,15. &c. Mat. 21.12
Christ most farre from all outward shew or ostentation. Mat. 12.19.
Christ hated of the world. Lu. 4.29. Iob. 1.10,11. & 3.16. & 7.7. & 15.18,23.
Christ sometimes gaue place to the rage of his enemies. Mat. 2, 14. Luk. 4.30. Iob. 7.1. & 8,59. and 10.39,40. and 11.53,54. and 12.36.
Christ prayed for them that crucified him. Luke 23.34.
Christ died. Mat. 27.50.
Christ was buried. Mat. 27.57,58,59,60.

Christ rose against the third day. Acts 10.39.
Christ ascended into heaven, Mark. 16. 19. Luke 24.51. Act. 1.9. Ephe. 4.8.
Christ sitteth at the right hand of the Father in heaven. Mat. 26.19. Rom. 8. 34. Col. 3.1. Heb. 1.3. and 8.1. and 10. 12.2. Pet. 3.22.
Christ hath a perpetuall care over his church. Mat. 9.36. & 21.41. Ioh. 17.12.
Christ is to be looked for from heaven. Phil. 3.20.1. Thess. 1.10. 2. Thess. 1.7.
Christ is the only master whom we must heare in the Church. Mat. 17.5. & 23. 8. Mat. 9.7. Iohn 13.13. Acts 3.22.
Christ hath not taken away originall sinne only, but also all other offences, Iohn 1.29. Rom. 5.16. 1. Iohn 1.7.
Christ only knoweth the father. Mat. 11. 27. Iohn 6.46. and 17.25.
Christ full of the holy Ghost. Luk. 4 18. Iohn 3.34.
Christ onely is to bee preached in the Church. Acts 11.20.
Christ only maketh God manifest. Mat. 11.27. 2. Cor. 4.6.
Christ onely hath satisfied for vs. Matth. 20.28. & 26.28. Iohn 1.29. & 3.18. Rom. 3.25. and 8.34. 1. Cor. 1.30. 2. Cor. 5.18. Gal. 1.4. Ephes. 5.25. Col. 1. 14. 20. 1. Thess. 5.10. 1. Tim. 1.15. and 2.6. Titus 2.14. Heb. 1.3. & 9.12. and 10.10. 1. Pet. 1.24. 1. Iohn 4.10.
Christ alone is sufficient to salvation. Acts 16.31.
Christ giveth more vnto his, then they hope or looke for. Iohn 11.23, &c.
Christ only can make to live or give life. Iohn 11.25.
Christ called ✝ last Adam. 1. Cor. 15.45.
Christ the perpetuall advocate of his Church. Iohn 14.16. 1. Iohn 2.1.
Christ is our advocate. Romans. 8.34. 1. Iohn 2.1.2.
Christ called an Angel. Acts 7.30. Reue. 7.2. & 8.3. and 10.1. and 20.1.
Christ is the lambe of God. Iohn 1.29, 36. Reue. 14.1, 10.
Christ is the fountaine and beginning of blessednesse. Acts 3.26.
Christ the authour and cause of ioyand & perfect ioy. Iohn 15.11.
Christ is the authour of miracles. Acts 3.5, 12, 13, 16. & 4.10. & 9.34.
Christ is the authour of saluation. Mat. 1. 21. Acts 4.12. & 5.31.
Christ is the authour of life. Iohn 6.57. Acts 3.15.
Christ is the head of his Church. Matth. 20.25. Ephe. 1.22. and 4.15. & 5.23. Col. 1.18. and 2.10, 19.
Christ is ✝ knower & searcher of hearts. Mat. 9.2, 4. & 12.25. & 22.18 Mar. 2. 8. Luke 6.8. & 7.4. & 11.17. & 9.47. Ioh. 1.47. & 2.24. and 5.42. & 6.64. & 13.11, 18. Reue. 2.23. and 3.14, 15.
Christ is Lord of all. Mat. 28. 18. Phil. 2. 9, 10. Col. 2.10.
Christ is called ✝ Church. 1. Cor. 12.12.
Christes example set out for the faithfull to follow. Matt. 11.29. & 20.28. Iohn 13.14, 15. Rom. 15.3. 2. Cor. 8.9. Eph. 5.2. Phil. 2.5. Col. 3.13. Heb. 12.2. 1. Pet. 2.21. 1. Iohn 2.6.
Christ called Dauids sonne. Mat. 1.1. & 9.27. and 15.22. and 20.30. and 21.9. and 22.42. Rom. 1.1.
Christ is by nature the sonne of God. Mat. 3.17. & 14.33. & 16.16. & 17.5. & 27.54. Mar. 1.1. & 3.11. & 5.7. Luke 1.32, 35. Ioh. 1.14, 18, 34. 49. & 3.16, 17. & 5.25, 27. & 10.36. & 11.4, 27. & 20.31. Acts 4.27, 30. & 8.37. & 13. 33. 1 Cor. 1.3, 4. & 8.29, 32. Gala. 2.20. & 4.4. Col. 1.13. Heb. 1.5. & 5.8. and 4. 14. 2. Pet. 1.17. 1. Iohn 1 3. and 4.15.
Christ called the sonne of man. Mat. 8.20. & 12.8, 40 & 16.13. & 24.27, 30. and 25.31. and 26.22. Mar. 9.9. and 10.33, 45. & 13.26. and 14.21. Luke 5.24. & 9.22, 44. & 17.22. & 18.8. & 19.10. and 21.22. Ioh. 5.27. and 3.13. and 6. 27. and 8.28, 53. & 12.23. Acts 7.56.
Christ is the only foundation of our faith. Ephes. 3.17.
Christ is the only foundation and chiefe stone of his Church. Matt. 16.18. and 21.42. Acts 4.11. 1. Cor. 3.11. Ephes. 2.19, 20. Col. 2.7. &c. 1. Pet. 2.6, 7.
Christ is the brother of all the faithfull

ones. Matt. 12, 50. Ioh. 20, 7. Rom. 8. 29. Hebr. 2. 11, 12.
Christ is the glory of the faithfull, Phil. 3. 3.
Christ very man, Luke 2. 40. Rom. 9. 5. Gala. 4. 1. 1. Tim. 2. 5. & 3, 16. 2. Tim. 2. 8. Heb. 10. 20.
Christ is the liuely image of God his father, 2. Cor. 4. 4. Col. 1. 15. Heb. 1, 3.
Christ the iudge of the whole worlde, Mat. 3. 12. & 16. 27. & 25. 32. Ioh. 5. 22. Act. 10. 42. & 17. 31. Ro. 14. 10. 2. Cor. 5. 10. 2. Thes. 1. 7, 8. Reu. 1. 5, 7.
Christ a common iustifier to all beleeuers. Acts 13. 39.
Christ called Iust. Act. 7. 52. 1. Pet. 3. 18, 1. Ioh. 2. 1.
Christ is the end of the law, Matt. 5. 17. Rom. 10. 4.
Christ free from corruption. Acts 2, 27. and 13. 35.
Christ free from all sinne, Ioh. 8. 46. 2. Cor. 5. 21. Heb. 4. 15. & 7. 26. 1. Pet. 1. 19. and 2. 22. and 3. 18.
Christ is the true light of the world. Mat. 4. 15, 16. Luke 2. 32. Ioh. 1. 4 9. & 8. 12. & 9. 5. & 12. 35. 46.
Christ is ỹ mediator betweene God & mã. Mat. 3. 17. & 17. 5. Ioh. 1. 29. & 14. 13, 14. 16. & 16. 24. Act. 13. 38. rom. 5. 11. & 8. 34. 1. cor. 6. 11. & 15. 22. 2. cor. 5. 18, 19. gal. 3. 19, 20. eph. 2. 14, 16, 18. & 5. 20. col. 1. 20. 1. tim. 2. 5. Heb. 3. 1. & 4. 14, 16. & 7. 22, 25. & 12. 24. and 13. 15. 1. Pet. 2. 5. 1. Ioh. 2. 1, 2. & 4. 10.
Christ was by ỹ eternall counsell of God appointed to death, Matt. 26. 18. 53, 54. Luk. 18. 31, 32. Act. 2. 23. & 4. 28.
Christ was not put out or destroyed by death. Mat. 12. 40. & 28. 17, 18, 20. Acts 3. 3 & 8. 33. & 13. 33. reu. 1. 5, 18. & 5. 6.
Christ was in deede dead, Matth. 27. 57. &c. Iohn 19. 33.
Christ died willingly, & of his owne accord. Matt. 26. 2. Iohn 10. 18.
Christ is the obiect of faith, Acts 20. 21. Ephes. 1. 15. and 3. 12.
Christ is ỹ true shepheard of ỹ Church. Mat. 2. 6. and 26. 31. Ioh. 10. 11. Hebr. 13. 20. 1. Pet. 2. 25. and 5 4.
Christ is the Lord of life. Act. 3. 15.
Christ ine Prince. Act. 5. 31. Heb. 2. 10.
Christ is the husbād of his Church. Mat. 9. 15. & 22. 2. & 25. 1, &c. Ioh. 3. 29. 2. Cor. 11. 2. Ephe. 5. 23, 24, 32.
Christ ỹ vanquisher of Satan. Mat. 8. 31. & 12. 22, 25. & 17. 18. Mar. 1, 23, 24. & 3. 23. & 9. 25. Ioh. 12. 31. rom. 16. 20.
Christ is the onely band of true vnitie. Rom. 15. 5. Ephes. 1. 10. and 2, 13. and 3. 15. Phil. 4. 2.
Christ called man. Acts 17. 31.
Christ is the power and wisdom of God. 1. Cor. 1. 24.
Christes comming double or twofolde. Ioh. 14. 3. Titus 2. 13. Heb. 9. 28.
Christes second comming. Matt. 16. 27. and 25. 31. and 26. 64. Mar. 8. 38. Col. 3. 4. 1. Pet. 1. 7.
Christes comming, the faithfull loue. 2. Tim. 4. 8.
Christs comming is the manifestation of the life of the faithfull. Col. 3. 4.
Christs coming shalbe at an vnknowen time. Luke 21. 35, 36.
Christs affection and loue towards them which are his. Mat. 9. 36. Ioh. 15. 13, 15. 1. Ioh. 3. 16.
Christ is the word. Ioh. 1. 1. 2. Ioh. 1. 1.
Christ is called the creator. Ioh. 1. 3. Col. 1. 16.
Christ called the Lorde of glory. 1. Cor. 2. 8.
Christ called the Prince of salvation. Hebr. 2. 10.
Christ is come in the flesh. Ioh. 1. 14. Heb. 2. 14. 1. Ioh. 4. 2.
Christ was circumcised and presented in the Temple. Luke 2. 22, 27.
Christ grewe in wisedome and age. Luke 2. 40, 52.
Christ was baptized. Matt. 3. 16.
Christ was tempted of the deuill, Matt. 4. 1, &c.
Christ preached the kingdom of God, & confirmed it with miracles, this is proued throughout the Euangelistes themselues. Matth. Marke, Luke, & Iohn.
Christ sent of God. Ioh. 3. 17. & 5. 36. & 6. 29. & 7. 28. & 8. 16, 26, 42. & 10. 36.

and

and 12.44. and 17.23. and 20, 21. Rom. 8.3.
Christ is the heire of all things. Hebr. 1.2.
Christians were called brethren. Ioh. 21. 23. Acts 14.2.1 Cor. 6.6.
Christians so called first in Antiochia. Acts 11.26.
Church what is it. 1. Tim. 3.15.
Church is Christs wife or spouse. Ephes. 5.23. 2. Cor. 11.2. Reuel. 21.2.9.
Church is Christes body. Ephes. 1, 23. Colos. 1.24 and 2.19.
Church is the house of God. 1. Tim. 3. 15. Hebr. 3.3. and 10.21. 1. Peter 4.17.
Church is Gods heritage. 1. Peter 5.3.
Church is the piller and stayednes of truth. 1. Tim. 3.15.
Church is holy. 1. Cor. 1.2. Ephes. 5.2.
Church, put for the elders of y Church. Mat. 18.17.
Church, put for the faithful of one country or towne, or house. Acts 14.23. Rom. 16.1. 1. Cor. 1.2. and 16.1. 2. Cor. 1.1. Galat. 1.2. Colos. 1.13.
Church must doe all things orderly. 1. Cor. 14.
Church heareth not, nor hath any other doctrine than Christs word. Iohn 8. 47. and 10.3. & 18.37. 1. Ioh. 4.6. 11.
Church must be heard. Mat. 18.17.
¶ Cilicia. Galat. 1.21.
Circumcision double or twofold. Rom. 2.28.29. Eph. 2.11. Phil. 3.3. Col. 2.11.
Circumcision which is in the flesh. Rom. 2.28. Ephes. 2.11.
Circumcision spirituall. Rom. 2.29. Phil. 3.3. Colos. 2.11.
Circumcision & uncircumcision are nothing. 1. Cor. 7.19. Galat. 5.6. & 6.15.
Circumcision ministred on the eight day. Luke 1.59. and 2.21.
Circumcision put for the Iewes. Gal. 2.7. Titus 1.10.
Cities menaced by Christ. Matth. 11.21. and 23.37. Luke 19.43.44.
Citie of God. Heb. 12.22. Reue. 3.12.
¶ Claudia. Acts 27.16.
Claudius Cesar. Acts 11.27.
¶ Collection or gathering for the poore saints and brethren. Acts 11.29. Rom. 15.26.27. 1. Cor. 16.1.2. Cor. 8.9.
Come to Christ. Matth. 11.28. Ioh. 6.35. and 7.37.
Comfort, see Consolation.
Commandement of God. Mat. 5.19. and 15.3. and 19.17. and 22.38. Mar. 7.8. and 12.29. Ioh. 13.34. and 14.15. and 15.10. Rom. 7.12. and 13.9. 1. Cor. 7. 19. 1. Ioh. 2.3. and 3.23. and 4.21. 2. Ioh. 4. Reue. 4.17.
Commandements of men contrary to Gods commandements, ought not to be obserued. Mat. 15.9. Mar. 7.7. Luk. 11.46. Acts 4.19. Colos. 1.22. 1. Tim. 4.1. Titus 1.14.
Common, put for vncleane. Marke 7.2. Acts 10.14.
Compassion or fellowlike suffering together, is necessary for Christians. Mat. 9.36. and 14.14. and 20.34. Luke 10. 33. & 19.41. Act. 12.5. & 28.2. Rom. 12.15, 16. 1. Cor. 12.26. 2. Cor. 1.5. Ephe. 4.32. Phil. 2.3.4. &c. Heb. 13.3. 1. Pet. 3.8. 1. Ioh. 3.17.
Compassion, see mercie.
Communicating of propriities. Ioh. 3.13. Acts 20.28. 1. Cor. 12.2. Ephes. 4.10. Phil. 2.7.
Communion of Saints. 1. Thes. 1.3.
Communion or Supper of the Lord and the institution thereof. Matth. 26.26. Mar. 14.22. &c. Luke 22.14.15. &c. 1. Cor. 11.23. &c.
Communion all ought to vse, and that without either adding to it, or taking from it. 1. Cor. 11.23.28.
Communion often vsed in the primitiue Church. Acts 2.42. and 20.7.
Concord or vnitie commended. Matt. 5. 23. &c. and 6.12. & 12.25. & 18.19. Acts 2.44.46. & 4.24. Phil. 1.27. and 2.2. and 4.2.
Concord of the wicked against y truth. Acts 23.6.
Concord, see Agreement.
Confession of the truth is Gods gift. Acts 4.29. Ephe. 6.19.
Confession of faith is necessarie. Rom. 10.10.1. Pet. 3.15.

Confusion followeth faith. Matt. 10.32. Luke 2.17. John 1.41,49. and 4.42. and 8.55. and 20.28. Acts 3.8. and 4. 20. and 9.20,28.
Confession of sinnes, an outward testimonie of repentance. Mat. 3.6.
Confession of sinnes, what maner of one it should be, Luk. 15.18,21. & 18.13.
Confession & acknowledging of sinnes very necessary. 1. John 1.9.
Confession of sinnes to God. Luk. 15.18, and 18.13. 1. John 1.9.
Confession publike. Mat. 3.6. Mark. 1.5. Acts 19.18.
Confession to reconcile loue and friendship. Mat. 5.24. Iam. 5.16.
To confesse, put for to praise, or to giue thankes. Luk. 2.38. and 10.21.
To confesse Christ. Mat. 10.32.
Confirming, see Strengthning.
Conscience good towards God & men. Acts 24.16.
Conscience good. 2. Cor. 1.12. 1. Tim 1. 5.2. Tim. 1.3. Hebr. 13. 18. 1. Peter 3. 16,21.
Conscience euill. 1. Tim. 4. 2. Tit. 1.15.
Conscience is to bee wounded with the knowledge of sinne. Matt. 3.7. & 22. 2,10,11. Act. 2.36,37. and 3.15. and 4.9. 10. and 8.23.
Conscience euill ioyned with hypocrisie. 1. Tim. 4.2.
Consciences must not haue shares or yokes laid vpon them. Mat. 15.2. Act. 15.7. &c. 1. Cor. 7.37. Col 2.16.
Conscience doubting of a thing, or striuing against it, that thing is not to bee done. Acts 10.14,29. Rom. 14.23.
Consolation or comfort which is true, commeth from God. Rom. 15.5. 2. Cor 1.3,4,7. and 7.6. Phil. 2. 1. 2. Thes. 2.16.
Consolation which commeth of ỹ Scriptures. Rom. 15 4.
Consolation toward our brethren, is necessarie. 1. Thes. 4.18. and 5.11.14.
Consolation of Christ to his disciples. Mat. 14.27. Luke 10 23.
Consolation in worldly things is euill. Luke 6.24.
Contemners of the Gospel of two sorts. Mat. 7.6.
Contempt of brethren displeaseth God. Matt. 18.6,10. Luke 18.9. Ioh. 7.48, 49. Rom. 14.1, &c.
Contempt of the faithfull ministers, is the contempt of God. Mat. 10.40.
Contempt of death. Mat. 10.28. Act. 21.13.
Contentation. Luke 3.14. 1. Cor. 7.17. Philip. 4.11. 1. Tim. 6.6. Heb. 13.5.
Contentednes, see Sufficiencie and contentation.
Contentions or strifes are to be auoyded of ỹ godly. Rom. 13.13. 1. Cor. 1.11. 2. Cor. 12.20. Gal. 5.20. Phil. 2.3. 1. Tim. 3.3. & 4.6. 2. Tim. 2.14. Iam. 3.14,16.
Contention or strife among ỹ Apostles. Luk. 22.24.
Contention betweene Paul & Barnabas. Acts 15.39.
Contention betweene Paul & Peter. Galat. 2.11.
Continence, or to abstaine frõ marriage, is a speciall gift of God. Matth. 19.11.
To continue in Christs word. Ioh. 8. 31.
Continuance in good things, see perseuerance.
Cõuersatiõ of preachers, read Preachers.
Cõuersatiõ of maried folke, read maried.
Conuersation approued. Philip. 1.7. 1. Thes. 4.12. 1. Pet. 1.15. 2. Pet. 3.11.
Conuersation forbidden. Ephes. 2.3. 1. Pet. 1.18. and 4.3.
Conuersion or turning to ỹ Lord, commeth from the Lord. Luke 22.61,62. John 6.44. Act. 5.4 and 26.18.
Conuersion or turning to God ioyned with repentance. Act. 26.20.
Corban. Mat. 7.11.
Cornelius. Act. 10.1,2. &c.
Correction or chastisement which God vseth toward his. 1. Cor. 11.32. Heb. 12. 5.1. Pet. 4.17. Reu. 3.19.
Couenant for ỹ promise made to Abraham and his posteritie. Luk. 1.72.
Couenant, See Testament.
Couetousnesse the roote of all euil. Mat. 26.15. 16.1. Tim. 6.10.
Couetousnesse called idolatrie, Ephes. 5. 5. Colos. 3.5.

Contrariestie the cauſe of perſecution. Actes 16.19.&c.
Contrariestie is condemned. Mat. 6.19. and 19.22. Luke 12.15. and 16.14. Actes 5.3. Rom. 1.29. 1. Cor. 5.11. and 6.10 Ephe. 5.3. Col. 3.5. 1. Theſſ. 2.5. 1. Tim. 3.3. 8. and 6.10. 2. Tim. 3.2. Heb. 13.5. 2. Pet. 2.3.
Counſel of man eaſily broken, Ioh. 7.33. Act. 5.25. and 23 22.
Counſell of no man ought by and by to be deſpiſed. Act. 27.21.
Counſels of good men haue not alwayes good ſucceſſe. Actes 21.27.
Counſell which is good. Ioh. 7.51. Actes 5.35. 1. Cor. 7.25.
Counſel euill againſt Chriſt. Mat. 22.15. and 26.4. and 27.1. and 28.12. Mark. 3.6. Iohn 11.47.
Counſell euill and an example therof. Actes 27.43.
Counſell of God. Act. 2.23. and 4.28. and 20.27.
Courts of Princes haue ſometimes holy men in them. Phil. 4.22.
Court of Herod and the exerciſe therof. Mat. 14.6.
Courtiers ſhoulde reade the Scriptures. Actes 8.28.
¶ Creatures of God are all good. 1. Tim. 4.4.
Creatures ſubiect to vanitie. Rom. 8.20.
Creatures wait for the Reuelation of the ſonnes of God. Rom. 8.23.
Creature newe. 2. Cor. 5.17. Gal. 6.15.
Creeple healed of Peter. Actes 3.6.
Creeple healed of Paul, Actes 14.10.
Creta. Titus 1.5.
Cretians, Tit. 1.12.
Criſpus. Actes 18.8. 1. Cor. 1.14.
Croſſe put for preaching of the Goſpel, Phil. 3.18.
Croſſe of Chriſt, put for the benefite of redemption. 1. Cor. 1.17.
Croſſe put for Chriſt crucified. 1. Cor. 1. 18.23.
Croſſe taken for affliction. Matt. 16.24.
Croſſe, who are ſubiect to it. Actes 9.14. 2. Tim. 3.12.
Croſſe neceſſarie for faithful ones. Rom. 8.17.
Croſſe muſt bee taken vp dayly. Luke 9.23.
Crowne of righteouſneſſe, put for eternall life. 2. Tim. 4.8.
Crowne of life. Iam. 1.12. Reuel. 2.10.
Crowne of glory incorruptible. 1. Peter 5.4.
Crowne of thornes. Mat. 27.29.
Cruelitie is the companion of couetouſneſſe. Iam. 5.4.
Cruelitie is to be auoyded. Matth. 18.30. and 25.42. Luk. 16.19. &c. 2. Tim. 3.3.
Cruelitie and an example therof. Matt. 2.16. reade Tyrannie.
¶ Cuppe, put for the wine in the Lordes Supper. Matth. 26.27. 1. Cor. 11.25.
Cuppe, taken for affliction. Matth. 20. 22,23.
Cuppe, taken for the wrath of God. Mat. 26.39.
Curioſitie ſpringeth from idleneſſe. 2. Tim. 5.13.
Curioſitie the mother of prating. 1. Tim. 1.13.
Curioſitie very hurtfull, Luk. 22.23. Act. 19.19. 1. Tim. 6.5.
Curioſitie is to be taken heede of and auoyded. Matth. 22,35,36. and 24.36. Iohn 9.2. and 14.22. and 21.20,21, 22. Act. 1.6,7,8. and 17.19,21. Rom. 9.22. and 11.33. Col. 2.18. 1. Thel. 5. 1. 2. Tim. 2.14. 1. Pet. 4.15.
Cuſtome good of the Romanes. Actes 25.16.
Cuſtome euill of the Iewes. Act. 27.15.
¶ Cyprus. Actes 21.3.

D

DArkeneſſe, put for the ignorance of God. Mat. 4.16. Iohn 3.19.
Darkeneſſe, put for the whole corruption of mans nature, before regeneration, Epheſ. 5.8.
Darkeneſſe, which is vtter. Matth. 8.12. and 25.30.
Darkeneſſe, when Chriſt ſuffred. Matt. 27.45.
Darkeneſſe, taken for ſinne. Rom. 13.12. Epheſ. 5.11. 1. Ioh. 2.8.
Darkeneſſe, put for blindneſſe of minde, And lacke of ſpirituall light. Mat. 4.16. Luke.

Luke 1.79. Ioh.8.12.and 12.46.Act. 26.18. Coloss.1.13. 1.Thes.5.4. 1. Pet.2.9. 1.Iohn 2.8.
Dayes of themselues are indifferent. Mat. 12.15. Luke 13.15,16. Ioh. 5.10,11. Rom.14.5.
Dayes called the last since Christes comming. 1.Tim.4.1.2.Tim.3.1. Hebr.1. 2. 2.Pet.3.3. 1.Iohn 2.18.
Dayes euill. Ephes.5.16.
Dayes obserued reproued. Galat.4.10.
Dayes of flesh, put for life present. Hebr. 5.7.
Day of Christ, put for ✝ houre of death and the last iudgement. Phil.1.6,10. and 2.16.
Day of the Lord put for the day of iudgement. 1.Thes.5.2.
Day of the Lord, or Lords day, appointed in stead of the Iewes Sabbath. Acts 20.7.1.Cor.16.2. Reuel.1.10.
Day of iudgement put for the last day. Mat.10.15.and 11.22.
Day of iudgement vnknowen to vs. Mat. 24.36 and 25.13.
Dayes difference taken away. Gal.4.10. Coloss.2.16.
Daughters, see Philips daughters.
Dauid did eat the shew bread. Mat.12.36.
Dauid called a Prophet. Mat.22.43.
Dauid called Gods seruant. Luke 1.69. Act.4.25.
Dauid a figure of Christ. Mat.22.43,46. Ioh.7.42.and 12.25. Heb.2.12.
¶ Deacons who should be chosen. Acts 6.3.1.Tim.3.8.
Deacons office. Rom.12.8.
Dead may be mourned for, but yet moderately. Mat.9.23. Luk.7.12. Joh.11. 19,33. Acts 8.2.1.Thes.4.13.
Dead they are that liue ill. Matth.8.22. 1.Tim.5.6.
Dead men cannot communicate, nor teach vs any thing. Luke 16.31.
Dead that die in the faith are blessed. Reuel.14.13.
Dead are with Christ. Luk.23.43. Phil. 1.23.
Dead dwell with God. 2.Cor.5.8.
Death is the loosing or departing of the soule from the body. Phil.1.23. 2. Tim.4.6.
Death is due to sinne. Iohn 8.24. Rom. 6.23.
Death common to all. Luk.16.22. Hebr. 9.27.
Death called a sleepe. Ioh.11.11. 1.Cor. 11.31.
Death which is second. Reuel.2.11.and 20.6,14.and 21.8.
Death not to be feared. Luke 2.29. Act. 21.13. 2.Cor.5.8. Phil.1.23. and 2. 27,28. Heb.11.35.
Death Christ his last enemie. 1.Corinth. 15.26.
To see death, put for to die. Luke 2.26.
To taste of death, put for to die. Mat.16. 28. Ioh.8.52. Hebr.2.9.
Debate, see Strife, see also Contention.
Dedication of the Temple. Ioh.10.22.
Delights or pleasure. Luk.7.25.and 16. 19. 1.Tim.5.6. Reuel.18.7.
Demas, Pauls fellowe helper. Col.4.14. Phil.2.4.
Demas forsaketh Paul. 2.Tim.4.10.
Denial of Christ hurtfull and deadly. Mat.10.33.and 26.70. 2.Pet.2.1. 1. Iohn 2.22.23. Iude 4.
Denial of our selues commended. Mat. 16.24. Mat.8.34 Luke 9.23.
Desires of youth, see Lustes of youth.
Desolation. Luke 21.20.
Despaire. Mat.27.5. Act.1.18. Rom.9.8.
Detraction, Iames 4.11. 1.Pet.2.1. See Backbiting.
Deuill cannot hurt when he will. Matth. 8.32.
Deuill father and prince of the reprobate. Ioh.8.34,44. Act.13.10. Ephes.2.2.
Deuill enemie to mankind. Mat.25.29, 28,39. Luk.22.31.
Deuill compared to a roaring Lion. 1. Pet.5.8.
Deuil, a liar, and father of lies. Ioh.8.44.
Deuill prince of this world. Iohn 12.32. Luke 4.5,6. Iohn 16.11. Acts 26.18. Ephes.2.2. and 6.12.
Deuill cannot hurt so much as he would. Mat.8.31,32,33 Mat.9.32. Luke.4.33. Reuel.2.1,2,10. and 7.2,3.

Deuil the tempter. Matth. 4. 1. Mar. 1. 13. 2. Cor. 7. 5. 1. Thess. 3. 5.
Deuill a murtherer from the beginning. Iohn 8. 44.
Deuil sinneth from the beginning. 1. Iohn 3. 8.
Deuil a deceiuer of the world. Reu. 12. 9.
Deuil the Dragon and old serpent. Reu. 12. 9. and 20. 2.
Deuil the god of this world. 2. Cor. 4. 4.
Deuill the prince of the aire. Ephe. 2. 2.
Deuil accuser of the faithful. Reu. 12. 10.
Deuil an euill spirit, reade Spirit.
Deuil our aduersary and enemie. Mat. 13. 39. 1. Pet. 5. 8.
Deuil transfigureth himselfe into an Angel of light. 2. Cor. 11. 14.
Deuil & his angels haue eternal fire prepared for them. Mat. 25. 41. 2. Pet. 2. 4. Iude 6. Reuel. 12. 9.
Deuils chased out of mē by Christ. Mat. 8 32. & 9. 33. & 12. 22. & 17. 18. mar 1. 25.
Deuils confesse Christ. Mat. 8. 29. Mar. 1. 24. and 3. 11. and 5. 7.
Deuils commanded into the swine. Mat. 8. 32.
¶ Diana of the Ephesians. Act. 19. 28.
Die in the Lord what is it. Reu. 14. 13.
Difference of Meats taken away. Mat 15 11. act. 10. 15. rom. 15. 14. 1. Cor. 10. 25. 26. 1. Tim. 4. 3. Tit. 1. 15 heb. 13. 9.
Difference of a body & a spirit. Lu. 24. 39.
Diligence in a good thing is commended and set forth vnto vs. Matt. 2. 14. Luke 24. 33. Iohn 20. 4. Act. 2. 46. and 5. 21. and 10. 7. 8.
Dionysius Areopagita. Act. 17. 34.
Diotrephes, a proud and vngodly Hypocrite. 3. Ioh. 9.
Disciples goe backe from Christ. Ioh. 6. 60. 66.
Disciples of Iohn. Mat. 9. 14.
Disciples of Christ. Mat. 10. 42. Lu. 14. 27. Iohn 8. 31. Act. 1. 15.
Disciples of ỹ false Prophets. Act. 20. 30.
Discipline of ỹ old Church. Mat. 18. 17.
Diseases of the body flowe from sinne. Mat. 9. 2. Ioh. 5. 14 1. Cor. 11. 30.
Diseases, see infirmities.
Disobedience to ỹ Gospel, & to ỹ truth. Rom. 19. 10. 21. 2. Thes. 1. 8. & 3. 14.
Disobedience to parents. Rom. 1. 30. 2. Tim. 3. 2.
Disobedience to rulers 2. Pet. 2. 10. Iude 8
Disorder condemned by Paul. 2. The. 3. 6
Dispute by the Scriptures. Act. 17. 2.
Diuorce & the lawful cause therof. Mat. 5. 32. and 19. 9.
¶ Do we must all things to the glory of God, & in the name of Christ. Mat. 5. 16. 1. cor. 10. 31. col. 3. 17. 1. pe. 1. 11
Do we must to another as we would should be done to our selues. Matt. 7. 12. Luk. 6. 31.
Doe good we must to all, but chiefly to the household of faith. Gal. 6. 10.
Do good we must to our enemies, reade Loue towards our enemies.
Doing good, or doing wel, we ought not to be weary of. Gal. 6. 9. 2. thes. 3. 13.
Doctors, see Teachers.
Doctrine true & wholsome is of God, & of Christ. Io. 7. 16. 2. tim. 1. 13 2. tim. 3. 16
Doctrine of the Scripture. Rom. 15. 4. 2. Tim. 3. 16.
Doctrine of men is false & corrupt. Mat. 15. 3. Mark. 7. 11. Eph. 4. 14. Colos. 2. 8. 22. Heb. 13. 9.
Doctrine of deuils. 1. Tim. 4. 1.
Doctrine is to be applyed to the capacitie of the people. Mat. 4. 33.
Doctrine is to bee applyed to priuate men. Luk. 3. 12. 14.
Doctrine is not to be esteemed by mens liues. Mat. 23. 3.
Doctrine particular necessarie. 1. Thess. 2. 11. Iohn 2. 13. &c.
Doore of faith. Act. 14. 27.
Doore of vtterance. Col. 4. 3.
¶ Drunkards company must bee auoyded. 1. Cor. 5. 11.
Drunkennes & drunkards condemned. Mat. 24. 49. Lu. 21. 34. Rom. 13. 13. 1. Cor. 5. 11. & 6. 10. & 11. 21. Gal. 5. 21. Ephe. 5. 18. 1. Pet. 4. 3.

E

EArth put for men placed on ỹ earth. Luk. 2. 14.
Earth called Gods foote stoole. Mat. 5. 35.
Earthquake, when Christ suffred. Matt. 27. 51.
Earthquake, whē Christ rose again. Mat. 28. 2.

Earthquake, after the Apostles prayers, Act.4 31.and 16.26.
¶ Edificatiō must be sought in al things, & we must giue our selues to ꝙ edificatiō of others.Ro.14.19.&.15.2. 1.Cor.14. 26.2.Cor.10.8.& 12.19. Eph.4.12,29. 1.Thes.5.11.1.Tim.1.4. 1.Pet.4.10.
Edifying, see Building.
¶ Elders, see Seniors.
Election of God to salutiō is eternall & euerlasting.Mat.25.34.Ioh.13.18.Act. 13.48.& 22.14.Ro.8.29. &c. & 9.11. & 11.5.eph.1.4,11. 1.thes.1.4.2.thes. 2.13.2.Tim.1.9. Reade Vocation.
Election of God,& the end therof.Luk. 1.74.Ephe.1.4.
Elect written in heauen,Lu,10.20.Phil. 4.3.Heb.12.23.
Elect or chosen are few.Mat.20.16.and 22.14.
Elect or chosē Mat.13.20.Lu.18.7.Ro. 8.33.2.Tim.2.10.1.Per.1.2.re.17.14.
Elias is come Mat.11.14. and 17.12.
Elias, Luk.4.26,27. Iam.5.17.
Eliseus, Luk.4.27.
Eloquence which is the excellencie of words,not to be ioyned with the testimonie of God,1.Cor.2.1.
Eloquence abused,Act.24.1.2 &c.
Elymas the sorcerer.Act.13.8.
¶ Emmanuel.Mat.1.23.
¶ Enchanters.Reuel.22.15.
Enemies of Christ are diuers and many. Iohn 15.18.Act.20.30.
Enemies of Christ compared to wolues. Mat.10.16. Act.20.29.
Enemies of Christ must not be feared. Mat.10.26.
Enemies of Christ fall into great destruction. Mat.10.15.and 22.7,42.Luk. 19.27. 1.Cor.15.25.Heb.1.13.
Enemies must be loued.Mat.5.44.Lu.6. 27.Rom.12.20.
Enemies of ꝙ Crosse of Christ.Phil3.18.
Enoch.Heb.11.5.Iude 14.
Enuie is condemned. Mat.7.1.Lu.5.30. Rom.1.29. and 13.13. 1.Cor.13.4. Gal.5.20,21.Phil.1.15.1.Tim.6.4. Tit 3.3. 1.Pet.2.1. Iam.4.5.
Examples of Enuie.Mat.20.24.& 27.18. Lu.15.25,26,27.&c,act.7.9.& 17.5.
¶ Epaphras ꝙ Colossiās teacher.Col.1.7.
Epaphrodirus commended to the Philippians,Phil.2.25.
Ephesus,Act.18.19.
Epicures,Act.17.18.
Epistle of the Apostles,Act.15.23.
Epistles of S. Paul conteine some hard things.2.Per.3.16.
¶ Equitie is commended, and examples therof.Mat.5.25. & 7.12.& 8.6,7,8, 9 &c.luk.6.31.act.20.38. & 25.4,5.
¶ Esau.Rom.9.13.Heb.12.16.
¶ Euill proceedeth out of the heart,Mat, 12.34.and 15.11,19.Mat.7.21.
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¶ Examine, reade Proue.
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Exhortation must follow doctrine, Col. 3.16. 1.Tim.6.2.
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¶ Eye is the light of the body.Mat.6.22.
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Faithfull are Chriſtes friends. Luke 12. 4. Ioh. 15. 13, 14.
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Faithfull are ſtrangers and pilgrimes on the earth. Luke 22. 35. 1. Pet. 1. 17 and 2. 11. 2. Pet. 1. 13, 14.
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Faithful are the temples of God, and habitation of ꝑ holy Ghoſt, which they haue receiued of God. Ioh. 14. 17. Ro. 5. 5. & 8. 9. 1. Cor. 3. 16. & 6. 19. 2. cor. 1. 22. & 5. 5. & 6. 16. Gal. 3. 2. & 4. 6. Ephe 2. 21, 22. 1. Thes. 4. 8. 2. Tim. 1. 14. Tit. 3. 5. 1. Pet. 2. 5. 1. John 3. 24.
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Father & mother must be obeyed & honoured, read, Children honour parẽts.
Fathers and mothers must not be loued more thẽ Christ. Mat. 10. 37. Lu. 14. 26.
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¶ Feare of God, such as children beare towards their fathers. Act. 9. 31. & 10. 2. 2. Cor. 7. 1. Eph. 5. 21. col 3. 22. 1. pet. 2. 17.
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Feare vsed for obedience and reuerence towardes men. Rom. 13. 47. 2. Cor. 7. 15. Eph. 6. 5. 1. Pet. 3. 14.
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Feare taken for trembling & astonishing. Mat. 14 26. & 27. 54. & 28. 4. Luke. 1. 12. and 2. 9. Actes 5. 5, 11. and 19 17.
Feare of men must be remoued from the professors of the truth. Mat. 10. 26, 28, 31. Phil. 1. 28. 1. Pet. 3. 14.
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¶ Fig tree accursed of Christ. Mat. 21. 19.
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¶ Flattery is to be taken heed of & auoyded. Matth. 11. 7. and 14. 4. and 18. 15. Rom. 16. 18. 1. Cor. 11. 17. 1. Thes. 2. 5
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Flesh, put either for outward pompe and ostentation, or for weake state & condition. 2. Cor. 10. 2.
Flesh, put for the common course of nature. Gal. 4. 29.
Flesh put for man. Matth. 24. 22. Rom. 3. 20. and 7. 18. 1. Cor. 1. 29. Gal. 2. 16.
Flesh put for present life. 1. Pet. 4. 2.
Flesh, put for the Ceremonies of the law, Gal. 3. 3.
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Flesh attributed to fishes. 1. Cor. 15. 39.
Flesh and blood put for man. Mat. 16. 17 Gal. 1. 16. Eph. 6. 12.
Flesh must be crucified. Gal. 5. 24.
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Flesh, put for ỹ mortal body. Phil. 1. 22.
Flesh taken for the whole man. Mat. 24. 22. Acts 2. 17. Rom. 3. 20.
Flesh put for the corrupt nature, affection or carnall wisedome of man. Mat. 16. 17. Iohn 3. 6. Rom. 7. 18. and 8. 5, 6.
Flesh and the works, or fruits therof. Gal. 5. 19. Eph. 2. 3.
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Flesh and blood of Christ are our spirituall meate and drinke. Ioh. 6. 51, 54.
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¶ Forgiuenes of sinnes by the preaching of the Gospel. Mat. 16. 19. Ioh. 20. 23.
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¶ Free will of man ouerthrowen. Mat. 16. 17, 23. Ioh. 3. 3. & 6. 44, 45. & 15. 5. act. 26. 18. rom. 5. 6. & 8. 7. 2. cor. 3. 5. gal. 5. 17. ephe. 2. 8. phil. 1. 6. & 2. 13. iam. 4. 8.
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¶ Fulfill ỹ measure, put for to make perfect & to finish wickednes. Mat. 23. 32.

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God is a Spirit.Iohn.4.24.2.Cor.3.17.
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God is true and faithfull,and cannot lie. Ioh,3,33.Rom.3.4.1.cor.1.9.1.Thes. 5.24.2.Thes.3.3.Titus 1.2.Heb.6.18, and 10.23.1.Iohn 1,9.and 5.20.
God is onely Prince, the King of kings and Lord of lords.1.Tim.6.15.
God is the knower & searcher of hearts, Acts 1.24.and 15.8.Rom.8.27.
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God chastneth and prooueth his. Heb. 12.6.Iames 1.12.1.Pet 1.7.and 4.12, 13.Reuel.2.10.and 3.19.
God exhorteth to repentance,and attendeth.Rom.2.4.2.Pet.3.9.
God must be followed& we must striue to be like him.mat.5.45.eph.5.1.1.ioh.2.6.
Gods,for Princes & Iudges. Ioh.10.34.
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Good ones are mingled with ones. Matt. 3.12. & 10.4. & 13.24. &c. 39. &c. 47. &c. & 22.11. & 25.2, 32. Ioh. 9.16. & 12.42. & 13.18. Acts 5.1. &c. and 20. 29, 30. Gal. 4.30. 2. Tim. 2.20. Heb. 3. 16, 18. Reuel. 2. 3.

Gospel what it is. Rom. 1.16.

Gospell was to bee preached publikely thorow all the worlde to euery creature. Mat. 24. 14. and 28. 19. Mark. 16. 15. Actes 1. 8. Colosf. 1. 23.

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Gospel called a mystery, or secret, and secrets, 1. Cor. 4. 1. Ephes. 3. 9. and 6. 19. Colosf. 1. 26. and 4. 3.

Gospel called Pauls. Rom. 2. 16. 1. Thes. 1. 5. 2. Thes. 2. 14. 2. Tim. 2. 8.

Gospel is the message of peace. Ephes. 2. 17. and 6. 15.

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Gospel furthered by afflictions. Phil. 1. 12

Gospel compared to seede. Matth. 13. 3. 1. Pet. 1. 23.

Gospel called ¶ word of grace. Act. 20. 32

Gospel called the word of trueth, Ephe. 1. 13. Colosf. 1. 5. Iames 1. 18.

Gospel called the word of life. Phil. 2. 16

Gospel called the testimonie of God. 1. Cor. 2. 1.

Gospel hidden from the reprobate. Mat. 13. 11. 2. Cor. 4. 3, 4.

Gospel is hid from the wise and mighty, and is reuealed to the poore & simple. Mat. 11. 25. Iohn 7. 48. 1. Cor. 1. 21, 25, &c. and 2. 7, 8.

¶ Grace, put for faith and the fruites thereof. 1. Pet. 1. 5.

Grace, put for free gifts. 1. Cor. 1. 4.

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Grace, put for the ministerie and preaching of grace. Galat. 2. 9.

Grace, put for free forgiuenesse of sinnes. Iohn 1. 17.

Grace, put for the whole calling of the faithfull. Hebr. 12. 15.

Grace, put for the efficacy and power of the spirit. Actes 14. 26.

Grace of God through Christ. Ioh. 1. 17.

Grace we are saued by. Act. 15. 11. Rom. 11. 5. Ephes. 2. 5. Tit. 3. 7.

Grace of God wee ought to trust on. 1. Peter 1. 13.

Grace or thanks rendred to God before meales and after. Mat. 14. 19. & 15. 36. and 26. 26. 1. Tim. 4. 4, 5.

Grace or thanks must be rendred to God for all things. Ephe. 5. 20 1. Thes. 5. 18.

Grecians or Greeke, put for the Iewes dispersed among the Grecians or Greekes, Iohn 7. 35. and 12. 20.

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HAnd, put for power and might. Luk. 1. 66. Actes 11. 21. and 13. 11.

Hands lifted vp in prayer. 1. Tim. 2. 8.

Hands layd on, or put on, or ioyned as a signe with working of miracles. Mark. 7. 32. Actes 8. 17, 18. and 9. 17.

Hands layde or put on, ioyned as a ceremonie in ordeining officers of the Church. Acts. 6. 6. & 13. 3. 1. Tim. 4. 14. & 5. 22. 2. Tim. 1. 6.

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Hād lifted vp, put for to sweare. Re. 10. 5.

Hands pure. 1. Tim. 2. 8.

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Hardnesse of life, see Austeritie.

Hardning of the heart, commeth of God who hardeneth whom he will, and yet he altogether without euill. Iohn 12. 40. Rom. 9. 18. and 11. 8.

Hart, put for the affections, or desire of the heart. Mat. 6. 21.

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These words, All the heart, put for a hyneere, and an vpright heart. Actes 8. 37.

Hart is ¶ seat of al euil things. Mat. 15. 19.

Harts of men are in Gods hāds. Act. 28. 2

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Harvest is great, therefore we must pray God to send forth labourers Mat. 9. 37, 38.

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Haste too much is to be take heed of,& auoyded. Mat.8.19. & 13.20,21.& 14. 8,28.& 20.22.Act.22 25,26.Iam.1.19
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¶Head of ỹ man is Christ. 1.Cor.11.3.
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Heauen, put for the glory of Gods kingdome, Heb.9.24.
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Heresies sometimes bring profite. 1.Cor. 11,19.
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Life everlaſting. Iohn 17. 2. 3.
Life everlaſting is the gift of Chriſt and of God, Iohn 6. 27. and 10 28. Rom. 6. 22. Titus 1. 2. and 3. 7. 1. Iohn 2. 25.
Light, put for all bleſſednes in this life and in the life to come. Acts 26. 23.
Lightneſſe, ſee Galatians.
Line to God. Rom. 14. 8. Gal. 2. 19.
Line to God, put for to ſtand with God. Rom. 6. 10.
Line vnto the Lord, diuerſly taken. Rom. 6. 10 and 14. 8.
Liuers and louers in pleaſures reproued. 1. Tim. 5. 6. 2. Tim. 3. 4 and 3. 6.
¶ Locuſtes. Mat. 3. 4. Rev. 9. 3.
Loyterers, ſee Beggers.
Looſing commonly called abſolution, and the right vſe thereof. Mat. 18. 18. 2. Cor. 2. 6, 7.
Lot vexed at Sodom. 2. Pet. 2. 7. 8.
Lots daues. Luke 17. 28. Lots wife, Luke 17 32.
Loue of a mans ſelfe, ſee Selfe loue.
Loue Chriſtian what it is. 1. Corin. 13. 1, 2, &c.
Loue is the law of Chriſt. Gal. 6. 2.
Loue muſt be vnfeigned. 2. Cor. 6. 6. Rom. 12. 9. 1. Pet. 1. 22. 1. Iohn 3. 18.
Loue is the effect of faith. Iohn 17. 26. Act. 4. 32. Eph. 6. 23. Col. 1. 4. 1. Ioh. 5. 1
Loue is the fruite of the ſpirit. Gal. 5. 22.
Loue is the end of the law. 1. Tim. 1. 5.
Loue the fulfilling of the law. Gal. 5. 14.
Loue is the band of perfection. Col. 3. 14.
Loue, called a royall loue. Iam. 2. 8.
Loue couereth the multitude of ſinnes. 1. Pet. 4. 8.
Loue is the true marke of beleeuers. Iohn 13. 35. 1. Iohn 2. 9.
Loue a ſure ſigne of regeneration. 1. Ioh 3. 14.
Loue commended to vs. Luk. 6. 35. Iohn 13. 34. & 15. 12. 1. Cor. 16. 14. Eph. 4. 2, 15. & 5. 2. Col. 3. 14. 1. Theſ. 3. 12. & 4. 9. & 5. 8. 1. Tim. 4. 12. & 6. 11. 2. Tim. 2. 22 heb. 10. 24. & 13. 1. 1. Pet. 2. 2, 17. and 3. 8. and 4. 8. 2. Pet. 1. 7. 1. Iohn 4. 7, 11.
Loue and examples therof. Act. 4. 32, 34. Ioh. 15. 12. Heb. 6. 10.
Loue towards God. Matth. 22. 37. Mark. 12. 30.
Loue to Chriſt. Matth. 10. 37.
Loue toward our neighbour. Mat. 5. 43 & 22. 39. Luk. 10. 27. Gal. 5. 14. Iam. 2. 8.
Loue of one towards another. Ioh. 13. 34 Rom. 12. 10. and 13. 8. 1. Theſ. 4. 9. 1. Pet. 1. 22. 1. Iohn 3. 11.
Loue towards our enemies. Matth. 5. 44. Luke

Luke 6.35. Rom. 12.20.
Loue of God & Christ toward vs Ioh. 3.16. Rom. 8.39. Eph. 5.2. reu. 1.5.
¶ Lucius of Cyrene. Actes 13.1.
Luke the Physician. Col. 4.14.
Lust is sinne Rom. 7.17.
Lust is forbidden by the lawe, and therefore to lust is sinne, contrary to the assertion of papists, who say that lust is not sinne. Mat. 5.28. Rom. 7.7.
Lusts youthly & worldly ought to be auoided. 2. Tim. 2.22. tit. 2, 12. 1. pet. 1.14
¶ Lyar who is Rom. 3.4.1, Iohn 2.4,22. and 4.20.
Lydda. Actes 9 32. Col. 1.12.
Lydia the name of a woman. Act. 16.14.
A lye is readily receiued of men. Act. 8.10
To lye vnto the holy Ghost, what it is, Actes 5.3.
Lying forbidden. Ephes. 4.25. Col. 3.9. Reu. 21.27. and 22.17.
Lysanias Tetrarch of Abilene, Luk. 3.1.

M

MAcedonia. Act. 16.9, 10, 12. 1. Thes. 4.10.
Macedonians or men of Macedonia, liberal in relieuing the poore, Rom. 15.26 2. Cor. 8.1. and 11.9.
Magistrates are ordeined of God, and to what end. Rom. 13.4. 6. 1. Pet. 2.13.
Magistrates must be prayed for. 1. Ti. 2.2
Magistrates must not be condemned or spoken euill of. 2. Pet. 2.10. Iude 8.
Magistrates must not bee defrauded of their honour. Acts 4.8. and 23.5. and 26.25. Rom. 13.7. Tit. 1.1.1. Pet. 2.17.
Magistrates duetie. Mat. 17.23. Acts 21. 31, 32. and 23.19. and 25.10, 21. Rom. 13 3, 4 1. Tim. 2.2.1. Pet. 2.14.
Magistrates are to be obeyed, and howe farre. Mat. 22.21. Luk. 2.4,5. Act. 4.19 and 5.29. and 16.30.
Magistrates are called Gods. Iohn 10. 34, 35.
Magog, see Gog.
Maliciousnesse or malice condemned. Rom. 1.29. 1 Cor. 5.8. and 14.20. Eph. 4.31. Col. 3.8. Tit. 3.3.1. Pet. 2.1.
Man earthly and heauenly. 1. Cor. 15.47
Man carnall and sold vnder sinne, Rom. 7.14.
Man spirituall. Iob. 3.6. 1. Cor. 2.15.
Man euery one is a sinner. Rom. 3.9, 23. and 5.12. Gal. 3.22. 1. Iohn 1.8.
Man naturally the childe of wrath. Eph. 2.3.
Man diuided into three partes. 1. Thessa. 5.23.
Man, put for some of man. Mat. 10.35.
Man naturall, put for a man not regenerated. 1. Cor. 2.14.
Man outward. 2. Cor. 4.16.
Man inward or hidden man. Rom. 7.22. 2. Cor. 4.16. Eph. 3.16. 1. Pet. 3.4.
Man euery one is a lyar. Rom. 3.4.
Man which is olde, Rom. 6.6. Eph. 4.22. Col. 3.9.
Man which is newe. Col. 3.10.
Man in Gods matters altogether blinde. Iohn 3.3.4 and 15.5.
Man must not contend with God. Rom. 9.20. &c.
Mans estate before regeneration. Iohn 1. 5. and 4.9, 10. Actes 17.16. Ephes. 2.1, 2. &c. 1. Pet. 2.9.
Mans vanitie, or the vanitie of Man. 1. Tim. 6.7. 1. Pet. 1.24.
Man sometimes in the scripture hath that attributed vnto him, which is proper to God. Luk. 1.16. Ioh. 15.16. 1. Cor. 7.16. and 9.1, 22, 1. Thes. 3.10. 1. Tim. 4.16. Iam. 5.19. 1. Iohn 5.16. Iude. 23.
Man, and to speake as a man, or as men. Rom 3.5. and 6.19. Gal. 3.15.
Man is the image and glorie of God. 1. Cor. 11.7.
Man is the womans head. 1. Cor. 11.3. Ephes. 5.23.
Manna, Iohn 6.31, 49, 58. Reu. 2.17.
Manahen, a mans name. Actes 13.1.
Maran-atha. 1. Cor 16.22.
Marriage is rather to be dissolued, then Godlinesse to be forsaken. 1. Cor. 7.15
Marriage hindreth not the dayly prayers of the faithfull. 1. Cor. 7.5.
Marriage is honourable among all men. Hebr. 13.4.
Marriage cõmaunded to such as haue not the gift of continencie. 1, Cor. 7.2, 9.
Marriage permitted to the ministers of Gods word. Acts 21.5. 1. Cor. 7.2. and 9.5. 1. Tim. 3.2. Tit. 1, 6. Heb. 13.4.

Marriage is not in any wise to be made with the vnbeleevers. 2. Cor. 6. 14. &c.
Marriage forbidden by deceivers. 1. Tim. 4. 3.
Marriage and the band thereof most strait. Ephe. 5. 31.
Marriage is an inseparable coniunction of the husband and the wife. Mat. 19. 5. 1. Cor. 7. 4, 10.
Marriage ordeined of God. Mat. 19. 5.
Marriage graunted to all. 1. Cor. 7. 2.
Marriage honoured with Christes presence, and first miracle. Ioh. 2. 2.
Marriage compared to the ioyning of Christ with his Church. Ephe. 5. 29.
Marriage cannot bee vndone by man. Mat. 19. 6.
Marriage broken through fornication. Mat. 5. 32. and 19, 9.
Marriage is the band betweene the husband & the wife, also betweene the wife and ỹ husband, & how they ought to behaue themselues ỹ one to ỹ other. 1. Cor. 7. 3, 12, 13, 14, 34. Eph. 5. 28, 33. Col. 3. 18, 19. 1. Tim. 2. 12. Tit. 2. 5. 1. Pet. 3. 17.
Marriages second, or second marriages lawfull. Rom. 7. 2. 1. Cor. 7. 8, 9, 39. 1. Tim. 5, 14.
Mary the virgin the mother of Christ. Mat. 1. 18. Luk. 2. 7.
Marie the virgins song. Luk. 1. 46.
Marie the virgin, wife of Ioseph. Matt. 1. 16, 20.
Marie saluted of the Angel. Luk. 1. 28.
Maries modestie, who also sendeth vs to Christ. Ioh. 2, 5.
Marie the sister of Martha. Luke 10. 39. Iohn 11, 1, 38.
Marie Magdale healed by Christ. Lu. 8. 2
Marie Magdalen goeth to Christs sepulchre. Iohn 20. 1.
Marie, Lazarus his sister beloued of Christ. Iohn 11. 1, 2, 5.
Marie anointed Christ. Matth. 26. 7. Ioh. 11. 2. and 12. 3.
Marie heareth Christes teaching, Luke 10. 39.
Maried folks & their equalitie. 1. Pet. 3. 7.
Maried folks duetie. 1. Cor. 11. 11, 12, & 7. 3. 4, 5. Eph. 5. 22. Col. 3. 18. &c. Tit. 2. 5. &c. 1. Pet. 3. 1, 2, 3. &c.
Mars streete, Actes 17. 18.
Martha receiued Christ into her house. Luk. 10. 38.
Martha serued at supper. Iohn 12. 2.
Martha and her weake faith and distrust. Iohn 11. 24, 39.
Martyrs comfort. Mat. 10. 28, 39, 39 and 16. 25. Luk. 21, 16, 18. Rom. 8. 36, 37. 2. Tim. 2. 12.
Masters ductie towards seruants. Ephe. 6. 9. Col 4. 1.
Matthewe named also Leui & called by Christ. Mat. 9. 9. Mar. 2. 14. Luk. 5. 27.
Matthias and his calling to the Apostleship. Act. 1. 23. &c.
¶ Measure, see fulfill.
Meate that endureth and is spiritual. Ioh. 6. 27, 51. 1. Cor. 10. 3.
Meates bodily make vs not acceptable to God. 1. Cor. 8. 8. Heb. 13. 9.
Meates bodily differ not as touching the Matter of conscience. Mark. 7. 18. Acts 10. 13. Rom. 14. 14. 2. Cor. 10. 25. Col. 2, 16. 1. Tim. 4. 3.
Meekenesse, see Gentlenesse.
Melchisedec a figure of Christ. Heb. 5. 6. and 7. 1.
Melita, Actes 28. 1.
Members, put for al the parts & powers of man. Rom. 6. 19.
Members, put for that part of a man, which is not regenerated. Rom. 7. 23.
Members one of another are ỹ faithfull. Rō. 12. 5. 1. Cor. 12. 25, 26, 27. Eph. 4. 25
Members of Christ are our bodies. 1. Cor. 6. 15 Ephes. 5. 30.
Members ought to serue in holinesse, Rom 6. 19.
Members must be mortified. Col. 3. 5.
Mercie of God, or Gods mercie. Ephes. 2. 4. Heb. 4. 16. 1. Pet. 1. 3.
Mercie of God shewed to whom it pleased God. Rom 9. 15.
Mercie of God shewed to the Gentiles. Rom. 11. 30 and 15. 9.
Mercie of God shewed to them that feare him. Luke 1. 50.
Mercie of God shewed to them that repent. Luk. 15. 20.
Mercie or compassion one of vs towards another is cōmanded. Mat. 5. 7. & 9. 13. and 18.

and 18.15. Luke 6.36. and 10.33. and 22.32. Gal. 6.1. Eph. 4.32. Heb. 6.10. Iam. 1.27. and 2.13.

Merites of man ouerthrowen by these Scriptures. Matt. 10.8. & 13.16. & 18. 27. & 24.22. & 25.34. Lu. 1.30, 48. & 12.34. & 17.7, 9, 10. & 18.14. Ioh. 1.6. & 3.1, 15, 16. & 6.40, 65. & 10.28. & 15 16. Act. 13.48. & 15.9. & 26.8. rom. 3. 27. & 9.32. & 11.2, 5, 32. 1. Cor. 1.27. & 3.5. & 15.57. Gal. 1.15. & 3.18. eph. 1.4, 6. & 2.4, 8, 13. phil 1.29. col. 1.12. & 3.12. 2. Thes. 1.11. & 2.16 2. tim. 1. 9. & 4.8. Tit. 3.5, 7. heb. 2.10. Iam. 2.5. 2. Pet. 1.2, 3, 9, 18. & 3.10. 1. Pet. 1.3. 1. Ioh. 2.12. & 3.1. Iude 21. Reu. 3.18. and 4.10, 11. and 21.6. and 22.17.

Merke diuersly taken 1. Cor. 3.2. Heb. 5. 12. 1. Pet. 2.2.

Ministerie why ordeined. Ephe. 4.12.

Ministery resembled to a warfare. 2. Cor. 10.4. 2. Tim. 2.4.

Ministerie contemned, and the punishment thereof. Luk. 10.16. Ioh. 12.48. Act. 7.51, 57. 1. Thes. 4.8. and 5.20.

Ministerie of the word & the commendation thereof. Matth. 11.11. & 16.19. Luk. 1.16. & 10.16 Ioh. 15.3. & 20.23. act. 8. 30, 31. & 9.6. & 10.3, 36. and 11. 14, 21. & 14.22, 23. and 26.18. rom. 1. 16. & 10.8, 14, 15. & 12.7. & 15.16. 1. Cor. 1.13. & 3.5, 6 and 4.1, 15. & 9.1, 2. 2. Cor. 3.18. 1. Tim. 3.15. & 4.14, 15. Tit. 1 3. Philem. 10. Heb. 4.12. Iam. 1.21.

Ministers stand in neede of other mens prayers. Eph. 6.19. Col. 4.3. 2. Thes. 3.2.

Ministers must be examples to the Congregation. Matt. 5.13, 14. Luk. 14.35. Acts 20.33. Phil. 3.17. Tit. 2.7. 1. Tim. 4.12. 1. Pet. 5.3.

Ministers, see Preachers.

Ministration of the word, or preaching of the Gospel. Act. 20.24. 2. Cor. 5.20.

Miracle, first that Christ wrought, & the second also. Iohn 2.11, 54.

Miracles called by diuers names. Heb. 2.4

Miracles and the word ioyned together. Matt. 10.7. Mar. 6.12, 13. Lu. 5.17. Ioh. 5. 2. Act. 4.3. Heb. 2.3, 4.

Miracles wrought by wicked men. Mat. 7.21. & 24.24. Mar. 13.22. 2. Thes. 2.9.

Miracles and their end & vse. Matt. 12.3, 3, 21. & 15.31. & 20.34. Luk. 7.16. Ioh. 2.11, 23. and 11.15, 42, 45. and 20.30, 31. Actes 3.10. 28.4, 21. and 8.6. and 9. 35, 42.

Miracles true are of God, to confirme his truth. Mar. 16.20. Ioh. 5.36. & 10.25. and 20.30, 31. Act. 2.22. and 4.30. and 14.3. 2. Cor. 12.12. Heb. 2.4.

Miracles true wrought in ¶ name of Iesus Christ only, Mar. 16.17. Acts 3.16. and 4.10, 30. and 9.34.

Miracles false are of the deuil to deceiue. Matt. 24.24. 2. Thes. 2.9, 10. Reue. 13. 14. and 16.14.

¶ Mnason of Cyprus Pauls host. Actes 21.16.

¶ Mortifying of our selues commanded. Rom. 8.13. Coloss. 3.5.

Moses, and places speaking of him. Iohn 5.45, 46. Actes 7.20, 21, 22, &c. Heb. 11.23, 24, &c.

Moses hid his face. 2. Cor. 3.13.

Moses, put for the Lawe written by Moses. 2. Cor. 3.15.

Mote in the eye, Matth. 7.3.

Mouth, put for word and witnesse. Matt. 18.16.

To open the mouth, Mat. 5.2. Acts 8.35. and 10.28.

¶ Multitudes must not alwayes be followed. Mat. 7.13. and 16.13 & 24.5. Luk. 6.26. and 13.22, 23, 24. Iohn 6.60, 65, 67. Act. 1.15. and 9.27. and 28.22.

Murmure and grudging ought to be auoyded. 1. Cor. 10.10. Phil. 2.14.

Murmurers. Mat. 20.11. Iud. 5.30 & 15. 2. and 19.7. Iohn 6.41, 61. Rom. 1.20. Iude 16.

Murther how much abhorred. Act. 28.4.

Murther & murtherers cõdemned. Mat. 5.21. and 15.19. & 19.18. Rom. 1.29. and 13.9. gal. 5.21. 1. Tim. 1.9. 1. Peter 4.15. Reue. 21.8. and 22.5.

Murtherer is he that hateth. 1. Ioh. 3.15.

¶ Mind of man vaine, and his vnderstanding darkened. Ephe. 4.17, 18.

N.

NAin. Luke 7.11.

Name put for might or power. Ioh. 1.12. and 2.23. Actes 3.6.

Name, put for dignitie and renowme. Phil.2.9.
Names put for men. Rev.3.4. Act.1.15.
Narcissus. Rom.16.11.
Nathanael & his calling. Ioh.1.45,46,&c
Nature vsed in good part. 1.Cor.11.14.
Nature taken in ill part. Ephe.2,3.
Natures two, or two natures in Christ. Acts 20.28.rom.1.3,4.phil.2.6,7.ioh. 1,14.and 6.62.and 3.13.mat.1.23.
Nazareth. Matt.2.23.
¶Neighbour is euery man. Luke 10.36.
Neighbours must be loued as our selues, Matt.22.39.
Newnes of life is of the spirit. Iohn 3.6.
New man, reade Man.
¶Nicodemus and his storie. Iohn 3.1,2, &c.and 7.50.and 19.39.
Nicolaitans. Reue.2.6,15.
Niger. Acts 13.1.
Night diuided into certain watches. Mat. 14.35.& 24.43. Luke 12.38.
Night otherwise diuided. Mat.13.35.and 14.30.
Night put for the ignorance of God. Romanes 13.12.
¶ Noe. Hebr.11.7.
Noe & his dayes. Mat.24.37. 1.pet.3.20.
Noe, called a preacher of righteousnesse. 2.Pet.2.5.
None, put for very fewe. 1.Cor.2.8.
¶ Number certaine for an vncertaine. Mat.12.45.and 18.22. Mat.3.9.rom. 11.4.2.cor.12.8.reue.7.4.
Number singular for ỹ plural. 1.Ioh 5.1.
Number plural for ỹ singular. Mat.26.8.

O

OBedience to God, rather then to mã. Act 4.19.and 5.29.
Obedience to the Gospel & truth. rom. 15.18. & 16.19,26.2.cor.9.13.
Obedience to the ministers of ỹ Church. Hebr.13.17.
Obedience to parents. Eph.6.1.col.3.20.
Obedience to magistrates & rulers. Mat. 22.21.rom.13.1,2,3.&c.tit.3.1.
Obedience to God commended & commanded. Mat.19.17.
Obedience, but not vnto sin. Rom.6.16.
Oblation, reade Sacrifice.
Obseruãcõ put for outward pompe. Luk. 17.20.
Obstinacie and examples thereof. Matth. 14.9. Iohn 20.25.
¶ Occasion offred must be taken & vsed. Luk.17.22.& 19.42,44.ioh.7.33.and 9.4.& 12.35,36.acts 16.33.& 20.2. rom.2.4.& 12.11.2.cor.6.2.gala.6. 1.cor.5.16.heb.4.16.& 12.17.
¶ Offence, put for let or hinderance to come to God and to Christ, or for occasion giuen to drawe backe or to fall by any meanes into sinne & destruction. Mat.18.7.
Offences must not be giuen, or offending of others must be auoyded. Mat.17. 27.and 18.6.&c.rom.14.13. 1.cor.8. 9,13.2.cor.6,3.
Offence taken vniustly. Mat.24.10.and 26.31.mar.6.3.iohn 6.61.1.cor.1.23. gala.5.11.
Offence at Christ whosoeuer taketh not, is happie. Matt.11.6.
Offend, put for stubling or falling. Mat. 5.29,30 and 18.6,24,12.
¶ Oile put for the holy Ghost. Heb.1.9. and so in many places of Iohns first generall Epistle.
¶ Olde age is to be reuerenced. 1.Tim.5. 1.1.pet.5.5.
Olive tree, wilde. Rom.11.17.
¶ One put for onely. 1.Tim.2.5.
Onesimus. Philemon 10.
Onesiphorus. 2.Tim.1.16.
¶ Oth of God. Heb.6.17.and 7.21.
Oth among men and the ende thereof. Heb.6.16.
Oth is prohibited in priuate ende and talke. Mat.5.34.iames 5.12.
Oth lawfull. Rom.1.9.and 9.1.2.cor.1. 23.heb.6.16,17.
Oth abused. Mat.23.16,17.&c.and 26. 63,72.mar.6.26 acts 23.12.
Oth rash. Mat.14.7.9.

P

PAlsey healed of Christ. Mat.9.2.&c.
Parable or similitude of the candle light. Mat.5.15.luke 11.33.
Parable of the house built vpon ỹ sand. Matt.7.26.
Parable of the children in the streetes. Matt.11.16.
Parable of the piece of newe cloth. Mat. 9.16.

Parable of the flowre, Matth. 13.3,18.
Parable of the Darnel or Cockle. Matth. 13.24.
Parable of the graine of Mustard seede, Mat. 13.31.
Parable of leauen, Mat. 13.33.
Parable of the treasure hid, of the marchant and the pearle, and of the net, Mat. 13.44. &c.
Parable of the lost sheepe, Mat. 18.12.
Parable of the seruant that pitieth not his companion. Mat. 18.28.
Parable of the workemen sent to labour in the vineyard. Mat. 20.2.
Parable of two sonnes. Matt. 21.28.
Parable of the vineyard hired forth. Mat. 21.33.
Parable of the king that maketh the mariage. Matt. 22.2.
Parable of the faithfull and naughtie seruant. Mat. 24.45.48.
Parable of the ten virgins. Mat. 25.1. &c.
Parable of the talents. Mat. 25.14.15. &c. Luk. 19.12.14. &c.
Parable of the seed that groweth and increaseth. Mar. 4.27.
Parable of the Samaritan. luk. 10.30. &c.
Parable of ỳ importunat friend luk. 11.5.
Parable of ỳ strong man armed. lu. 11.21.
Parable of the barren fig tree, luk. 13.6.
Parable of ỳ dram or piece of siluer lost, Luk. 15.8.
Parable of the prodigall sonne, Luk. 15. 12. &c.
Parable of ỳ vniust steward. luk. 16.1. &c.
Parable of the importunate widow. Luk. 18.3. &c.
Pardon wee must him that offendeth vs. Matt. 6.14. and 18.22.35. Mar. 11.25. Luk. 17.3. Eph. 4.32. Col. 3.13.
Paradise. Luk. 23.43. 2. Cor. 12.4.
Parents must be honoured & how farre. Mat. 15.4. Ioh. 2.4. Act. 7.3. Eph. 6.1.
Parents haue authoritie in the mariage of their children. 1. Cor. 7. 36. 37.
Parents duety toward their children. Mat. 9.18. &c. Luke 9.38. Iohn 4.47. &c. Ephe. 6.4. Col. 3.20.
Patriks, reade Father.
Paphus. Act. 13.6.
Patience is necessary for al the godly and faithful ones. Mat. 5.38. 39. Luk. 21.19. & 21.19. Rom 5.3 & 8.25 and 12.12. & 15.4. 2. cor. 6.4. Col. 1.11. 1. thes. 5. 14. 1. tim. 6.11. Tit. 2.2. Heb. 6.12. and 10.36. & 12.12. Iam. 1.3. and 5.7.8. 2. Pet. 1.6. Reue. 1.9. and 2.2.3.
Patmos. Reue. 1.9.
Paul his vocation, actes, preachings, miracles, iourneys, trauailes, persecutions, and other afflictions, from the 8. Chapter of the acts, euen to ỳ last, throughout all his Epistles.
Paul inforced to cõmend himselfe. 1. Cor. 3.10. & 9.1. & 14.18. & 15.10. 2. cor. 3.1. & 5.12.13. & 10.12. phil. 3.4.5.
Paul wrought with his owne handes and got his liuing. act. 18.3. & 20.30. 2. cor. 4.12. & 9.6. 1. Thes. 2.9. 2. Thes. 3.8.
Pauls great charitie or loue. Rom. 9.1. &c. 2. Cor. 12.15. Phil. 1.24. 1. Thes. 2.8. 2. Tim. 2.10.
Pauls care for the Churches. 2. Cor. 2.12. and 11.28. Col. 2.1. 1. Tim. 1.3.
Paul ỳ Ambassador of Christ. 2. cor. 5.20.
Paul the Apostle of the Gentiles. Rom. 11.13. Gal. 2.8. 1. Tim. 2.7.
Paul hath laid ỳ foundation. 1. cor. 3.10.
Pauls sufferings for the Gospel. 1. Cor. 4. 9. 2. Cor. 4.9. & 11.24. & 12.7. 2. tim. 2.10. and 3.11.
Paules example of life & doctrine ought to be followed. 1. Cor. 4.16. and 11.1. Phil. 3.17. 1. Thes. 1.6. 2. Thes. 3.9.
Pauls reuelations, 2. Cor. 12.1.
¶ Peace makers are blessed. Matt. 5.9.
Peace, put for reconciliation betweene God and men. Act. 10.36.
Peace, for quietnes of cõscience. luk. 2.14
Peace, put for safe & sound. 1. cor. 16.11.
Peace, put for all maner of felicitie or happinesse. Luk. 19.42. Rom. 8.6.
Peace, put for all true felicitie or blessed successe in all things. Luk. 1.79. and 24. 36. iohn 14.27.
Peace, put for prosperitie in worldly things. Rom. 1.7. and so in the rest of Pauls saluations.
Peace to be had with all men, and howe farre. Rom. 12.18. 1. cor. 7.15. heb. 12. 14. 1. Pet. 3.11.
Peace of Christ and of the world differ much

much. Iob. 14.27.
Peace of God and of Christ. Luc. 2.14 and 24.36. Ioh. 14.27. & 16.33. act. 10.36 Ro. 5.1. Eph. 2.14. phil. 4.7. col. 3.15.
Peace w our neighbour. Mat. 5.9. Mat. 9.30. Rom. 12.18. & 14.19. 1. Cor. 14.33. 2. Cor. 13.11. Eph. 4.3. 1. Thes. 5.13. 2. Tim. 2.22. heb. 12. 14. 1. Pet. 3.11.
Peace of the worlde. Mat. 10.34. Ioh. 14.27. 1. Thes. 5.3.
Pearles must not bee cast before swine, Mat. 7.6.
Pearle of great price. Mat. 13.45, 46.
Persecution followeth the true Christians. 2. Tim. 3.11, 12.
Persecution they that suffer are blessed. Mat. 5.10, 11. 1. Pet. 4.14.
Persecution and in the time thereof wee may flie, reade Flie.
Persecution commeth by the wil of God. 1. Pet. 2.19. and 3.17. and 4.19.
Persecution & examples therof. Mat. 10. 150. & 24.9. & 6.12. & 7.58. & 8.1. & 12. 1. &c. & 13.50. & 14.5. & 16.22. & 17. 5. and 18.17. and 19.29. and 21.30. Ro. 8.35. 2. cor. 11.24. &c. heb. 11.36, 37.
Persecuters of ignorance received to repentance. Act. 3.17. 1. Tim. 1.13.
Persecuters obstinate punished. Luk. 23. 28. Act. 12.23.
Persecuters sometimes are kinsfolks. Mat. 10.21. 35. Luke 21.16.
Perseverance or continuance in good things is necessary for al the godly. Mat. 10.22 & 24.13. lu. 1.75. & 9.62. Ioh. 8.31. act. 2.42. & 11.23. & 13.43. Ro. 8.38. & 11.22. gal 6.9. phil. 1.5, 6, 10, 25, 27. and 4.1. col. 1.23. & 2.6. 1. thes. 4.1, 10. 2. tim. 4.6, 16. heb. 3.6, 12, 14. iam. 1.4, 12. 1. Ioh. 2.24. reu. 2.10, 26.
Perseverance or continuance in prayer. Mat. 15.23, 27. and 20.31. and 26.44. lu. 11.5, 6 & 18.1. 1. thes. 5.17. col. 4. 2. See prayer must be continuall.
Perseverance is the gift of God. Rom. 16 25. 1. cor. 1.21. phil. 1.6. 1. thes. 5.23. & 5.23. 2. thes. 2.16. and 3.3. 1. pet. 5.10.
Perseverance see Continuance.
Peter and his calling. Mat. 4.18. &c Ioh 1.41. &c.
Peter called Cephas of Christ. Ioh. 1.42.
Peter called Satan. Mat. 16.23.
Peter denieth Christ. Mat. 26.
Peter preacheth Christ act. 2.14. &c. and 3.12, 13. &c. and 10.
Peters vision. Acts 10.10.
Peter is take & put in prison. 12.3, 4.
¶ Phanies. Mat. 9.7.
Phanies leaven. Mat. 6.6. Luke 12.1.
Pharises reproued of Christ for their hypocrisie and malice. Mat. 9.12. almost al 23. chapter. and 15.3, 7. & 19. & 22.18.
Pharises wickednesse particularly and plainely described. Mat. 23.3 &c.
Phebe. Rom. 16.1.
Phenice. Acts 11.19.
Philemon. Phil. 1.
Philetus. 2. Tim. 2.17.
Philip the tetrarch of Iturea & Thrachonitis. Luke 3.1.
Philip the Apostle called. Iohn 1.43.
Philip ✝ Apostle reproued of Christ. Ioh. 14.9.
Philip the Deacon. Acts 6.5.
Philip the Deacon afterwards and Euangelist. Acts 21.8.
Philips daughters did prophesy. Act. 21.9
Philippi the chiefe citie in the parts of Macedonia. Acts 16.12.
Phygellus. 2. Tim 1.15.
Phylacteries. Mat. 23.5.
¶ Pilate & his behauiour toward Christ. Mat. 27.2. &c. Iohn 18.29, 38.
¶ Poets alledged. Acts 17.28. 1. Cor. 15. 33. Tit. 1.12.
Pollux. Acts 28.11.
Porch of Salomon, read Salomõs porch.
Poore in spirit. Mat. 5.3. Luke 6.20.
Poore receiue ✝ Gospel. mat. 11. lu 7.22
Poore ought to be cared for and must be succoured. Mat. 19.21. mar. 12.43. lu. 3.11. and 14.12. & and 16.19. & 19. 8 Iohn 13.29. Acts 4.34. and 9.39. and 11.29. 2. Cor. 8.1. Gal. 2.10.
Poore must not be despised. Iam. 2.2.
Pouerty should be taken in good worth. Phil. 4.12.
Power of God. Mat. 22.29.
Power of God worketh in his to saluation. Rom. 1.16. 1. pet. 1.5.
Power of Christ. 2. Cor. 12.9.
Power of the holy Ghost. Act. 1.8.
¶ Prayer must not be made in a strange

tongue.1.Cor.14.13,14.
Prayer with the spirit.1.Cor.14.15.
Prayer in the spirit.Eph.6.18,Iude 20.
Prayer must be continual & perseuering. Lu.11.8,& 18.1.& 21.36.Act.1. 14. & 2.42.& 10.2.Rom.12.12. Ephe.6. 18.Col.4.2.1.Thes.5.17.1.Tim.5.5.2 Tim.1.3.1.Pet.4.7.
Prayer must be made in a sure faith. Mat. 21.22.Mat.11.24. Luke 11.5,6, &c. 1. Tim.2.8.Iam.1.6.and 5.15.
Prayer is not tyed to any circumstances of time and places. Mat.14.23.Ioh.4 21.Act.10.2.and 12.5.1 Tim.2.8.
Prayer very necessary. Mat.26.41.Phil. 4 6.Col.4.2.1.Thes.1.2.
Prayer ioyned w fasting. Mat.17.21.Lu. 2.37.Act.10.30.and 14.23.1.Cor.7.5
Prayer very meete in time of affliction. Mat.17.15.Act.4.29 and 12.5. & 16. 25.Rom.15.30,31.Iam 5.13.
Prayer is to bee made for Magistrates.1. Tim.2.1.&c.
Prayer for the ministers of the word.Ro. 15.30.Col.4 3.Eph.6.19 2.Thes 3.1. Heb.13.18.
Prayer for obteyning offspring.Luk.1.13
Prayer for sicke persons.Iam.5.14,15.
Prayer for the Saints.Eph.6.18.
Prayer for the enemies and persecuters. Mat.5.44. Luk.23.34.Act.7.6.
Prayers for all men.1.Tim.2.1 &c.
Prayer against tentations. Matth.26.41. Luk.22.4.
Prayer,and the forme thereof. Mat.6.9. luke 11.2.
Prayer how it ought to be made. Mat.6. 5.&c.
Prayers publike and in the assembly of many.Mat.18.19 act.1.14,24.& 4.24, 31.& 12.5.& 16.13. & 10.36 & 21.5.
Prayer priuate, and example thereof in Christ.Matth.6.6.and 14.23. and 26. 39.Luke 5.16 and 6 12.and 22.32.
Prayer hypocriticall reprooued Mat.6.5. and 23.14.
Preachers or ministers of Christ must preach his Gospel and feede his flocke with the word of God.Ioh 21.15.act. 20.28.1.cor.3.5.&4.1.2.cor.3.6. eph. 3.7.Col.1.7.1.Tim.4.6.1.Pet.5.2.
Preachers are sent of God.Marke 16.15 Ioh.20.21.Rom.10.15.
Preachers may preach nothing, but that which Christ hath commaunded, that is,the onely word of God. Matth.28. 20.Ioh.7.17.1.Cor.2.13.2.Tim.4.2. 1.Pet.4.11.2.Ioh.9.10.
Preachers must be heard and obeyed.Lu. 10.16.2.Cor.2.9 phil.2.12.2.Thes.3. 4,14.Heb.13.8,17.
Preachers must be receiued,nourished & esteemed.Mat.10.40.Ioh.13.20.gal.6. 6.1.thes.5.12,13.1.tim.5.17.3.Ioh.8.
Preachers may liue of the Gospel.1.Cor. 9.7,8,9.&c.
Preachers are helpers of ỹ faithful, & not lords of their faith.2.cor.1.24.1.per.5.3
Preachers are seruants of ỹ faithful. Mat. 20.27.Luk.22.27.2.Cor.4.5.
Preachers power is to edifie, and not to destroy.2.Cor.13.10.
Preachers must be appointed particularly throughout all Churches.Act.14.23. Titus 1.5.
Preachers,and what things and conditions are required in them.1.Tim.3.2,3 &c.Tit.1.6.9.1.Pet.5.3.
Preachers ought to bee good,and examples to others. Phil.3.17. 2.Thes.3.9. Titus.2.7.1.Pet.5.3.
Preachers false are propheried to come, & to deceiue many.Mat.24.11.Act.20. 28,29.1.Tim.4.1.2.tim 4 3.2.per.2.1.
Preachers false shall come with wonderfull signes and miracles. Mat.24.24. 2.Thes.2 9.Reu.13,13.
Preachers false make merchandise of Gods word.2.Cor.2.17.
Peachers false teach the commaundements and doctrine of men,and deuils. Colos.2.8.1.Tim.4.1.&c.
Preachers false serue their belly,which is their god Rom.16.18.Phil.3.19.
Predestination,reade Election.
Pricke in the flesh,put for concupiscence and lust,or for all kinde of temptation. 2 Cor.12.7.
Pride how much hated of God.act.12.23
Pride and arrogancie condemned. Mat. 23.12.Luk: 14.11. Mat.7. 22.Rom. 11.25.& 12.16.1.Cor 4.6,18.2.Cor. 10.14.

10.14.& 12.10. Ephe.4.2. Philip.2.3. 2.Tim.3.6.& 6.4.2.Tim.3.2.Iames 4. 16.2.Pet.2.18.1.Iohn 2.16.Iude 16.
Pride and examples thereof. Iohn 9.34. and 19,20. Actes 12.21.
Pride is a dangerous thing. 2.Cor.12.7.
Pride is sometimes ioyned with ignorance. 1.Cor.8.2.
Pride is condemned & therefore must be fled from. Matt.18.10.& 23.12. Luke 1.51.and 14.11.& 18.9. Actes 12.20, 21,22,23. Rom.1.3.and 11.18,20.and 12.16.1.Cor.4.7.2.Tim.3.2,4.
Priests conspire & procure Christs death. Matt.21.45,46.and 26.3,4.and 27.1.
Priestes persecute his members and his doctrine. Actes 4.1,3,&c.
Priests are all the faithful, & are so made by Christ. 1.Pet.2.5,9. Reu.1.6.& 5.10
Priesthoode Leuiticall according to the Law. Hebr.7.5,11.
Priesthoode of Christ according to the order of Melchisedec. Heb.7.4. almost throughout the whole Chapter.
Priscilla. Act.18.2.16,18.3.1.cor.16.19.
Prisoners must be visited & remembred. Matt.25.36,43. Heb 13.3.
Proces in law must be auoided. Mat 5.4. 1.Cor.6.1 &c.
Promise, put for the inheritance promised. Hebr.10 36.
Promises of God stand all vpon Christ. 2.Cor.1.20.
Promise made to the Gentiles. Acts 2.39. Rom.4.16. Gala.3.8,22.
Promise made to ỹ Gentiles ỹ same that was made to ỹ fathers. 2.Cor.7.1.&c.
Propheey is the gift of God, & no worldly thing. Roman.12.6.1.Cor.12.10. 2.Pet.2.21.
Prophets, put for shewers of things to come. Acts 11.27.
Prophets, put for interpreters of ỹ scriptures, and how they ought to exercise their office in ỹ church. 1.cor.14.29,32
Proselytes. Acts 2.10.
Proud persons God resisteth. Luke 1.51. Iames 4.6.1.Pet.5.5.
Proue the Spirits. 1.Iohn 4.1.
Proue himselfe must euery man. 2. Cor. 13.5.
Proue all things. 1.Thes.5.21.
¶ Publicans. Mat.5.46.& 9.10.Lu.3.12
Punishment of euery sinne that is openly knowen, is committed to the magistrates. Rom.13.4.1.Pet.2.14.
Punishment none commeth to the faithfull, saue for a time to correct them. 1.Cor.11.32.1.Pet.4.12.
Punishment euerlasting for the vnbeleeuers. Matt.3.12.& 25.41. Mark 9.44. Reue.20.15.and 21.8.

Q

Qvadrin. Mark.12.42.
Quartus. Rom.16.23.
Queene of the South. Mat.12.42.
Quench not the spirit. 1.Thes.5.19.
Question curious and vnprofitable, together with all disputations and contentions of words must be auoyded. Rom. 14.1.Phil.2.14.1.Tim.1.4.& 6.4.20. 2.Tim.2.23. Titus 3.9. Looke more in the word Contention.

R

Rabbi. Matt.23.7. Iohn 23.8.
Rabboni. Iohn 20.16.
Raca. Matth.5.22.
Rahab the harlot. Heb.11.31. Iam.2.25.
Raiment bodily should not be cared for, Matt.6.25,28.
Raiment, the superfluitie of it must be taken away. Luke 3.11.and 7.25. Iames 2.2.1.Iohn 3.17.
Raiment must bee simple and honest. 1. Tim.3.9.1.Pet.3.3.
Raiment which God sendeth vs, we must be content with. 1.Tim.6.8.
Raiment spirituall. Matt 22.11. Luke 24. 49. Rom.13.12.2.Cor.5.2.Gala.3.27 Ephe.4.24.Coloss.3.10.
Railing speaches forbidden. Matt. 5.22.
¶ Reading of Scripture necessarie and meete for Courtiers. Actes 8.28.
Readines, see Chearefulnesse.
Reason of man is blind in spirituall matters. Mat.13.56.and 15.33.and 16.14, 22.and 22.29. Luke 24.45. Iohn.3.4, 12.and 7.12.and 8.57.and 9.2.
Recompence or reward promised to them that worke well. Matt.6.4,6,18.& 16 27. Acts 10.4 2.Cor.5.10.1.tim.6.19 2.tim.4.8.heb.6.10.& 10.35.& 11.

Recompence or reward, is notwithstanding of Gods free goodnes Matt. 20.9, 10. &c. luk. 14.14. & 17.10. Col. 3.24.
Reconciliation towardes our neighbour. Matth. 5.24.
Regeneration. Iohn 3.3. Iames 1.18. 1. Pet. 1.3.
Reioyce in the flesh. 2. Cor. 12. 18.
Reioyce in the face, and not in the heart. 2. Cor. 5.12.
Reioyce we ought alwayes. 2. Cor. 6.10. Phil. 4.4. 1. Thes. 5.16.
Reioyce we ought in tribulations & persecutions. Mat. 5.12. Act. 5.41. 1. thes. 1 6. Heb. 10.34. Iames 1.2.3. Pet. 4.13.
Reioyce we ought with them that reioyce. Rom. 12.15.
Reioyce wee ought that our names are written in heaven. Luke 10.20.
Reioycing but not good. 1. Cor. 5.6.
Reioycing of the faithfull ones. Galat. 6. 4.14.
Reioycing ought to be in God. 1. Cor. 1. 31. 2. Cor. 10.17.
Reioyce we ought in Christ & his crosse. Galat. 6.14. Phil. 3.3.
Reioyce wee ought in our tribulations. Acts 5.41. Rom. 5.3. Iames 1.2.
Religion pure and vndefiled. Iam. 1.27.
Remembrance of former life is profitable. Iohn 4.39. Rom. 6. 21. Col. 1.21. and 3.7.8. 1. tim. 1.13, 14, &c. & 5.9, 10. 2. Tim. 3.10.11. Titus 3.3.4. Heb. 10.32. &c. 1. Pet. 4.3.
Rent the clothes or garments, & what it meant among the Iewes. Mat. 26.65.
Renounce and forsake must a man himselfe, and all that hee hath, to followe Christ. Matt. 16.24.25. Luke 14.33.
Repentance & amendment of life must be preached. Mat. 3.2. and 4.17. Luke 24.47. Act. 2.38. and 3.19. and 17.30.
Repentance and faith must be ioyned together. Marke 1.15. Acts. 20.21.
Repentance is the gift & worke of God. Iohn. 12.40. Act. 5.31. & 11.18. 2. tim. 2.25.
Repentions often and vaine ought to be auoided in prayer. Mat. 6.7.
Reprobate are cursed, or the children of curse. Mat. 25.41. 2. Pet. 2.14.
Reprobates are vessels of wrath & of dishonour, appointed to perdition. Rom. 1.28. and 9.22. 2. Thes. 2. 12. 2. Tim. 2. 20. 2. Pet. 2.12. Iude 4.
Reproue, put for openly to convince. Ioh. 16.8.
Resurrection spirituall by faith. Luk. 2.34. Iohn 11.25. Col. 2.12. and 3.1.
Resurrection or rising againe of the dead. Iohn 5.28. and 11.24. Act. 24.15. and 26.8. 1. Cor. 15. throughout.
Resurrection shalbe common to the godly and vngodly, but of the one to life euerlasting, and of the other to euerlasting condemnation. Mat. 25.46. Ioh. 5.28.29. Actes 24.15. Reue. 20.13.
Resurrection & the order thereof. 1. Cor. 15.42.43. &c. 1. Thes. 4.7.
Resurrection of Christ is the foundation of our resurrection. 1. Cor. 15.13.14. 15.16.17.18.19.20. 1. Thes. 4.14.
Reuengement is forbidden to priuate persons. Mat. 5.22.38.39.44. & 6.14. 15. Luk. 9.54.55. Rom. 12.17. 19. 1. Thes. 5.15. 1. Pet. 3.9.
Reward of hypocrites in this life. Matt. 6.2.
Rewarde of sinne are other sinnes. Rom. 1.28. 2. Thes. 2.10. &c.
Reward of ye faithfull is in heaven. Matt. 5.12.
Reward of the faithful is life euerlasting. Mat. 19.29. and 26.46. Rom. 6.23. Reward, read Recompence.
¶ Rich men are not vtterly shut from the kingdom of God. Mat. 19.23.
Rich men with great paine receiue the Gospell. Mat. 19.24.
Rich men some receiue the Gospel. Mat. 27.57. Luke 19.2.3.
Rich men ought not ambitiously to seek honour. Iames 2.2.3. &c.
Rich to desire to be, a dangerous thing. 1. Tim. 6.9.
Rich men wicked, woe pronounced against. Luke 6.24. Iames 5.1.
Rich man that liueth in pleasure. Luk. 16. 19. &c.
Riches make not men blessed. Luk. 6.24. and 12.15.16.
Riches are deceitfull. Mat. 13.22. 1. Tim. 6.9.

6.9.&c.
Riches must be well vsed & spent. Luk. 12. 33. & 16.9, 10. 1. tim. 6.17. 1. Ioh. 3.17.
Riches must not be trust in. Luke 12.15. &c. 1. Tim. 6.17.
Riches and God cannot both be serued. Matth. 6.24.
Riches choke y word in some. Mat. 13.22
Righteousnes, put for the keping of the Law. Mat. 3.15.
Righteousnes, put for that which is vpright and holy. Actes 13.10.
Righteousnesse, vsed for vprightnesse of conscience. 2. Cor. 6.7.
Righteousnes of faith. Act. 13.39. Rom. 3.22. and 10.6.
Righteousnes of man contrary to y righteousnes of God. Rom. 10.3. Phil. 3.9.
Riot condemned. Titus 1.6. 1. Pet. 4.4.
Rising againe, reade Resurrection.
¶ Rod, put for seueritie or sharpenesse. 2. Cor. 4.21.

S

Sabbath. Coloss. 2.16.
Sabbath spirituall. Heb. 4.4.5. &c.
Sacrifice of prayse. Heb. 13.15.
Sacrifice of Christians or faithful people. Matth. 5.23. Rom. 12.1. Philip. 4.18. Hebr. 13.16. 1. Pet. 2.5.
Sacrifices for sinnes in shadow & figure. Hebr. 8.3. and 9.10.
Sacrifices for sinne in effect and truth, Christ onely. Heb. 10.12. and in many other places of that Epistle.
Sadduces were a sect, which denied the resurrection of the dead, of whom see Mat. 3.7. and 16.6. & 22.23. Act. 4.1. and 23.6.7.8.
Saints or holy ones are the faithfull called. Rom. 1.7 and 12.13. and 16.15. 1. Cor. 1.2. and 6.1.2. 2. Cor. 13.12. Ephes. 5.3. Phil. 1.1.
Salamis. Actes 13.5.
Salmona. Actes 27.7.
Salutation, put for the plaine manifesting and declaring of salustion. 1. Pet. 1.10.
Salustion, put for the doctrine of the Gospel. Hebr. 2.3.
Salustion is the gift of God, and that of his onely grace. Rom. 6.23. Ephe. 2.1, 5.8. Titus 3.4.7.
Saluting one another is commended. Mat. 10.12. & 28.9. Iohn 20.19.
Samaria. Actes 8.5.
Samaritanes would not receiue Christ. Luke 9.53.
Samaritanes deceiued by Simon Magus. Actes 8.11.
Samaritans and Iewes medled not together. Iohn 4.9.
Samaritan and his pitie. Luke 10.33.
Samothracia. Actes 16.11.
Sanctifie, put for to cause a thing to bee counted holy. Mat. 23.17.
Sanctifying, put for praysing and honouring. 1. Pet. 3.15.
Sanctification. 1. Cor. 1.30. 1. Thes. 4.3.
Sandales. Marke 6.9.
Sarah. Heb. 11.11. 1. Pet. 3.6.
Sardis. Reue. 1.11.
Saron. Actes 9.35.
Satan and what it signifieth. Mat. 29.33
Satan in some sort the authour of sinne. Iohn 13.2. Actes 5.3.
Satan, looke Deuill.
Satisfaction, looke in the worde Christ.
Saul called also Paul. Actes 13.9.
¶ Scribes and what they were. Matt. 3.4. reade Pharises.
Scripture put for the old Testament. Ioh. 5.39. Rom. 15.4. 1. Cor. 15.3.
Scripture is written for our cause. Rom. 4.24. 1. Cor. 9.10. and 10.11.
Scripture written for our learning, consolation, correction, and full instruction to salustion. Ioh. 20.31. Rom. 15.4. 2. Tim. 3.16.
Scripture beareth witnes of Christ. Luke 24.27.46. Iohn 5.39. and 20.9. Actes 17.2. and 18.28. Rom. 16.26.
Scripture that it should bee fulfilled was necessarie. Mat. 26.54.56. Luk. 24.26. 27.44.46. Iohn 12.38. and 13.18. and 17.12. and 19.28.36. Actes 1.16.
Scripture must try al doctrine. Act. 17.11
Scripture wrested and falsly alledged by the deuil and wicked men. Matt. 4.6. 2. Pet. 3.16.
¶ Secundus. Actes 20.4.
See, put for to knowe. Matth. 9.3. Iohn 6.40.
See, put for to feele. Iohn 8.51.

See, put for to enter into. Iohn 3.3.
See death, reade Death.
Seede, put for posteritie. Marke 12.19.
Sell all for the kingdom of heauen. Mat. 13.44. and 19.21.
Selfe loue is dangerous. Mat. 7.4. Act. 6, 1, &c 2. Tim 3.2.
Seniors called also Anciēts, which are taken for ministers of ỹ word, or gouernors of discipline in the Church. Act. 15.22 & 20 17. 1. Tim. 4 14. & 5. 17.
Separate vs from that loue that God beareth vs, nothing can. Rom. 8. 39.
Sergius Paulus and his storie. Acts 13 7.
Seruants state no hinderance to godlines. 1. Cor. 7. 22.
Seruants & their duerie to their masters. Mat. 9 9. Ephes. 6. 5. Col. 3. 22. 1. Tim. 6. 1. Titus 2. 9. 1. Pet. 2. 18.
Seruāts we are al vnprofitable. Lu. 17. 10
Seruant that knoweth the will of his master, &c. Luke 12. 47.
Serue we must only to God. Mat. 4. 10.
Serue wee must one another through charitie. Galat. 5. 13.
Serue wee ought not sinne any longer. Rom. 6. 6.
Serue we cannot two masters. Mat. 6. 24. reade Riches.
¶ Sheepe of Christ, who they be, & their disposition. Iohn 10. 27.
Shepheards. Luke 2. 8, 15.
Shepheards in the Church. Ephes. 4. 11. where they are called Pastors.
¶ Sickenesse, reade Infirmitie.
Signe put for the thing it selfe. 1. Tim. 2, 3. and 5. 22.
Signe of the sonne of man, and what it is. Mat. 24. 30.
Signe put for an vnaccustomed and miraculous thing. Mat. 12. 38, 39.
Silence is a womans chiefe ornament. 1. Tim. 2. 11.
Silence is commanded. Iames 1. 19.
Siloam. Iohn 9. 7.
Silvanus. 1. Thess. 1. 1.
Simeon and his storie. Luk. 2. 25, 26. &c.
Simeon. Acts 13. 1.
Simon called Peter. Matt. 4. 18 & 16. 2.
Simon Peter his notable confession. Mat. 16. 16.
Simons shamefull deniall of Christ. Mat. 26. 69. &c.
Simon, see more in this worde Peter.
Simon the Pharise, in whose house Christ did eate Luke 7. 40.
Simon the Canonite. Mat. 10. 4.
Simon of Cyrene. Matth. 27. 32.
Simon Magus the sorcerer and his storie. Actes 8. 9, 10, &c.
Simon the Tanner Peters host. Act. 9. 43. and 10. 6.
Simplicitie or singlenesse, a vertue most necessary for all Christians. Matt. 5. 8, 37. & 10. 16, 23. Ioh. 1. 47. Act. 2. 46 Rom. 16. 19. 1. cor. 14. 20. 2. cor. 11. 3.
Singlenesse, see Simplicitie.
Single life in what respect preferred before marriage. 1. Cor. 7. 26.
Sinne is in all men, reade, Man euery one is a sinner.
Sinne engendreth death. Rom. 6. 23 and 7. 13. Iames 1. 15.
Sinne he that obeyeth, is ỹ seruant thereof. Ioh. 8. 34. Rom. 6. 16. 2. Pet. 2. 19.
Sinne he that committeth, is of the deuil. 1. Iohn 3. 8.
Sinne what it is. 1. Iohn 3. 4.
Sinne punished with sinne. Actes 7. 42. and 28. 27. Rom. 1. 24.
Sinne, put for the price of sinne. Rom. 8. 3. 2. Cor. 5. 21.
Sinne originall. Rom. 5. 12.
Sinne against ỹ holy Ghost, which is also vnpardonable. Mat. 12. 31. heb. 6. 4, 5, 7. & 10. 29. 2. Pet. 2. 22. 1. Iohn 5. 16.
Sinnes are not equall. Mat. 11. 21. Luke 12. 47. 48. Actes 3. 17. Iames 2. 10.
Sinners called to repentance. Mat. 9. 13. 2. Pet. 3. 9.
Sinner a woman. Luke 7. 37.
Syria. Galat. 1. 21.
Sisters of Christ. Mat. 13. 56.
Sit in Moses seate, and what it is. Matth. 23. 2. 3.
Sit at the right hande or left hande in Christs kingdome. Mat. 20. 21.
Sit at the right hand of God. Actes 2. 34.
Sit with Christ. Reue. 3. 21.
Sit at the feete, put for to bee a scholer. Luke 10. 39. Actes 22. 3.
¶ Sleepe put for darkenesse of ignorance and

and wicked affection. Rom. 13. 11.
Sluggishnesse must be shaken off. Mat. 7. 8. and 19 30 and 24. 39, 44, 45. & 25. 8, 28. Luk. 12. 35, 36. & 19. 44. & 24. 25. Ioh. 8. 2. Act. 2. 41. & 20. 9, 10, 11. 1. Cor. 15. 34. and 16. 13. Phil. 2. 12. Col. 4. 2, 17. 1. Tim. 4. 14. 2. Tim. 1. 6. Heb. 3. 13. and 6. 12. and 12. 12, 13. 1. Pet. 5. 2. 1. Pet. 1. 5, 12, 13. & 3. 9, 17.
¶ Smyrna. Reue. 1. 11.
¶ Soberneſſe of minde is commended. Act. 26. 25. Rom. 12. 3. 1. Thes. 5. 8. Titus 2. 6. 1. Pet. 1. 13. and 4. 7. & 5. 8.
Solomons porch. Ioh. 10. 23. Acts 3. 11.
Song of Marie the mother of Christ. Luk. 1. 46, 47. &c.
Song of Simeon. Luke 2. 29. &c.
Song of Zacharias. Luk. 1. 68, 69 &c.
Songs of the faithfull are spirituall. Ephe. 5. 19.
Sonnes of God. Luke 20. 36. Ioh. 1. 12. Rom. 8. 14. 2. Cor. 6. 18. Galat. 3. 26. 1. Iohn 3. 1.
Sopater. Actes 20. 4.
Sorcerers or diuiners, & their punishment. Act. 8. 9. & 13. 8. & 16. 16. Reue. 21. 8.
Sorow is of two sorts. 2. Cor. 7. 10.
Sorow for the dead is of two sortes. 1. Thes. 4. 13.
Sosthenes. 1. Cor. 1. 1.
Souldiers should liue well. Luke 3. 14. Act. 10. 7.
Soule, put for the affection of the heart. Mat. 26. 38. Luk. 1. 46. Ioh. 12. 27.
Soule taken for the will ioyned with vnderstanning. 1. Thes. 5. 23. 1. pet. 1. 22.
Soule, put for man. Act. 2. 43. Rom. 13. 1. 1. Pet. 3. 20.
Soule, put for life, or the vitall spirit. Luk. 12. 20.
Soules sleepe not after this life. Luke 16. 25. Reue. 6 9.
Soules of the faithful after this life perish not. 2. Cor. 5. 1, 2, 8, 9. phil. 1. 23. Heb. 11. 23.
Soule and the immortality thereof, reade Immortalitie.
¶ Speach by the way of cõparison. Matt. 9. 13. and 11. 21. and 12. 7.
Speach euil generally or particularly one of another is condemned. Mat. 12. 36. 2. Tim. 3. 2. Tit. 3. 2. Iam. 1. 26. & 3. 2, 9. and 4. 11. 1. Pet. 2. 1. and 3. 10.
Speach which is vaine is condemned. Mat. 12. 36. Ephe. 5. 4.
Speaches of the faithfull ones are many times by the vngodly interrupted and cut off. Act. 7. 57. & 22. 22, 23. & 25. 2.
Speake within themselues, put for to thinke. Mat. 9. 3.
Speaking euil one of another forbidden. James 4. 11.
Speake, put for to promise. Luk. 1. 70.
Speake and teach differ. Act. 10. 25.
Spirit, put for the Gospel. 2. Corin. 3. 6. Galat. 3. 3.
Spirit, put for the minde or soule of man. 1. Cor. 2. 11. 2. Cor. 7. 1.
Spirit, put for wil, minde and counsel. Luk. 9 55. 1. Cor. 4. Philip. 1. 27. 1. Thess. 5. 23.
Spirit, put for teachers or Prophets. 1. Iohn 4. 1.
Spirit, put for the gifts of the spirit. Act. 8. 15. & 19. 2, 3. Gala. 3. 2.
Spirit, put for earnestnes of zeale towards God. 1. Tim. 4. 12.
Spirit, put for ioy in the holy Ghost. Eph. 5. 18.
Spirit, put for that part of man, which is reformed by ye holy Ghost. Mat. 26. 41.
Spirit double, to wit, of God and the world. 1. Cor. 2. 12.
Spirit double, to wit, of bondage and adoption. Rom. 8. 15.
Spirit holy, or holy Ghost is God. Matt. 28. 19. Luk. 3. 22. Iohn 7. 39. & 14. 17. and 16. 13. Acts 2. 4. & 5. 3, 4. & 13. 2. and 16. 6. 1. Cor. 3. 16. & 6. 19. & 12. 11. Gal. 4. 6. 1. Iohn 5. 7.
Spirit holy, or holy Ghost resembled to fire. Mat. 3. 11.
Spirit holy, or holy Ghost resembled to water. Iohn 7. 3.
Spirit holy, or holy Ghost, is no framer of new reuelations. Iohn 14. 26.
Spirit holy is the earnest or pledge of Gods promises in our hearts. Rom. 8. 15, 16. 2. Cor. 1. 22. and 5. 5. Gal. 4. 6. Ephes. 1. 14.
Spirit holy is the authour of holy scripture. Heb. 4. 7. and 10. 15. 2. Pet. 1. 21.

Spirit holy is the directer and leader of the faithful. Mat. 4.1. Mar. 1.13, 14. Lu. 2.27. Ioh. 16.13. Act. 20 23. Ro. 8.14.
Spirit holy appeared in the likenesse of a Doue. Mat. 3.16.
Spirit holy dwelleth in the faithfull. 1. Cor. 3.16.
Spirit holy & his office. Ioh. 14.16. & 15. 26 and 16.7, 8, 13. 1. Cor. 6.11. & 12. 3. 2. Tim. 1.14. 1. Ioh. 2.27. & 5.6.7.
Spirit holy called the spirit of God. Mat. 3.16. and 12.28. Act. 2.17. & 5.9. Ro. 8.9, 14. 1. Cor. 3.16. 1. Thes. 4.8.
Spirit holy called the spirit of Christ. Ro. 8.9. Gal. 4.6.
Spirit holy is one. 1. Cor. 12.13. Ephe. 2. 18. and 4.4.
Spirit holy called the comforter. Ioh. 14. 16, 26. and 15.26. & 16.7, 8.
Spirit holy quickeneth. Ioh. 6.63.
Spirit holy the spirit of truth. Ioh. 14.17 and 15.26. and 16.13.
Spirit holy ¶ master & teacher of ỹ faithfull. Luk. 12.12. Ioh. 14.26. 1. cor. 2.13.
Spirit holy is the shewer of things to come. Ioh. 16.13. 2. tim. 4.1.
Spirit holy is the witnesse of Christ. Iohn 15.26. acts 5.32. 1. ioh. 5.6.
Spirit holy is the distributer of all ỹ gifts. 1. Cor. 12.11.
Spirit holy onely knoweth the things of God. 2. Cor. 2.11.
Spirit holy helpeth the faithfuls infirmities, & maketh petition for thē. Ro. 8.26
Spirit holy ¶ giuen & sent of the Father. Ioh. 14.26 acts 5.32. 2. cor. 1.22. and 5.5. Gal. 4.6.
Spirit holy is giuen and sent of Christ. Iohn 4.14. and 15.26. and 16.7. & 20. 22. Ephe. 4.7.
Spirit holy called the spirit of adoption. Rom. 8.15. Gal. 4.5.
Spirit holy is the water of life. Ioh. 4.14. and 7.38.
Spirit holy is the vnction or anoynting. Luk. 4.18. acts 10.38. 1. Ioh. 2.20, 27.
Spirit holy and his comming vpon the Apostles. Actes 2.1, 2, 3. &c.
Spirit holy and his workes and fruites. Gal. 5.22.
Spirit of man. Mat. 27.50. Luk. 8.55. and 23.46. rom. 8.16. 1. cor. 2.11. and 5.3. 2. Thes. 2.13. heb. 12.23.
Spirit of discerning and iudgement ought to be in Gods children. Mat. 7.15, 16. Ioh. 7.17 acts 17.11. and 20.28. &c. and 28.6. Phil. 2.9, 10. 1. Ioh. 4.1.
Spirit hath neither flesh nor bones. Luk. 24.39.
Spirits wicked & vncleane, made Deuill, ¶ Sooner, and what it is. Mat. 27.27.
Stephan and his storie. Actes 6.5, 6. &c. and 7. throughout.
Stoickes. Actes 17.18.
Strengthening or confirming necessarie for the ministers of God. Act. 18.9 and 23.11. and 10.16.
Strengthening or confirming in the faith necessary for al the godly ones. Mat. 3. 22. Luk. 1.36. actes 11.23. and 14.22. and 15 36. and 16.5. & 18.23, 27. and 20.1, 2, 6. and 21.4.
Strife and debate must be auoided. Mat. 5.25. 1. Cor. 6.1, 2. &c. gal. 5.20. Iam. 4.1. See Contention.
Strifes how they may be ended. Mat. 5.25
¶ Sufficiencie or contentednes is a great treasure. 2. Cor. 9.8. 1. Tim. 6.6.
Sufficiency or cōtentednes must be measured by Gods will, and not according to abundance of things. Phil. 4.11.
Supper of the Lorde ministred by Paul. Actes 20.7.
Supper of the Lord instituted. Mat. 26. 26, 27. &c.
Swetting is condemned. Luke 21.34. Rom. 13.13.
Susanna. Luke 8.3.
¶ Swearing vaine forbidden, see Othe.
Sworde of the spirit is the worde of God. Ephes. 6.17.
Sworde taken for affliction. Luk. 2.35.
Sword taken for discord. Mat. 10.34.
Sword, for the materiall sworde, the vse whereof is committed to the Magistrate. Rom. 13.4.
Sword and the vse thereof prohibited to priuate persons. Mat. 5.39. and 26.52. Reue. 13.10.
¶ Synagogues, and what they were. Mat. 4.23.
Syrtis. Actes 27.17.

T.

Table, put for that wherein men chiefly delight. Rom. 11.9.
Tables vsed for offices, pertaining to the cure of the poore. Act. 6.2.
Tabernacle put for the bodie. 2. Cor. 5.1. 2. Peter. 1.13.
Tabitha and her storie. Act. 9.36,40.
Tabitha cumi. Mark. 5.41.
Talke, see Idle.
Taste of death. see death.
¶ Teachers appointed in the Church. Act. 13.1.1. Cor. 12.28. Ephe. 4.11.
Teachers false must be auoided. Col. 2.8. 2. Tim. 3.5. titus 1.13,14. & 3.9,10. 2. Pet. 3.17. 2. Iohn 10.
Temple spirituall. read Faithfull.
Temple materiall. Mat. 21.12. and 24. 1. Iohn 2.14.
Temples made with handes, God dwelleth not in. read, God dwelleth not in Temples made with hands.
Tempt, God doth not to euill. Iam. 1.13.
Tempt God we must not. Matt. 4.7. Act. 15.10. 1. Cor. 10.9. heb. 3.10.
Tempt the Spirit of the Lord Acts 5.9.
Ten, put for many. Reue. 13.1.
Tentation, put for aduersitie, or affliction. Iames 1.2,12.
Tentation is good, when God prooueth thy faith and constancie of his by the crosse and afflictions. 2 cor. 10.13. He. 11.17. Iam. 1.2,12. 1. Pet. 1.6.
Tentation euill whereby Satan draweth one away from God, and leadeth him to destruction. Mat. 4.1. Luk. 8.13. act. 5.3. 1. cor. 7.5. gal. 6.1. 1. Thes. 3.5. 1. Tim. 6.9. Reue. 2.10.
Tentation out of, God onely deliuereth vs. Mat. 6.13. 2. Cor. 10.13. 2. Pet. 2.9. Reue. 3.10.
Tentation to be deliuered from, we must pray to God. Matth. 6.13. and 26.41. Luke 22.40.
Tertullus the Orator against Paul. Acts 24.1.
Testament olde. 2. Cor. 3.14. Galat. 4.24. Heb. 8.9. and 9.15.
Testament old, the blood whereof was of Bulles & Goats. He. 9.12,19. & 10.4.
Testament new. Mat. 26.28. 1. cor. 11.25. 2. cor. 3.6. heb. 8.8. and 9.15. & 12.24.
Testament new, the blood whereof is Christes blood. Mat. 26.28. Lu. 22.20. 1. cor. 11.25. Heb. 9.12,14. and 10.29. and 12.24. and 13.20.
Testaments two & an Allegory thereof. Gal. 4.24. &c.
Teuach. Mat. 14.1. Luke 3.1.
¶ Thankes giuing necessarie for all the godly. Ioh. 6.11,23. Act. 27.35. rom. 14 6.1. cor. 1.4. & 14.18. & 15.57. 2. cor. 2.14. and 4.15. and 9.11,15. Eph. 5.4, 20. phil. 1.3. & 4.6. colos. 1.1,2. & 2.7. and 3.15,17. and 4.2. 1. the. 1.2. & 2. 13. and 5.18. 2. thes. 1.3. and 2.13. 1. Tim. 1.12. and 2.1. and 4.3. reu. 7.12.
Thankes to God before meates & after. Looke in the word Grace.
Thankefulnesse of one towards another, and examples thereof. Luk. 24.29. act. 11.29. and 16.15.
Theeues & theft condemned & forbidde mat. 19.18. rom. 2.21. & 13.9. 1. cor. 6 10. eph. 4.28. 1. tim. 1.10. 2. pet. 4.15.
Theophilus. Luk. 1.3. Acts 1.1.
Theudas, an authour of sedition. act. 5.36
Thomas called Didymus. Iohn. 11.16. & 20.24.
Thomas his vnbeliefe. Ioh. 20.25.
Thought & care must be put away. Mat. 6.34. Luk. 12.22. 1. Cor. 7.32.
Thoughtes euill are sinnes before God. Mat. 15.19. acts 8.22.
Threatnings, stirre vp the rage of the wicked. Mat. 21.46.
Threatnings of the Gospell how fearefull. Acts 5.5.
Threatnings of Gods enemies ought to prick vs forward to prayer. Acts 4.29.
Thyatira. Reue. 1.11.
¶ Tiberius Cesar. Luk 3.1.
Till, diuersly vsed in scripture. Mat. 5.18, 26. and 23.39. 1. Cor. 15.25. Galat. 3. 19. Reue. 20.5.
Time certaine, put for an vncertaine. Lu. 1.13.
Time present, put for the time to come Mat. 3.10. Luk. 19.8. & 24.44. Ioh. 4. 21. & 20.17. Col. 3.6. 1. Thes. 4.15.
Times which we last, & places speaking thereof. 1. Cor. 10.11. 2. tim. 3.1. Heb. 1.1,2.

1. 1. Pet. 1. 20. and 4. 7. 1. Ioh. 2, 18. Iude 18. Looke in the word Dayes.
Time to come appertaineth not to vs to know. Actes 1. 7.
Time of Christ is ye time of Grace. Mar. 1. 15. Rom. 5. 6. 2. Cor. 6. 2. Gala. 4. 4.
Time which we haue is short. 1. Cor. 7. 29.
Time ought to be recouered & redeemed Epe. 5. 16. Colos. 4. 5.
Timotheus, and places speaking of him. Acts 16. 1, 2. &c. 1. Cor. 4. 17. & 16. 10. 1. Phi. 1. 1. & 2. 19, 20. &c. 1. the. 1. 1.
Tithe, put for receiuing of tithes. Matth. 23. 23.
¶ Tongue is the image of the minde or heart. Mat. 12. 34.
Tongue and the nature thereof, Iames. 3. 5, 6, 7. &c.
Tongue must be bridled and restrained from euill. Mat. 12. 36. Iam. 1. 26. and 3. 2. 5, 6 &c. 1. Pet. 3. 10.
Tongues diuers to speake, is the gift of the holy Ghost. Actes 2. 4. and 10. 45, 46. and 19. 6. 1 Cor. 12. 28.
Tongue must bee vsed in the Church, which is vnderstood. 1. cor. 14. almost throughout the whole Chapter.
¶ Traditions, read Commandements.
Transfiguration of Christ. Mat. 17. 2. &c.
Treason & traitors condemned. Mat. 26. 24. & 27. 3, 4, 5. Mar. 14. 21. Luk. 6. 16 Actes 7. 52. 2. Tim. 3. 4.
Treasure is to be layd vp in heauen. Mat. 6. 20. and 19. 21.
Treasures of God are in Christ. Col. 2. 3.
Treasure of the Gospel. Matth. 13. 44. 2. Cor. 4. 7.
Treasure vaine and transitorie. Luk. 12. 15 &c. Iam. 5. 2, 3.
Tree good & euil. Mat. 7. 17, 18. & 12. 33
Tribulation we must be patient in. Rom. 12. 12. 2. Thess. 1. 4.
Tribulation bringeth foorth patience. Rom. 5. 3.
Tribulations of our owne, God comforteth vs in, that we might cõsole others in theirs 2. Cor. 1. 4.
Tribute ought to be payed to Princes & Magistrates. Mat. 17. 25, 26, 27. & 22. 21. Rom. 13. 6, 7.
Trie, reade Proue.
Trinity proued. Mat. 28. 19. 2. cor. 13. 13. 1. Iohn 5. 7.
Trophimus an Ephesian, Paules companion. Actes 20. 4. and 29.
Trouble is to them that are maried. 1. Cor. 7. 28.
Trueth, put for all light left in man after his fal. Rom. 1. 18. and 2. 2.
Trueth, put for true and sincere knowledge of God. Titus 1. 1.
Trueth, put for sincerite & vpright dealing. Ephe. 4. 25. and 6. 14. Phil. 4. 8.
Trueth cannot be vanquished. Matt. 16. 18. Luk. 21. 15. Actes 6. 10.
Trueth to bee of, or to bee of the trueth. Iohn 18. 37. 1. Ioh. 3, 19.
Trueth must be done and followed. Ioh. 3. 21. Ephe. 4. 15. 1. Iohn 1. 6. Against them which withdraw themselues from the trueth, and withstand or disobey it, Rom. 2. 8. Gal. 3. 1. and 5. 7. 2. Tim. 2. 18. & 3. 8. & 4. 4. Tit. 1. 4. Heb. 10. 26. 2. Pet. 2. 2.
¶ Turning to the Lorde commeth from the Lord. Act. 26. 18.
Turning to God ioyned with repentance. Actes 26. 20.
Turning, see Conuersion.
¶ Tychicus. Actes 20. 4. Ephe. 6. 21.
Tyrannus his schoole. Act. 19. 9.
Tyrannie and cruelty. Matth. 2. 16 & 14. 10. Acts 7. 59. & 12. 2, 3. &c. see more in the word Cruelte.
Tyrus, Acts 21. 3.

V

VAine glory is forbidden. Mat. 23. 6, 7. Galat 5. 26. Phi. 2. 3. see also Glorie vaine.
Vaine repetitions, looke Repetitions.
Vaine speache, reade Speech.
Vanitie of the Athenians. Act. 17. 21.
Vanitie of man, reade Mans vanitie.
Vaunting, reade Bragging or boasting.
¶ Vengeance belõgeth only to the Lord. Rom. 12. 19. 1. Thes. 4. 9. Heb. 10. 30.
Vengeance shall be declared against the persecuters of Gods elect, and against all rebels. Luke 18. 7. 1. Thes. 1. 8. Reu. 6. 10. and 19. 2.
Vengeance is committed also to the magistrate, Rom. 13. 4. 1. Pet. 2. 14.

Vengeance, reade reuengement.
Vertue, put for good and godly maners, 2. Pet. 1. 15.
Vessel, put for body. 1. Thes. 4. 4.
Vessels some to honour and some to dishonour. Rom. 9. 21. 2. Tim. 2. 20.
¶ Vipers poyson very dangerous & hurtfull. Act. 28. 6.
Virgins & virginitie. 1. Cor. 7. 25, 26. &c.
Visions shewed to Paul. Act. 16. 9. & 18. 9. and 22. 17. and 27. 23. 2. Cor. 12. 1.
Visite, put for to shew himselfe mindfull. Luk. 1. 68.
Visite the sicke and prisoners. Mat. 25. 36
Visite ✠ fatherles & widowes. Iam. 1. 27.
Visitation, put for ✠ time of manifesting Gods mercie. Luk. 19. 44. 1. Pet. 2. 12.
¶ Vnbeliefe. Mat. 17. 20. mar. 9. 24. & 16. 14. Ioh. 6. 64. and 10. 25. and 20. 27. Rom. 11. 30.
Vncircumcision, put for the Gentiles. Gal. 2. 7.
Vngodly, see Wicked.
vnitie commended. Act. 4. 32. Rom. 15. 6. 1. Cor. 1. 10. Ephes. 4. 3. Phil. 3. 16. 1. Pet. 3. 8. see Concord.
Vnitie in God and Christ. Ioh. 17. 21.
Vnthankfulnesse towards God or man, condemned. Mat. 5. 17. Lu. 14. 18. and 17. &c. and 27. 42. Rom. 1. 21. Gal. 1. 6. and 6. 6. 1. Cor. 16. 18. Col. 2. 7. 1. tim. 5. 4. 17. 18. 2. Tim. 3. 2. Heb. 2. 3. and 13. 17. Reu. 2. 5.
¶ Vocation or calling to followe Christ. Mat. 8. 21. and 9. 9. Ioh. 1. 43.
Vocation or calling to preach. Mat. 4 18, 19. Mark. 3. 14. Luke 6. 13. Rom. 1. 1. 2. Cor. 1. 1. Gal. 1. 15. read chosen to some office, or ministerie.
Vocation or calling to life euerlasting & eternal salvation. Rom. 8. 29, 30. and 9. 24. & 11. 29. 1. Cor. 1. 9, 24. Eph. 4. 1. 1. Tim. 2. 12. & 6. 12. 1. Thes. 5. 24. 2. Tim. 1. 9 1. Pet. 2. 9. and 5. 10. 2 Pet. 1. 3, 10.
Vocation or calling of the Gentiles. Ioh. 10. 16. Rom. 9. 24. and 11. 12. and 15. 9. see Gentiles.
Voluptuous living condemned. Lu 8. 14.
Vowes vsed for gifts and ceremonies. Act. 21. 23.
Vowe, taken for promise to doe euil. Act. 23. 14.
¶ Vsurie prohibited. Mat. 5. 42. Luke 6. 30, 35.

W

WAges of sinne is death euerlasting. Rom. 6. 23.
Wages, put for the order of Gods counsels and doings. Rom. 11. 33.
Way, put for sect. Act. 19. 23.
Way of God put for Christianitie. Acts 19. 9.
Way of the Lord, put for the will of the Lord. Act. 18. 25.
Way of righteousnes, put for vpright life and conuersation. Mat. 21. 32.
Wayes of man and what they are. Acts 14. 16.
Wayes of God. Rom. 11. 33.
Wake, put for to liue in this life. 1. Thes. 5. 10.
Warfare, see [illegible]
Watch we ought and be ready continually. Mat. 24. 42. 43. 44. &c. and 26. 41. Mat. 13. 33. Luk. 12. 37. and 21. 36. Acts 20. 31. 1. Cor. 16. 13. 2. Cor. 6. 6. Ephes. 6. 18. Col. 1. 2. 1. Pet. 4. 7. and 5. 8. Reu. 3. 2. and 16. 15.
Water flowing out of the rocke, a figure of Christs blood. 1. Cor. 10. 4.
Water pure, put for the grace of the holy Ghost. Heb. 10. 23.
¶ Weake, put for him that doubteth in his conscience. 1. Cor. 8. 10.
Weake in the faith ought to bee borne with, that they may be wonne. Rom. 14. 1. and 15. 1. 1. Cor. 9. 22. 1. Thes. 5. 14.
Weake ones must not be offended. Rom. 14. 13. read, Offence must not be giuen.
Weake things of ✠ world God chuseth. 1. Cor. 1. 27.
Weake in the body, see Infirme.
Weapons carnall. 2. Cor. 10. 4 reade Armour.
Well doing, see Good doing.
¶ Whisperers condemned. Rom. 1. 29.
Whoremonger, looke Adulterie.
¶ Wicked or vngodly agree in oppressing or persecuting the truth and godly ones. Mat. 16. 1. and 22. 23. Mat. 3. 6. Luke 23. 12. Act. 4. 26. and 23. 6.
Wicked or vngodly pronounce sentence against

against themselues. Matth. 21. 31, 41, Luke 7. 43. Act. 4. 16. and 26. 31.
Wicked or vngodly seeke and require a signe. Mat. 12. 38. and 16. 4. Luke 23. 8. Iohn 2. 18. and 6. 30.
Wicked or vngodly feare men more then God. Mat. 21. 26, 46. and 26. 5. and 27. 64. Mar. 11. 32. Luk. 19. 48. Acts 5. 26.
Wicked mens purposes & endeuours, are many times made voide. Mat. 2. 13. and 21. 46. and 22. 22. and 27. 66. and the next Chapter. Ioh. 6. 44, 45, 46. and 10. 39. Act. 5. 19, 22. and 9. 23, 24. &c. and 12. 11. &c.
Widowes must be prouided for. 1. Tim. 5. 5. Iam. 1. 27.
Widowes ministerie. Act. 6. 1. 1. Tim. 5. 9.
Widowes continencie. 1. Cor. 7. 8. 1. Tim. 5. 11, 16.
Widowes deuourers. Mat. 23. 14. Mar. 12. 40. Luke 20. 47.
Widowe poore that offered in the Temple. Mar. 12. 42.
Widow importunate. Luke 18. 3.
Widow of Nain. Luke 7. 12.
Wife of Pilate. Mat. 27. 19.
Wife of Lot. Luke 17. 32.
Will of God, according whereunto he determineth and worketh all things. Mat. 18. 14. Rom. 9. 19. 1. Cor. 1. 1. Eph. 1. 5. Heb. 2. 4. 1. Pet. 3. 17. and 4. 19. Re. 4. 11
Will of God, what for his will reueiled in his word, according to which he commandeth vs and requireth of vs euery thing. Mat. 12. 50. Ioh. 7. 17. Ro. 2. 18. 1. Thes. 4. 3. and 5. 18. Heb. 10. 36. 1. Pet. 2. 15. 1. Ioh. 2. 17.
Will of God we must seeke to vnderstand and fulfil. Mat. 7. 21. Rom. 12. 2. Ephes. 5. 17. 1. pet. 4. 2.
Will of God we ought to pray for, that it may be done. Mat. 6. 10. and 26. 42. Col. 4. 12. Heb. 13. 21.
Will of God we must referre all things to. Act. 18. 21. and 21. 14. Ro. 1. 10. & 15. 32. 1. Cor. 4. 19. and 16. 7. Iam. 4. 15.
Will of man how it is able to doe nothing of it self, no not in ỹ regenerate, reade Freewil, reade also, works which are good are of God.
Willingnesse, see Chearefulnesse.
Winds and sea appeased by Christ. Mat. 8. 26. and 14. 32.
Wine should be moderately and sparingly vsed. Ephe. 5. 18. 1. Tim. 5. 23. Tit. 1. 7.
Wisdome found and true, Iam. 3. 17.
Wisdome of this world is foolishnes with God. 1. Cor. 1. 20. 25. and 3. 9.
Wisedome earthly, sensuall and deuelish. Iam. 3. 15.
Wisedome must be asked of God. Iames 1. 5.
Wisedome of God, looke Christ, and Gospel.
Wise men come to Hierusalem, and worship Christ. Mat. 2. 11.
Witnesse which God beareth, or giueth of himselfe and of his bouncifulnesse. Actes 14. 17.
Witnesse which God beareth of Christ and his Gospel. Ioh. 5. 32. and 8. 18. act. 14. 3. and 15. 8. 1. Cor. 2. 1. 1. Ioh. 5. 6.
Witnesse that Christ beareth to himself, and the truth of his Gospel. Ioh. 3. 11. and 8. 14. 1. Cor. 1 6. 1. Tim. 6. 13.
Witnes which he testifieth of the world. Iohn 7 7.
Witnesse which the spirite beareth of Christ, looke Spirit.
Witnesse of the Scripture and Prophets who witnesse of Christ. Actes 10. 43. Reade Scripture.
Witnesse of Iohn Baptist. Iohn 1. 15, 19, 32. and 3. 28.
Witnesse of Iohn the Euangelist. Iohn 19. 35. and 21. 24.
Witnes of the Apostles and of the faithful which they beare to Christ and his Gospel. Lu 24. 13. Act. 2. 32. and 3. 15. and 4. 33. and 5. 32. and 10. 39. 1. Cor. 15. 15. 2. Thes. 1. 10 2. Tim. 1. 8. Reuel. 1. 2. and 6. 9. and 20 4.
Witnesse of the conscience. Rom. 2. 15. and 9. 1. 2. Cor. 1. 12.
Witnes of two or three is sufficient. Mat. 18. 16. Iohn 8. 17. 2. Cor. 13. 1. Heb. 10. 28.
Witnesse false is forbidden. Mat. 15. 19. and 19. 18. Rom. 13. 9.
Witnesses false. Mat. 26. 59, 60, 61.
Witnesses did first stone Steuen. Acte. 7. 58.

Wiues of Pastors and Deacons, 1. Tim. 3.11.
Wiues duety toward their husbands. Eph. 5.22. &c. Colos. 3.18. Tit. 2.5. 1. Pet. 3.1, 2. &c.
¶Woe sometime a note of temporal miserie. Mat. 24.19.
Woman is the glory of the man. 1. Cor. 11.7.
Woman is of man and made for man. 1. Cor. 11.8, 9.
Woman howe shee ought to be apparelled. 1. Tim. 2.9, 1. Pet. 3.3.
Woman ought not to teach in ℣ Church. 1. Cor. 14.34. 1. Tim. 2.12.
Women that followed Christ. Luk. 8.2.
Women maried to the bishops and ministers of the Church. 1. Tim. 3.2, 11. Titus 1.6.
Women must bee subiect to their husbands. 1. Cor. 11.3. and 14.4. Ephes. 5.22, 23. Col. 3.18. 1. Tim. 2.11, 12. Titus 2.5. 1. Pet. 3.1.
Word, put for promise. Ephes. 5.26.
Word of God, put for the sonne of God. Iohn 1.1, 14. Reue. 19.13.
Word of God created all things. Iohn 1. 3. Hebr. 11.3.
Word of God, put for the word written, or preached. Heb. 4.12. 1. Pet. 1.23.
Word of God is ℣ power of God. Rom. 1.16. 1. Cor. 1.18.
Word of God and the efficacie thereof. Hebr. 4.12.
Word of God is the word of life. Mat. 4. 4. Iohn 5.35. and 6.63. Acts 5.20.
Word of God is the word of trueth. Ioh. 17.17. 2. Cor. 6.7. Ephe. 1.13. Col. 1.5. 2. Tim. 2.15. Iam. 1.18.
Word of God is the word of saluation. Act. 13.26. Iam. 1.21.
Word of God is the word of reconciliation. 2. Cor. 5.19.
Word of God is the sword of the spirit. Ephes. 6.17.
Word of God endureth for euer. 1. Pet. 1.25.
Word of God is liuely, effectuall, and iudgeth the thoughts. Heb. 4.12.
Word of God sanctifieth all creatures. 1. Tim. 4.5.
Word of God is the incorruptible and immortall seede. 1. Pet. 1.23.
Word of God compared to the seed that groweth and fructifieth. Luk. 8.11. Act. 6.7. and 12.24.
Word of God must bee kept and put in practise. Mat. 7.24. Ioh. 14.21. Iam. 1. 22. 1. Ioh. 2.5.
Word of God serueth not to saluation in all. 2. Cor. 2.15, 16.
Word of God onely must bee preached and taught. Rom. 10.17. 1. Cor. 3.11, 12. and 15. [illegible] 2. Cor. 6.7. Gal. 1.8, 9.
Wordes, see Ilie.
Worke of the Lord, put for the preaching of the Gospel. 1. Cor. 16.8.
Works which are good, doe not iustifie before God. Rom. 6.29. Rom. 3.20. gal. 2.16. and 3.[illegible] Ephe. 2.8, 9. tit. 3.5.
Works which are good are commended to the [illegible] Rom. 12.9, 10. &c. 1. Cor. 15.58. Ephes. 2.10. Phil. 4. 8. tit. 2.12. & 3.8. Iam. 2.14. 15, 16. &c.
Works which are good are of God. Phil. 1.6. and 2.13. 2. Thes. 2.17. Tit. 2.14. Heb. 13.21.
Works which please God followe faith. Luk. 19.8. Heb. 11. throughout.
Works good are done only by the faithfull. Mat. 7.17. & 12.33. Luke 6.44.
Workes good assure vs of our election. 2. Pet. 1.10.
Works good the faithful must walke in. Ephes. 2.10. Heb. 10.24.
Works good must be done for the glory of God. Mat. 5.16. 1. Pet. 2.12.
Works good followe the faithfull after their death. Reuel. 14.13.
Works good God will reward. Matt. 10. 42. Luk. 14.14. Rom. 2.7. 1. Cor. 3.8.
Works are not good without faith. Rom. 14.23. Heb. 11.6.
Workes euill are of the flesh. Gal. 5.19.
Works euill are wrought by the deuill in the infidels. Ephes. 2.2.
Works euill, Christ is come to loose and destroy. 1. Ioh. 3.8.
Workes euill we must lay away and abstaine from. Rom. 13.12. Eph. 4.17. and 5.11. 1. Pet. 4.3.
Work we can no good thing of our selues.

John 6.44. and 15.4. rom. 7.16, 17, 18, &c. 1. Cor. 2. 14. and 12. 3 and 15. 10. 2. cor. 3. 5. gala. 5. 17. phil. 2. 13.

Every man shall receiue according to his workes. Mat. 16. 27. rom. 2. 6. 2. cor. 5. 10 gal. 6. 5. 1. pet. 1. 17. reue. 2. 23. and 20. 12. and 22. 12.

Workes great of our Sauiour Christ. Matt. 11. 20. and 13. 58. acts 2. 22. heb. 2. 4.

World, put for all mankind. 1. Ioh. 5. 19.

World put for the elect. Iohn 3. 16. & 6. 33. 1. ioh. 2. 2. and 4. 14.

World put for the reprobate. Iohn 17. 9. 1. cor. 11. 32.

World, put for things appertaining to this life. 1. Cor. 7.

World, put for euil men in the worlde. Rom. 12. 2.

World was made by Christ. Iohn 1. 10.

World knoweth not Christ. Iohn 1. 11. and 17. 25.

World fully of wickednes. 1. Iohn 5.

World and prince thereof is the deuill. See Deuill.

World we must not loue. 1. Iohn 2. 15.

World Christ prayeth not for. Ioh. 17. 9.

World Christ hath ouercome. Ioh. 16. 33

World the faithfull ouercome by faith. 1. Iohn 5. 4.

World and the friendship thereof is enmity with God. Iames 4. 4.

World knoweth Christ, and his. Iohn 7. 7. and 15. 18. 1. iohn 3. 13.

World passeth away. 1. Cor. 1. 31. 2. Iohn 2. 17.

World the faithful shal iudge. 1. Cor. 6. 2.

World the faithful are not of. Ioh. 16. 19. and 17. 14.

Worship or serue God we may in all places. Iohn 4. 21. 1. tim. 2. 8.

Worshippers true which are. ioh. 4. 23. 24

Worshipping, put for bowing of the knee. Mat. 4. 10.

Worshipping of God, & the same commanded. Mat. 4. 10. luk. 4. 8. 20. 14. 15. 1. cor. 14. 25. 1. thess. 1. 9. reue 4. 9, 10. & 14. 7. and 15. 4. and 19. 10. & 22. 8, 9. see God.

Worshipping in spirit & truth. Iohn 4. 23. 24.

Worshipping superstitious. Act. 10. 25 & 14. 11. &c. reue. 19. 10. and 22. 8.

Worshipping of the beast & his image. Reue. 13. 4. and 14. 11. and 16. 2. and 19. 20. See Idolatrie.

¶ Wrath taken for punishment. Ephe. 5. 6. 1. thess. 5. 9.

Wrath, put for the iudgement of God. Rom. 4. 15. ephes. 2. 3.

Wrath, see Anger.

Wrong ought not to be done or rendred, but suffered. Mat. 5. 39. rom. 12. 17. 1. cor. 6. 7. 1. thess. 5. 15. 1. pet. 3. 9.

Wrong, see Iniurie.

Y

YOke of Christ, easie, Mat. 11. 28. Yoke of the Law, neither the ancient fathers, nor the Apostles were able to beare, therfore the Christians ought not to be burdened with it. Act. 15, 10.

Yong children, see Infants.

Yong folks how they should order themselues. 1. Tim. 5. 19. tit. 2. 6. 1. pet. 5. 5.

Yong men must be subiect to the elder. 1. Pet. 5. 5.

Youth which is godly, must not be despised for lacke of yeeres. 1. Tim. 4. 1.

Youthly lustes must be fled from. 2. Tim. 2. 22.

Z

ZAcharias, Iohn Baptists father, and his storie. Luke 1. 5, 6, 7, &c.

Zacharias the sonne of Barachias, slaine betweene the Altar & the Temple. Mat. 23. 35.

Zacheus & his storie. Luke 19. 1, 2, &c.

¶ Zeale without knowledge. Rom. 10. 2.

Zeale blind, false, and disorderly. Mat. 10. 21. and 26. 51. mat. 9 38. luke 9. 54, 55. Iohn 8. 59. and 16. 2. Act. 7. 57. & 22. 22. and 26. 11.

Zeale taken in good part. 2. Corinthians 7. 11.

FINIS.

THE PSALMES

Of Dauid in metre, vsed in the Kirk of Scotland, with diuers notes and tunes Agmented to them.

IAMES. V.

If any be afflicted let him pray, and if any would be merrie, let him sing Psalmes.

2 other copies in NYPL

MIDDELBVRG
Printed by Richard Schilders, Printer to the States of Zeeland
1596.

THE PSALMES OF DAVID.

Beatus vir qui non abiit.

PSALME. I. Thom. Stern.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemed he did set this Psalme first, to maner of a preface, to exhort all godly men to study and meditate the heauenly wisedome: for the effect hereof is, that they be blessed, which giue themselues wholly all their life to Gods Law, and that the wicked contemners of God though they seeme for a while fortunate, yet at length shall come to miserable destruction.

He man is blest that hath not bene to wicked rede his eare, Nor led his life as sinners doe, nor sit in scorners chaire. 2. But in the law of God the Lord, doth set his whole delight: And in that law doth exercise himselfe both daie and night.

3 He shall be like the tree that growes fast by the riuers side.
Which bringeth forth most pleasant fruite in her due time and tide.
Whose leafe shall neuer fade nor fall,
but flourish still and stand.
Euen so all things shall prosper well,
that this man takes in hand.

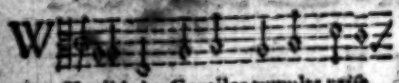
4 So shall not the vngodly men,
they shall be nothing so
But as the dust which from the earth,
the winde blowes to and fro:
5 Therefore shall not the wicked men
in iudgement stand vpright:
Nor yet the sinners with the iust
shall come in place or sight.

6 For why? the way of godly men,
vnto the Lord is knowne:
And eke the waies of wicked men,
shall quite be ouerthrowne.

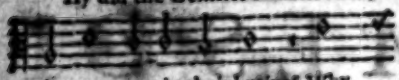
Quare fremuerunt gentes, Psal. ii.

The Prophet Dauid reioyceth, that notwithstanding his enemies rage, and worldly power, yet God will constitute his kingdome for euer and aduance it, euen to the vtmost ende of the world. And therefore

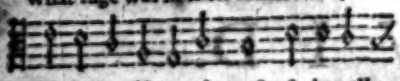
he exhorteth kings and rulers, that setting vaine glorie a part, they would humbly submit themselues vnder Gods yoke, for it is in vaine to resist. Herein is figured Christ and his kingdome.



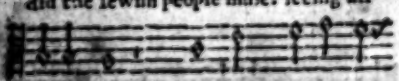
Hy did the Gentiles tumults raise,



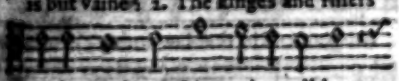
what rage was in their braines? Why



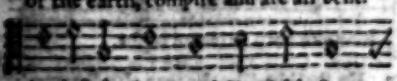
did the Iewish people muse: seeing all



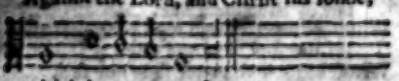
is but vaines? 2. The kinges and rulers



of the earth, conspire and are all bent:



Against the Lord, and Christ his sonne,



which he among vs sent.

3 Shall we be bound to them say they,
let all their bonds be broke:
And of their doctrine and their law,
let vs reiect the yoke.
4 But he that in the heauen dwels,
their doings will deride.
And make them all as mocking stockes,
throughout the world so wide.

5 For in his wrath the Lord will speake,
to them vpon a day,
And in his furie trouble them,
and then the Lord will say.
6 I haue annointed him my king
vpon my holy hill:
I will therefore Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe,
did say to me I wot:
Thou art my deare and onely sonne,
this day I thee begot.
8 All people I will giue to thee,
as heires at thy request:
The ends and coastes of all the earth
by thee shall be possest.

9 Thou shalt them bruse euen with a mace
as men vnder foote trod:
And as the potters sheards shalt breake,
them with an yron rod.
10 Now ye O kings and rulers all,
be wise therefore and learned:
By whom the matters of the world,
be iudged and discerned.

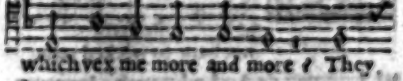
11 Se that ye serue the Lord aboue,
in trembling and in feare:
See that with reuerence ye reioyce,
to him in like manner.
12 See that ye kisse and eke embrace,
his blessed sonne I say:
Least in his wrath he sodenly,
perish in the mid way.

13 If once his wrath neuer so small,
shall kindle in his breast:
Oh then all they that trust in Christ,
shall happie be and blest.

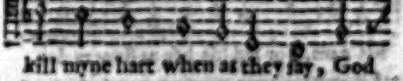
Domine quid multiplicati sunt.

PSALME. iii. Tho. Sternhold.

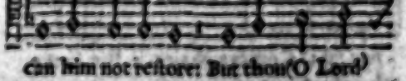
Dauid being persecuted, and driuen out of his kingdome by his owne sonne Absolon, was greatly tormented in minde for his sin against God, and therefore calleth vpon God and waxeth bold through his promise, against the great terrors of his enemies, yea and against death it selfe, which he saw present before his eyes. Finally he reioyceth for the good successe and victorie that God gaue him, and all the Church ouer his enemies.



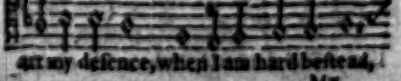
Lord how are my foes increast,



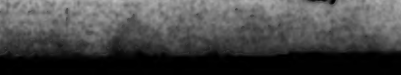
which vex me more and more? They



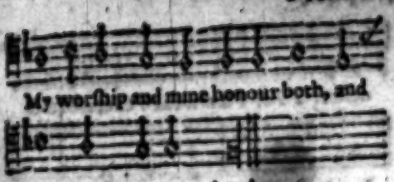
kill myne hart when as they say, God



can him not restore: But thou (O Lord)



art my defence, when I am hard bested,



My worship and mine honour both, and thou holdst vp myne head.

4 Then with my voice vpon the Lord,
I did both call and crie:
And he out of his holy hill,
did heare me by and by.
5 I laide me downe and quietly,
I slept and rose againe:
For why? I know assuredly,
the Lord will me sustaine.

6 If ten thousand had hembd me in,
I could not be afraide:
For thou art still my Lord my God,
my Saviour and mine aide.
Rise vp therefore, saue me my God,
for now to thee I call:
7 For thou hast broke the cheeks & teeth
of these wicked men all.

8 Saluation onely doth belong,
to thee O Lord aboue
Thou dost bestow vpon thy folke,
thy blessing and thy loue.

Cum inuocarem exaudinit.

PSALME. iiii. Tho. Stern.

Whom Saul persecuted him, he called vpon God, trusting most assuredly vpon his reuelations, and therefore boldly reproueth his enemies, who by wilfull malice resisted his damnation, and finally preferreth the fauour of God before all worldly treasures. Let vs likewise learne to trust in Gods promises, when we are afflicted with any kind of crosse, and so we shall wither feare our enemies, nor yet be ouercome with temptations.

Sing this as the 1. Psalme

O God that art my righteousnesse,
Lord heare me when I call:
Thou hast set me at libertie,
when I was bound and thrall.
2 Haue mercie Lord therefore on me,
and graunt me this requests:
For vnto thee vncessantly,
to crie I will not rest.

3 O mortall men how long will ye,
my glorie thus despise:
Why wander ye in vanitie,
and follow after lyes?
4 Know ye that good and godly men,
the Lord doth take and chuse:
And when to him I make my plaint,
he doth me not refuse.

5 Sinne not but stand in awe therefore,
examine well your harte:
And in your chamber quietly,
see you your selues conuerte.
6 Offer to God the sacrifice,
of righteousnesse I say:
And see that in the liuing Lord
you put your trust alway.

7 The greater sort craue worldly goods,
and riches doe imbrace:
But Lord graunt vs thy countenance,
thy fauour and thy grace.
8 For thou thereby shalt make myne hart
more ioyfull and more glad:
Then they that of their corne and wine,
full great increase haue had.

9 In peace therefore lye downe will I,
taking my rest and sleepe:
For thou onely wilt me, O Lord,
alone in safetie keepe.

Verba mea auribus percipe.

PSALME. v. Tho. Stern.

David hauing suffered great calamitie, as well by Doeg and Achitophel, Sauls flatterers, as by other infinite enemies, called to God for succour, shewing how requisite it is, that God should preuent the malicious enuie of his aduersaries. After being assured of prosperous successe, he concludeth consort, concluding, that when God shall deliuer him, others also shall be partakers of the same mercie.

Sing this as the 1. Psalme.

INcline thine eares vnto my wordes,
O Lord my plaint consider.
2 And heare my voice my king my God,
to thee I make my prayer.
3 Heare me betime Lorde tarrie not,
for I will haue respect:
My prayer earely in the morne,
to thee for to direct.

4 And I will trust through patience,
in thee my God alone:
Thou art not pleased with wickednesse,
and ill with thee dweleth none.
5 And in thy sight shall neuer rule
these furious fooles, O Lord:

Vaine workers of iniquitie,
thou hast alwaies abhord.

6 The lyers and the flatterers,
thou shalt destroy them tham:
And God will hate the bloudthirstie,
and the deceitfull man.
7 Therefore will I come to thy house,
trusting vpon thy grace:
And reuerently will worship thee,
toward thy holy place.

8 Lord leade me in thy righteousnesse,
for to confound my foes:
And eke the waie that I shall walke,
before my face disclose.
9 For in their mouthes there is no truth,
their heart is foule and vaine:
10 Their throate an open sepulchre:
their tongues doe glose and faine,

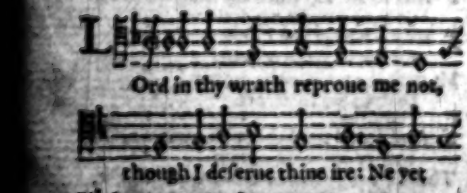
11 Destroie their false conspiracies,
that they may come to nought:
Subuert them in their heapes of sinne,
which haue rebellion wrought.
12 But those that put their trust in thee,
let them be glad alwaies:
And render thankes for thy defence
and giue thy name the praise:

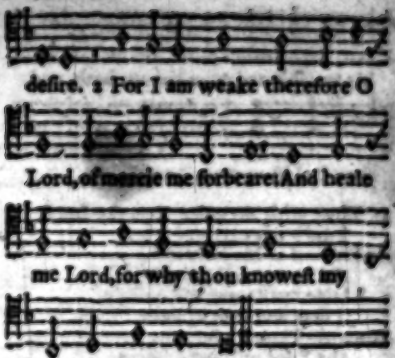
13 For thou with fauour wilt increase
the iust and righteous still:
And with thy grace as with a shield,
defend him from all ill.

Domine ne in furore tuo.

PSALME. vi. Tho. Stern.

When Dauid by his sins had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrors of death euerlasting, hee desireth forgiuenesse, bewayling, that if God take him away in his indignation, hee should lacke occasion to praise him, as hee was wont to doe, whiles he was among men. Then suddenly feeling Gods mercie, he sharpely rebuketh his enemies, which reioyced in his affliction.





3 My soule is troubled verie sore,
and vexed vehemently:
But Lord how long wilt thou delay,
to cure my miserie.
4 Lord turne thee to thy wonted grace,
my seely soule vp take:
Oh saue me not for my deserts,
but for thy mercies sake.

5 For why: no man among the dead,
remembreth thee one whit:
Or who shall worship thee O Lord,
in the infernall pit?
6 So grieuous is my plaint and mone,
that I wax wondrous faint:
All the night long I wash my bed,
with teares of my complaint.

7 My sight is dim and waxeth olde,
with anguish of my hart:
For feare of those that be my foes,
and would my soule subuert.
8 But now away from me all ye,
that worke iniquitie:
For why: the Lord hath heard the voice,
of my complaint and crie.

9 He heard not onely the request,
and praier of my hart:
But it receiued at myne hand,
and tooke it in good part.
10 And now my foes that vexed me,
the Lord will soone defame:
And sodenly confound them all,
to their rebuke and shame.

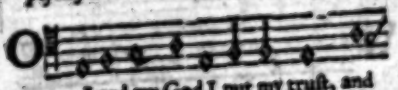
Domine Deus meus in te speraui.

PSALME vii. Tho. Stern.

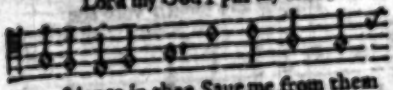
Being falsely accused by Chus one of Saules kinsmen, hee called to God to bee his defender, to whom hee commendeth his innocencie: first shewing that his conscience did not accuse him of anye euill towardes

Saul.

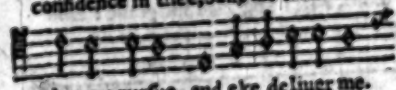
Saul: next, that it touched Gods glory to awarde sentence against the wicked. And so entring into the consideration of Gods mercies and promise, he waxeth bold, and derideth the vaine enterprises of his enemies, threatning, that that shall fall on their owne wickes, which they have purposed for others.



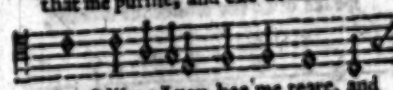
Lord my God I put my truste, and



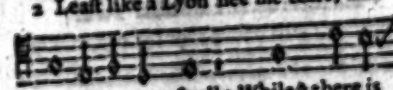
confidence in thee, Saue me from them



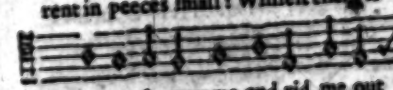
that me pursue, and eke deliuer me.



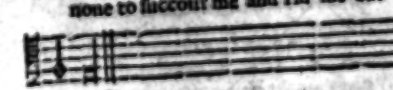
2 Least like a Lyon hee me teare, and



rent in peeces shall: Whileſt there is



none to succour me and rid me out



of thrall.

3 O Lord my God if I haue done.
the thing that is not right:
Or elſe if I be found in faulte,
or guiltie in thy ſight.
4 Or to my friend rewarded euil,
or left him in diſtreſſe:
Which me purſued moſt cruelly,
and hated me cauſeleſſe.

5 Then let my foes purſue my ſoule,
and eke my life downe thruſte
Vnto the earth and alſo lay,
mine honour in the duſte.
6 Start vp (O Lord) now in thy wrath,
and put my foes to paine:
Performe thy kingdome promiſed,
to me which wrong ſuſtaine.

7 Then ſhall great nations come to thee
and know thee by this thing:
If thou declare for loue of them,
thy ſelfe as Lord and king.
8 And thou that art of al men iudge,
O Lord now iudge thou me:
According to my righteouſneſſe,
and mine integritie.

9 Lord ceaſe the hate of wicked men,
and be the iuſt mans guide:
10 By whom the ſecrets of all harts,
are ſearched and deſcride.
11 I take myne helpe to come of God,
in all my griefe and ſmart:
That doth preſerue all thoſe that be,
of pure and perfect hart:

12 The iuſt man and the wicked both,
God iudgeth by his power:
So that he feeleth his mightie hand,
euen euerie day and hower.
13 Except he chaunge his mind I die,
for euen as he ſhould ſmite:
He whets his ſword his bow he bendes,
ayming where he may hit.

14 And doth prepare his mortal darts,
his arrowes keene and ſharpe:
For them that doe me perſecute,
whileſt he doth miſchiefe warpe.
15 But loe though he in trauell be,
of his diueliſh forecaſt:
And of his miſchiefe once conceiued,
yet brings forth nought at laſt.

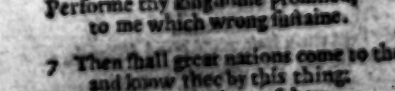
16 He digs a ditch and delues it deepe,
in hope to hurt his brothers:
But he ſhall fall into the pit,
that he digd vp for other.
17 Thus wrong returneth to the hurt
of him in whom it breds:
And all the miſchiefe that he wrought,
ſhall fall vpon his heads.

18 I will giue thankes to God therefore,
that iudgeth righteouſly:
And with my ſong will praiſe the name,
of him that is moſt hie.

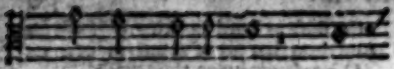
Domine Dominus noſter.

PSALME. viii. Tho. Stern.

The Prophet conſidering the excellent and fatherly prouidence of God towards man whome he had made as it were a God ouer all his workes, doth not only giue great thankes, but is aſtoniſhed with the admiration of the ſame, as one nothing able to comprehend ſuch great matters, and ſo endeth.



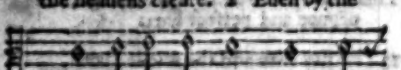
God our Lord how wonderfull, are



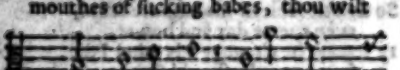
thy workes euerie where? Whose

fame surmounts in dignity, aboue

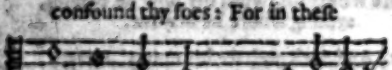
the heauens cleare. 2 Euen by the



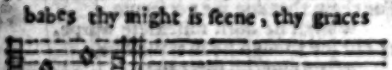
mouthes of sucking babes, thou wilt



confound thy foes: For in these



babes thy might is seene, thy graces



they disclose.

3 And when I see the heauens high,
the workes of thine owne hand:
The sunne the moone and all the starres,
in order as they stand.
4 What thing is man (Lord) thinke I then,
that thou doest him remember:
Or what is mans posteritie,
that thou doest it consider.

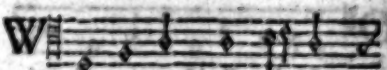
5 For thou hast made him little lesse,
then Angels in degree:
And thou hast crowned him also,
with glorie and dignitie.
6 Thou hast preferred him to be Lord,
of all thy workes of wonder:
And at his feete hast set all things,
that he should keepe them vnder.

7 As sheepe and neate and all beasts else,
that in the fields doe feede:
8 Foules of the aire, fish in the sea,
and all that therein breed.
9 Therefore must I say once againe
O God thou art our Lorde:
How famous and how wonderfull
are thy workes through the world!

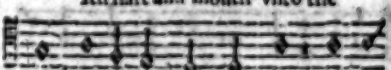
Confitebor tibi Domine in toto corde.

PSALME. ix. Tho. Stern.

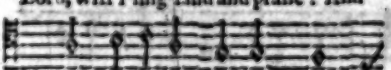
After Dauid had giuen thankes to God for the sundrie victories that he had sent him against his enemies, and also proued by manyfold experience their ready God was at hand in all his troubles, hee being now likewise in danger of new enemies, desireth God to helpe him according to his wont, and destroy the malicious arrogancie of his aduersaries.



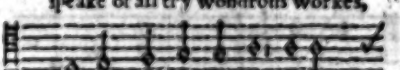
With hart and mouth vnto the



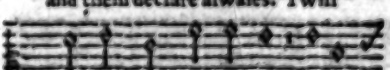
Lord, will I sing laud and praise: And



speake of all thy wondrous workes,

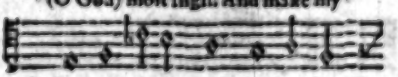


and them declare alwaies. I will

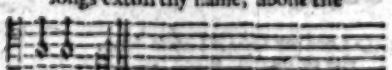


bee glad and much reioyce, in thee

(O God) most high: And make my



songs extoll thy name, aboue the



starrie skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat and are destroyd,
by thy great force am I might.
4 Thou hast reuenged all my wrong,
my griefe and all my grudge:
Thou doest with iustice heare my cause,
most like a righteous iudge.

5 Thou doest rebuke the heathen folke,
and wicked so confound:
That afterward the memorie,
of them cannot be found.
6 My foes thou hast made good dispatch,
and all our townes destroide:

Thou

Thou hast their fame with them defast,
through all the world so wide.

7 Know thou that he which is aboue,
for euermore shall raigne:
And in the feare of equitie,
true iudgement will maintaine.
8 With iustice he will keepe and guide,
the world and euerie wight:
And so will yeeld with equitie,
to euerie man his right.

9 Hee is protector of the pure,
what time they be oppreſt:
He is in all aduerſitie,
their refuge and their reſt.
10 All they that know thy holy name,
therefore shall trust in thee,
For thou forsakest not their suite:
in their neceſſitie.

11 Sing Psalmes therefore vnto the Lord,
that dweleth on Sion hill:
Publiſh among all nations
his noble acts and will.
12 For he is mindfull of the bloud,
of those that be oppreſt:
Forgetting not the afflicted heart,
that seeketh to him for reſt.

13 Haue mercie Lorde on me pure wretch
whose enemies still remaine:
Which from the gates of death are wont,
to raiſe me vp againe.
14 In Sion that I might set forth,
thy praiſe with hart and voice:
And that in thy saluation Lord,
my soule might still reioyce.

15 The heathen sticke fast in the pit,
that they themselues prepared:
And in the net that they did set,
their owne feete fast are snarde.
16 God shewes his iudgements which were (good
for euerie man to marke:
When as ye see the wicked man,
lie trapt in his owne warke.

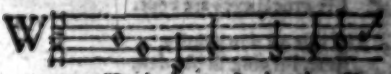
17 The wicked and the sinfull men,
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But sure the Lord will not forget,
the pure mans griefe and paine:
The patient people neuer looke,
for helpe of God in vaine.

19 O Lord ariſe least men preuaile,
that be of worldly wight:
And let the heathen folke receiue
their iudgement in thy sight.
20 Lord strike such terror, feare & dread,
into the hearts of them:
That they may know assuredly,
they be but mortall men.

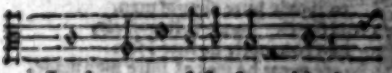
Domine vt quid recessisti longe.

PSALME. x. Thom. Stern.

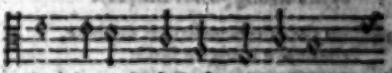
He complayneth of the fraude, repine, tyrannie, and all kindes of wrong, which worldly men vsed, assigning the cause thereof, which was, that wicked men being as it were drunken with worldly prosperitie, and therfore setting apart all feare and reuerence towards God, thinke they may doe all things without controuling. Therefore he calleth vpon God to sende some remedie against those desperate euils, and at length comforteth himselfe with hope of deliuerance.



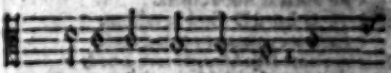
WHat is the cause, that thou O



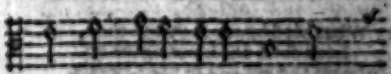
Lord, art now so far from thine?



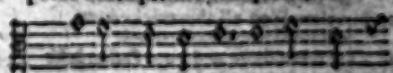
And keepest close thy countenance,



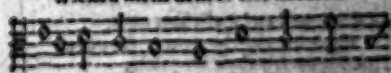
from vs this troublous time? The



poore doeth perish by the proud, and



wicked mens desire: Let them be



taken in the craft that they themselues

conspire.

3 For in the lust of their owne hart,
the vngodly men delight:
So doth the wicked praise himselfe,
and doth the Lord despight:
4 He is so proud that right and wrong,
he scuseth all apart:

Nay, nay, there is no God saith he,
for thus he thinkes in heart.

5 Because his waies doe prosper still,
he doth thy lawes neglect:
And with a blast doth puffe against,
such as would him correct.
6 Tush, tush, saith he, I haue no dread,
least mine estate should change:
And why? for all aduersitie,
to him is verie strange.

7 His mouth is full of cursednesse,
of fraud, deceit and guile:
Vnder his tongue doth mischiefe sit,
and trauaile all the while.
8 He lieth hid in waies and holes,
to slay the Innocent:
Against the pure that passe him by,
his cruell eyes are bent.

9 And like a Lyon priuily,
lyeth lurking in his den:
If he may snare them in his net,
to spoyle pure simple men.
10 And for the nonce full craftely,
he croucheth downe I say:
11 So are great heapes of pure men made,
by his strong power his pray.

12 Tush God forgetteth this saith he,
therefore I may be bold:
His countenance is cast aside,
he doth it not behold.
13 Arise O Lord O God in whom,
the pure mans hope doth rest:
Lift vp thine hand forget not Lord,
the pure that be oppresst.

14 What blasphemie is this to thee,
Lord doest thou not abhor it?
To heare the wicked in their hearts,
fy tush, thou carest not for it
15 But thou seest all this wickednes,
and well doest vnderstand:
16 That friendlesse and pure fatherlesse
are left vnto thy hand.

17 Of wicked and malicious men,
then breake the power for euer,
That they with their iniquitie,
may perish all together.
18 The Lord shall raigne for euermore,
as king and God alone:
And he will chase the heathen folke,
out of his land echone.

19 Thou hearest O Lord the pure mans (plaint,
their praiers and requests:
Their hearts thou wilt confirme vntill,
thine eares to beare be prest.
20 To iudge the pure and fatherlesse,
and helpe them to their right:
That they may be no more oppresst
with men of worldly might.

In Domino confido.

PSALM. xi. Tho. Stern.

This Psalme containeth two partes. In the first Dauid sheweth how harde assaults of tentations he sustayned, and in how great anguish of mind he was, when Saule did persecute him. Then next he reioyceth, that God sent him succor in his necessitie, declaring his iustice, aswell in gouerning the good and the wicked men, as the whole world.

Sing this as the 10 Psalme.

1 TRust in God how dare ye then,
say thus my soule vntill:
Fly hence as fast as any foule,
and hide you in your hill?
2 Behold the wicked bend their bowes,
and make their arrowes prest.
To shoote in secret and to hurt,
the sound and harmelesse brest.

3 Of worldly hope all staies were shronke
and clearely brought to nought:
Alas the iust and righteous man,
what euill hath he wrought.
4 But he that in his temple is,
most holy and most hie:
And in the heauen hath his seate,
of royall maiestie.

The pure and simple mans estate,
considereth in his mind:
And searcheth out full narrowly,
the manners of mankind.
5 And with a chearefull countenance,
the righteous man will vse:
But in his heart he doth abhorre,
all such as mischiefe muse.

6 And on the sinners casteth snares,
as thicke as any raine:
Fire and brimstone & whirle winds thicke,
appointed for their paine.
7 Ye see then how a righteous God,
doth righteousnesse imbrace:
And to the iust and vpright man,
shewes furth a pleasant face.

Saluum me fac, Domine.

PSALME. xii. Tho. Stern.

The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. Then comforting himself and others with the assurance of Gods

helpe

helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes: concluding that when all orders are moſt corrupted, then will God deliuer his.

Sing this as the 7. Pſalme.

HElpe Lord for good and godly men,
doe periſh and decay:
And faith and truth from worldly men,
is parted cleane away.
2 Who ſo doth with his neighbour talke,
his talke is all but vaine:
For euerie man bethinketh how,
to flatter, lie and faine.

3 But flattering and deceitfull lips,
and tongues that be ſo ſtout:
To ſpeake proud words & make great brags
the Lord ſoone cut them out:
4 For they ſay ſtill, we will preuaile,
our tongues ſhall vs extall:
Our tongues are ours, we ought to ſpeake,
what Lord ſhall vs controll?

5 But for the great complaint and cry,
of pure and men oppreſt:
Ariſe will I now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſiluer pure,
that from the earth is tride:
And hath no leſſe then ſeuen times,
in fire beene puriſide.

7 Now ſince thy promiſe is to helpe,
Lord keepe thy promiſe then:
And ſaue vs now and euermore,
from this ill kinde of men.
8 For now the wicked world is full,
of miſchiefes manifolde:
When vanitie with mortall men,
ſo highly is extolde.

Vſque quo obliuiſceris.

PSALME xiii. Tho. Stern.

Dauid, as it were, ouercome with ſundry & new afflictions, fleeth to God as his onely refuge, and ſo at length being encouraged through Gods promiſes, hee conceiueth moſt ſure confidence againſt the extreame horrour of death.

Sing this as the 1. Pſalme

HOw long wilt thou forget me Lord
ſhall I neuer be remembred?
How long wilt thou thy viſage hide,
as though thou were offended?
2 In hart and mind how long ſhall I,
with care tormented bee?
How long eke ſhall my deadly foe,
thus triumph ouer me.

3 Behold me now my Lord my God,
and heare me ſore oppreſt:
Lighten mine eyes leaſt that I ſleepe
as one by death oppreſt.
4 Leaſt thus mine enemie ſay to me,
behold he doeth preuaile:
Leaſt they alſo that hate my ſoule,
reioyce to ſee me quaile.

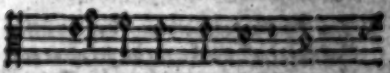
5 But from thy mercies and goodnes,
my hope ſhall neuer ſtart:
In thy reliefe and ſaning health,
right glad ſhall be myne hart.
6 I will giue thankes vnto the Lord,
and praiſes to him ſing:
Becauſe he hath heard my requeſt,
and graunted my wiſhing.

Dixit inſipiens in ſuo corde.

PSALME, xiiii. Tho. Stern.

Dauid deſcribeth the peruerſe nature of men which were ſo growen in horrible wickedneſſe, that God was brought in vile contempt, for the which thing although he was greatly greeued, yet being perſwaded that God would ſend ſome preſent remedy, he comforteth himſelfe and others.

THere is no God as fooliſh men,

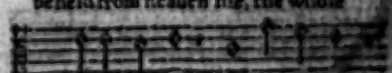


affirme in their mad mood: Their

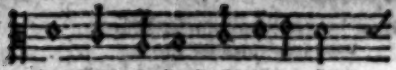
drifts are all corrupt and vaine, not

one of them doth good, The Lord

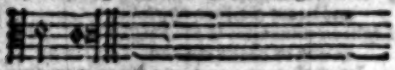
beheld from heauen hie, the whole



race of mankinde: And ſaw not one



that ſought in deede, the liuing God



to finde.

3 They went all wide & were corrupt,
and truely there was none:
That in the world did any good,
I ſay there was not one.
4 Is all their iudgement ſo farre loſt,
that all worke miſchiefe ſtill:
Eating my people euen as bread,
not one to ſeeke Gods will.

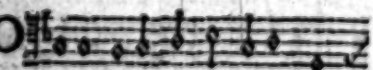
5 When they thus rage then ſodainely,
great feare on them ſhall fall:
For God doth loue the righteous men,
and will maintaine them all.
6 Ye mocke the doinges of the pure,
to their reproch and ſhame:
Becauſe they put their truſt in God
and call vpon his name.

7 But who ſhall giue thy people health,
and when wilt thou fulfill:
Thy promiſe made to Iſraell,
from out of Sion hill?
8 Euen when thou ſhalt reſtore againe,
ſuch as were captiue lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhall be glad.

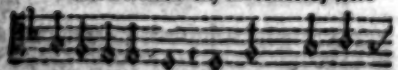
Domine quis habitabit.

PSALME. xv. Tho. Stern.

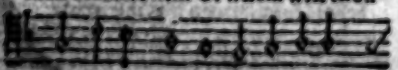
¶ *This Pſalme teacheth on what condition God did chuſe the Iewes his peculiar people, and wherefore he placed his Temple amongſt them, which was to the intent that they by liuing vprightly and godly, might witnes that they were his ſpeciall and holy people.*



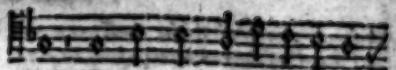
O Lord within thy tabernacle, who



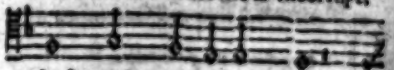
ſhall inhabite ſtill: Or whom wilt thou



receiue to dwell, in thy moſt holy



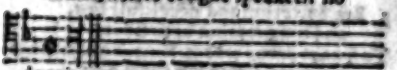
hill? The man whoſe life is vncorrupt,



whoſe workes are iuſt and ſtraight:

Whoſe heart doeth thinke the verye

truth, whoſe tongue ſpeaketh no



deceite,

3 Nor to his neighbour doth none ill,
in body, goods, or name:
Nor willingly doth heare falſe tales,
which might impaire the ſame.
4 That in his heart regardeth not,
malicious wicked men:
But thoſe that loue and feare the Lord,
he maketh much of them.

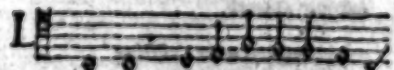
5 His oth and all his promiſes,
that keepeth faithfully:
Although he make his couenant ſo,
that he doth looſe thereby.
6 That putteth not to vſurie,
his money and his corne:
Ne for to hurt the innocent,
doth bribe or elſe purloyne.

7 Who ſo doth all things as you ſee,
that here is to be done:
Shall neuer periſh in this world,
nor in the world to come.

Conſerua me Domine.

PSALME. xvi. Tho. Stern.

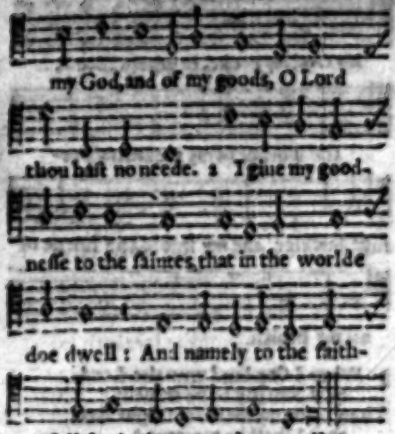
Dauid prayeth to God for ſuccour not for his workes, but for his faithes ſake proteſting that he hateth all Idolatrie, taking God onely for his comfort and felicitie. Who ſuffereth his to lacke nothing.



L Ord keepe me, for I truſt in thee,

and doe confeſſe indeede: Thou art

my



my God, and of my goods, O Lord
thou hast no neede. 2 I giue my good-
nesse to the Saintes, that in the worlde
doe dwell: And namely to the faith-
full flocke, in vertue that excell.

3 They shall heape sorrowes on their
which runne as they were mad: (heads
To offer to the Idol Gods,
alas it is too bad.
4 As for their bloudy sacrifice,
and offrings of that sort.
I will not touch nor yet thereof,
my lips shall make report.

5 For why? the Lord the portion is,
of mine inheritance:
And thou art he that doth maintaine,
my tent my lot my chaunce.
6 The place wherein my lot did fall,
in beautie did excell:
Mine heritage resignde to me,
doth please me wondrous well.

7 I thanke the Lord that caused me,
to vnderstand the right:
For by his meanes my secrete thoughts,
doe teach me euerie nighe.
8 I set the Lord still in my sighe,
and trust him ouer all:
For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my heart and tongue also,
doe both reioyce together:
My flesh and bodie rest in hope,
when I this thing consider.
10 Thou wilt not leaue my soule in graue,
for Lord thou louest me:
Nor yet wilt giue thy holie one,
corruption for to see.

11 But wilt teach me the waie to life,
for all treasures and store:
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine iustitiam.

PSALME. xvii. Tho. Stern.

Here Dauid complaineth to God of the cruell pride and arrogancie of Saule and the rest of his enemies, who thus raged without any cause giuen on his part; therefore he desireth God to reuenge his innocencie, and deliuer him. This Psalme ought diligently to be noted of such as require cause for well doing.

Sing this as the 26. Psalme.

O Lord giue care to my iust cause,
attend when I complaine.
And heare the praier that I put forth,
with lips that doe not faine.
2 And let the iudgement of my cause,
proceede alwaies from thee:
And let thine eyes behold and cleare,
this my simplicitie.

3 Thou hast well tride me in the night,
and yet couldst nothing finde:
That I haue spoken with my tongue,
that was not in my minde.
4 As from the warkes of wicked men
and pathes peruerse and ill:
For loue of thy most holie word,
I haue refrained still.

5 Then in thy pathes that be most pure,
staie me Lord and preserue:
That from the waie wherein I walke,
my steps may neuer swerue.
6 For I doe call to thee O Lord,
surely thou wilt me aide:
Then heare my praier and weigh right well
the words that I haue said.

7 O thou the Sauiour of all them,
that put their trust in thee:
Declare thy strength on them that sterne,
against thy maiestie:
8 O keepe me Lord as thou wouldst keepe
the apple of thine eye:
And vnder couert of thy wings,
defend me secretlie.

9 From wicked men that trouble me
and dailie me annoy:
And from my foes that goe about,
my soule for to destroie.
10 Qui[illegible] wallow in their worldlie wealth
so full and eke so fat:
That in their pride they doe not feare,
to speake they care not what.

11 They lie in waite where we shall passe,
with craft me to confound:
And minding mischiefe in their mynde,

to caſt me to the ground.
21 Much like a Lyon greedilie,
that would his praie embrace:
Or lurking like a Lyons whelpe,
within ſome ſecret place.

23 Vp Lord with haſte preuent my foe,
and caſt him at my feete:
Saue thou my ſoule from the ill man,
and with thy ſword him ſmite.
24 Deliuer me Lord by thy power,
out of theſe tyrants hands,
Which now ſo long time raigned haue,
and kept vs in their bands.

25 I meane from worldly men to whom,
all worldly goods are riſe:
That haue no hope nor part of ioy,
but in this preſent life.
26 Thou of thy ſtore their bellies filſt,
with pleaſure to their mind:
Their children haue inough and leaue,
to theirs the reſt behind.

27 But I ſhall with pure conſcience,
behold thy gracious face:
So when I wake, I ſhall be full,
with thine image and grace.

Diligam te Domine,

PSALME. xviii. The ſtorie.

This Pſalme is the firſt beginning of Dauids gratulation, and thanke-geuing in the entring into his kingdome, wherein he extolleth and praiſeth moſt highly the merueilous mercies and graces of God, who hath him preſerued and defended him. All ſo bee ſetteth ſorth the image of Chriſtes kingdome, that the faithfull may be aſſured that Chriſt ſhall alwaies conquere and ouercome by the vnſpeakable power of his Father, though all the whole world ſhold ſtir vp there againſt.

O God my ſtrength and fortitude,

of force I muſt loue thee. Thou art

my caſtell and defence, in my neceſſitie.

My God my rocke, in whom I truſt,

the worker of my wealth: my re-

fuge, buckler, and my ſhield, the horne of

all my health.

3 When I ſing laud vnto the Lord,
moſt worthy to be ſerued:
Then from my foes I am right ſure,
that I ſhall be preſerued.
4 The pangs of death did compaſſe me,
and bound me euerie where:
The flowing waues of wickedneſſe,
did put me in great feare.

5 The ſlie and ſubtill ſnares of hell,
were round about me ſet.
And for my death there was prepard,
a deadly trapping net:
6 I thus beſet with paine and griefe,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Baſan for to ſhake.
8 And from his noſtrels came a ſmoke,
when kindled was his ire:
And from his mouth came kindled coales,
of hote conſuming fire.

9 The Lord deſcended from aboue,
and bowed the heauens hie:
And vnderneath his feete he caſt,
the darkeneſſe of the skie.
10 On Cherubs and on Cherubins,
full royally he rode:
And on the wings of all the winds,
came flying all abroad.

11 And like a den moſt darke he made,
his den and ſecrete place:
With waters blacke and ayrie cloudes,
enuironed he was.
12 But when the preſence of his face,
in brightneſſe ſhall appeare:
Then cloudes conſume and in their ſtead,
come haile and coales of fire.

13 Theſe ſerie dartes and thunderbolts,
diuerſe them here and there:

And

And with his often lightnings,
he pireth them in great feare.
14 Lord at thy wrath and threatning,
and at thy chyding chearе:
The ſpring and the foundations,
of all the world appeare.

15 And from aboue the Lord ſent downe,
to teach me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me delinered from my foes,
that would haue made me thral,
Yea from ſuch foes as were too ſtrong,
for me to deale withall.

17 They did preuent me to oppreſſe,
in time of my great griefe:
But yet the Lord was my defence,
my ſuccour and reliefe.
18 He brought me forth in open place,
whereas I might be free:
And kept me ſafe, becauſe he had,
a fauour vnto me.

19 And as I was an innocent,
ſo did he me regard:
And to the cleanneſſe of my hands,
he gaue me my reward.
20 For that I walked in his waies,
and in his pathes haue trod:
And haue not wauered wickedly,
againſt my Lord my God.

21 But euermore I haue reſpect,
to his law and decree:
His ſtatutes and commandements,
I caſt not out from me.
22 But pure and cleane, and vncorrupt,
appeared before his face:
And did refraine from wickedneſſe,
and ſinne in any caſe.

23 The Lord therefore will me reward,
as I haue done aright:
And to the cleaneſſe of my hands,
appearing in his ſight.
24 Thou wilt with him that holy is,
be holy Lord alſo
And with the good and vertuous men,
right vertuouſly wilt do.

25 And to the louing and elect,
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue.
26 For thou doeſt ſaue the ſimple folke,
in trouble when they lye:
And doſt bring downe the countenance,
of them that looke full hye.

27 The Lord will light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God will make alſo,
my darkeneſſe to be light.

28 For by thy helpe an hoaſt of men
diſcomfit (Lord) I ſhall:
By thee I ſcale and ouerleape,
the ſtrength of any wall.

29 Vnſpotted are the waies of God,
his word is ſurely tryde:
He is a ſure defence to ſuch,
as in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or elſe who is omnipotent,
ſauing our God alone?

31 The God that girdeth vs with ſtrength
is he that I did meane:
That all the waies wherein I walke,
did euermore keepe cleane:
32 That made my feete euen like the Harts
in ſwiftneſſe of my pace:
And for my ſuretie brought me forth,
into an open place.

33 He did inorder put my hands,
to battaile and to fight.
To breake in ſunder bars of braſſe,
he gaue mine arme the might.
34 Thou teacheſt me my ſauing health,
thy right hand is my tower:
Thy loue and familiaritie,
doth ſtill increaſe my power.

35 And vnder me thou makeſt plaine,
the way where I ſhould walke:
So that my feete ſhall neuer ſlip,
nor ſtumble at a balke.
36 And fiercely I purſue and take,
my foes that me annoyde:
And from the field doe not returne,
till they be all deſtroide.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more:
For at my feete they fall downe flat.
I ſtrike them all ſo ſore.
38 For thou doſt gird me with thy ſtrength
to warre in ſuch a wiſe:
That they be ſcattred all abroad,
that vp againſt me riſe.

39 Lord thou haſt put into my hands,
my mortall enemies yoke:
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke.
40 They cald for help but none would heare
nor yet giue them reliefe:
Yea to the Lord they cald for helpe,
yet heard he not their griefe.

41 And ſtill like duſt before the wind,
I driue them vnder feete:
And treade them out like filthy clay,
that lyeth in the ſtreete.

42 Thou keepst me from seditious folke,
that still in strife be led:
And thou doest of the heathen folke,
appoint me to be head.

43 A people straunge to me vnknowne
and yet they shall me serue:
And at the first obey my wordes,
whereas mine owne will swerue.
44 I shall be irkesome to mine owne,
they will not see my light:
But wander wide out of the way,
and hide them out of sight.

45 But blessed be the liuing Lord,
most worthy of all praise:
That is my rocke and saluing health,
praysed be he alwaies.
46 For God it is that gaue me power,
reuenged for to be:
And with his only word subdude,
the people vnto me.

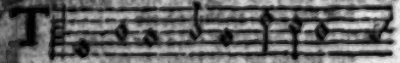
47 And from my foe mee deliuered,
and set me higher then those:
That cruell and vngodly were:
and vp against me rose.
48 And for this cause O Lord my God,
to thee giue thankes I shall:
And sing out prayses to thy name,
among the Gentiles all.

49 Thou gauest great prosperitie,
vnto the king I say:
To Dauid thine annointed king,
and to his seede for aye.

Cœli enarrant gloriam

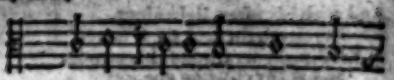
PSALME. xix. Tho. Stern.

To the intent he might moue the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workemanshippe of the heauens, with their proportion and ornaments. And afterward calleth them to the law, wherein God hath reuealed himselfe more fully vnto his chosen people. The which peculiar grace by commending the law, he stirreth further vs at large, and in the ende he concludeth with a prayer.

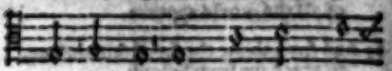


He heauens and the firmament,

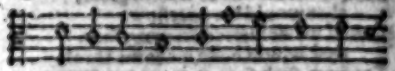
doe wonderously declare: the glorie of



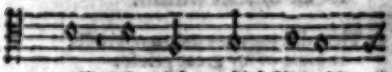
God omnipotent, his workes and



what they are. The wondrous workes



of God appeare, by euerie dayes suc-



ceede: The nights which likewise

their race runne, the selfe same thing

expresse.

3 There is no language, tongue or speech,
where their sound is not heard:
In all the earth and coastes thereof,
their knowledge is conferd.
4 In them the Lord made for the sunne,
a place of great renowne:
Who like a bridegrome ready trimd,
doth from his chamber come.

5 And as a valiant champion,
who for to get a prise:
With ioy doth haste to take in hand,
some noble enterprise.
6 And all the skye from end to end,
he compasseth about:
Nothing can hide it from his heart,
but he will finde it out.

7 How perfect is the law of God,
how is his couenant sure:
Conuerting soules and making wise,
the simple and obscure.
8 Iust are the Lords commandements,
and glad both hart and mind:
His precepts pure and giueth light,
to eyes that be full blind.

9 The feare of God is excellent,
and doth indure for euer:
The iudgements of the Lord are true,
and righteous altogether:
10 And more to be imbraced alwaies,
then fined golde I say:
The honie and the honie combe,
are not so sweete as they.

11 By them thy seruant is forewarnd,
to haue God in regard:
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth know,
the errors of this life:
Then cleanse my soule from secret sins,
which are in me most rife.

13 And keepe me that presumptuous sins,
preuaile not ouer me:
And then shall I be innocent,
and great offences flee.
14 Accept my mouth and eke myne hart,
my wordes and thoughts echone:
For my redeemer and my strength,
O Lord thou art alone.

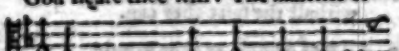
Exaudiat te Deus.

PSALME. xx. Thom. Stern.

A praier of the people vnto God, that it would please him to heare their king, and receiue his sacrifice quhilk he offired before he went to battell against the Ammonites declaring how that the heathen put their trust in horses and Chariots, but they trust only in the name of the Lorde their God: wherefore the other shall fall, but the Lord will saue the Kinge and his people.

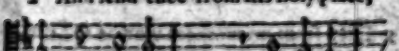
N trouble and aduersitie, the Lord

God heare thee still: The maiestie of



Iacobs God, defend thee from all ill.

2 And send thee from his holy place,



his helpe at euerie neede: And so in Si-

on stablish thee, and make thee stong

in deed.

3 Remembering well the sacrifice,
that now to him is done:
And so receiue right thankefully,
thy burnt offerings ech one.
4 According to thyne harts desire,
the Lord grant vnto thee:
And all thy counsell and deuise,
full well performe may he.

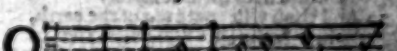
5 We shall reioyce when thou vs saues,
and our banners display:
Vnto the Lord quhilk thy requests,
fulfilled hath alway.
6 The Lord will his annointed saue
I know well by his grace:
And send him health by his right hand,
out of his holy place.

7 In Chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise iust.
8 They fall downe flat but wee doe rise,
and stand vp stedfastly:
9 Now saue and helpe vs Lord and king,
on thee when we doe cry.

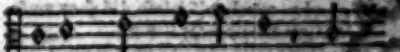
Domine in virtute tua.

PSALME. xxi. Tho. Stern.

David in the person of the people praised God for the victorie quhilk he gat them against the Syrians & Ammonites. 2. Sam. 10. 11. wherein he had the rich crowne of the King of Ammon set vpon his head. 2 Sam. 12. David was indued with the manifold blessings of God, and contrariwise his enemies destroyed.



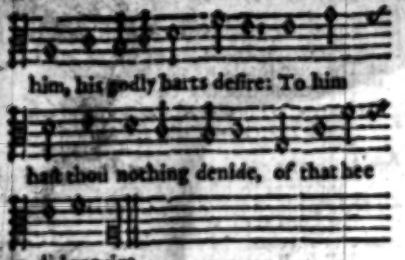
Lord how ioyfull is the king,



in thy strength and thy power, How

vehemently doth he reioyce, in thee

his Saniour? For thou hast giuen him



him, his godly harts desire: To him

haſt thou nothing denide, of that hee

did require.

3 Thou didſt prevent him with thy giftes,
and blessings manifold:
And thou haſt set vpon his head,
a Crowne of perfect gold.
4 And when he asked life of thee,
thereof thou madeſt him sure:
To haue long life, yea such a life,
as euer should indure.

5 Great is his glorie by thy helpe,
thy benefite and aide:
Great worship and great honour both,
thou haſt vpon him laid.
6 Thou wilt giue him felicitie,
that neuer shall decay:
And with thy chearefull countenance,
wilt comfort him alway.

7 For why? the king doth strongly truſt,
in God for to preuaile:
Therefore his gudeneſſe and his grace,
will not that he shall quaile.
8 But let thine enemies feele thy force,
and those that thee withstand:
Find out thy foes and let them feele,
the power of thy right hand.

9 And like an ouen burne them Lord,
in fierie flame and fume:
Thine anger shall deſtroy them all,
and fire shall them consume.
10 And thou wilt roote out of the earth,
their fruite that should increaſe:
And from the number of thy folke,
their seede shall end and ceaſe.

11 For why? much miſchiefe did they muſe
against thyne holy name:
Yet did they faile and had no power,
for to performe the same.
12 But as a marke thou shalt them set,
in a moſt open place.
And charge thy bowſtrings readily,
against thine enemies face.

13 Be thou exalted Lord therefore,
in thy strength euerie houre:
So shall we sing right solemnely,
prayſing thy might and power.

Deus meus reſpice in me.

PSALM. xxii. Tho. Stern.

Dauid complaineth himſelfe to bee brought into ſuch extremities, that he is like a man deſperate and paſt all hope: after declaring wherewith hee recouereth himſelfe from the bottomleſſe pit of temptations. And vnder his owne perſon hee ſetteth forth the figure of Chriſt, whom he did foreſee in the ſpirite of propheſie. So this Pſalme after two ſorts doth declare that propheſie of Eſay, he was taken forth of priſon and iudgement.

Sing this as the 22. Pſalme.

O God my God wherefore doeſt thou,
forsake me vtterly:
And helpeſt not when I doe make,
my great complaint and cry.
2 To thee my God euen all day long,
I doe both crie and call:
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Euen thou that in thy ſanctuarie,
and holy place doſt dwell:
Thou art the comfort and the ioy,
and glorie of Iſrael.
4 And he in whom our fathers old,
had all their hope for euer:
And when they put their truſt in thee,
thou didſt them aye deliuer.

5 They were deliuered euer when,
they called on thy name:
And for the faith they had in thee,
they were not put to shame.
6 But I am now become a worme,
more like then any man:
An outcaſt whom the people ſcorne,
withall the ſpite they can.

7 All mee deſpiſe, as they behold,
me walking on the way:
They grin, they mow, they nod their heads
and in this wiſe doe ſay.
8 This man did glorie in the Lord,
his fauour and his loue:
Let him redeeme and helpe him now,
his power giſhe will proue.

9 Euen from my mothers wombe O Lord,
to take me thou waſt preſt:
Thou didſt preſerue me ſtill in hope,
while I did ſucke her breſt.
10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe,
thou haſt beene aye my ayde.

11 Then

11 Then Lord depart not now from me,
in this my present griefe:
Since I haue none to be my helpe,
my succour and reliefe.
12 So many Buls doe compasse me,
that be full strong of head:
Yea Buls so fat as though they had,
in Basan field beene fed.

13 They gape vpon me greedily.
as though they would me slay
Much like a Lyon roaring out,
and ramping for his pray.
14 But I drop downe like water shed,
my ioynts in sunder breake:
My hart doth in my body melt,
like waxe against the heate.

15 And like a potsheard drieth my strength
my tongue it cleaueth fast:
Vnto my iawes and I am brought,
to dust of death at last.
16 And many dogs doe compasse me,
and wicked counsell eke,
Conspire against me cursedly,
they pearce my hands and feete.

17 I was tormented so that I
might all my bones haue tolde:
Yet still vpon me they doe luke,
and still they me beholde.
18 My garments they deuided eke,
in parts among them all:
And for my coate they did cast lots,
to whom it might befall.

19 Therefore I pray thee be not farre,
from me at my great neede:
But rather sith thou art my strength,
to helpe me Lord make speede.
20 And from the sword Lord saue my soule,
by thy might and thy power:
And keepe my soule thy darling deare,
from dogs that would deuoure.

21 And from the Lyons mouth that would,
me all in sunder shiuer:
And from the hornes of Vnicornes,
Lord safely me deliuer.
22 And I shall to my brethren all,
thy maiestie record:
And in thy Kirk shall praise the name,
of thee the liuing Lord.

23 All yee that feare the Lord him praise
exalt him Iacobs seede:
And thou O house of Israel,
luke thou him feare and dread:
24 For hee despiseth not the pure,
he turneth not awry:
His countenance when they doe call,
but graunteth to their cry.

25 Among the flocke that feare the Lord,
I will therefore proclaime:
Thy praise and keepe thy promise mad,
for setting furth thy name.
26 The pure shall eate and bee satisfie,
and those that doe their diuer:
To know the Lord shall praise his name,
their hearts shall liue for euer.

27 All coasts of earth shall praise his name,
and turne to him for grace:
The heathen folke shall worship him,
before his blessed face.
28 The kingdomes of the heathen folke,
the Lord shall haue therefore:
And he shall be their gouernour,
and king for euermore.

29 The rich man of his godly gifts,
shall feede and fast also
And in his presence worship him,
and bow their knees full low.
30 And all that shall goe downe to dust,
of life by him must taste:
My seede shall serue and praise the Lord,
while any world shall last.

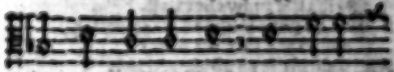
31 My seede shall plainely shew to them,
that shall be borne hereafter:
His iustice and his righteousnesse,
and all his warkes of wonder.

Dominus regit me, & nihil.

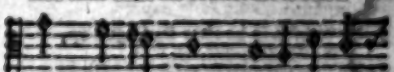
PSALME. xxiii. Tho. Stern.

Because the Prophet had praised the great mercies of God at diuers times and in sundry manners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the verie same goodnes towards him for euer.

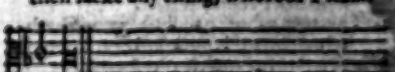
THe Lord is onely my support, and



hee that doth me feede: How can I



then lacke any thing, whereof I stand



in neede.

2 He doth me fold in coates most fine,
the tender grasse fast by:

And after drines me to the ſtreames,
quhilk runne moſt pleaſantly.

3 And when I feele my ſelfe neere loſt,
then doth he me home take:
Conducting me in his right pathes,
euen for his owne names ſake.
4 And though I were euen at deaths doore
yet would I feare none ill:
For with thy rod and ſheepheards crooke,
I am comforted ſtill.

5 Thou haſt my table richly deckt,
in deſpight of my foe:
Thou haſt my head with balme refreſht,
my cup doth ouerflowe.
6 And finally while breath doth laſt,
thy grace ſhall me defend:
And in the houſe of God will I
my life for euer ſpend.

Domini eſt terra & Plenitudo.

PSALME.xxiiii, Tho. Stern.

Albeit the Lord God hath made, and gouerneth all the world, yet towardes his choſen people his gracious gudenes doth moſt aboundantly appeare: in that among them hee will haue his dwelling place, quhilk though it was appointed among the children of Abraham, yet onely they do enter aright into this ſanctuarie, quhilk are the true worſhippers of God, purged from the ſinfull filth of this world. Finally he magnifieth Gods grace, for the building of the Temple, to the end hee might ſtirre vp all the faithfull to the true ſeruice of God.

Sing this as the 15. Pſalme.

TO God the earth doth appertaine,
with all things great and ſmall:
The world alſo is his demaine,
with the indwellers all.
2 For he hath founded it full faſt,
aboue the ſalt ſea ſtrand.
And ſtabliſh it to abide and laſt,
and on the flouds to ſtand.

3 Now who is he that ſhall goe vp,
into Gods holy hill:
And in his holy place alſo,
who ſhall continue ſtill.
4 The man whoſe hands no wrong hath wrought
whoſe heart is pure and neat:
Whoſe mind for vanitie not fought,
nor ſworne hath with deceite.

5 He that is ſuch the Lord will ſend
his bleſſings him vpon:
And righteouſnes vnto him lend,
ſhall God his ſaluation.
6 This is the ſtocke and offrings eke,
of thoſe that ſearch for thee:
Of them O Lord that thy face ſeeke,
who true Iſraelites be.

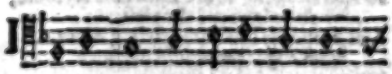
7 Exalt your heades ye gates on hie,
ye dures that laſt for aye:
Be lift: ſo the King of glorie,
ſhall through you make his way.
8 Who is this King ſo glorious?
the ſtrong and mightie Lord:
Euen he that is victorious
in battell tride by ſword.

9 Exalt your heads ye gates on hie,
ye dures that laſt for aye:
Be life ſo the King of glorie
ſhall through you make his way.
10 Who is this glorious King I ſay:
the Lord of hoſtes moſt hie:
Euen he is King and ſhall be aie,
of euerleſting glorie.

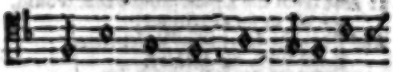
Ad te Domine leuaui animam meam

PSALME. xxv. Tho. Stern.

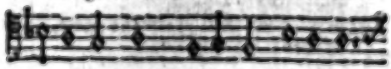
The Prophet touched with the conſideration of his ſins, and alſo greeued with the cruell malice of his enemies, praieth to God moſt feruently to haue his ſinnes forgiuen, eſpecially ſuch as hee had committed in his youth: Hee beginneth euerie verſe according to the Hebrew letters. 2. or. 3 except.



Lift myne heart to thee, my God



and guide moſt iuſt: Now ſuffer mee

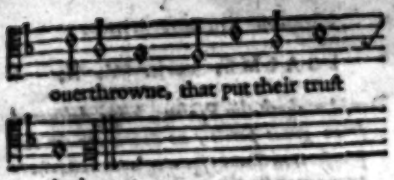


to take no ſhame, for in thee doe I truſt.

Let not my foes reioyce, nor make a

ſcorne of me: And let them not be

ouer-



ouerthrowne, that put their truſt in thee.

3 But ſhame ſhall them befall,
quhilk harme them wrangfully:
Therefore thy pathes and thy right waies,
vnto me Lord deſcry,
4 Direct me in thy truth,
and teach me I thee praie:
Thou art my God and Sauiour,
on thee I waite alwaie.

5 Thy mercies manifold,
I praie thee Lord remember:
And eke thy pitie plentifull,
for they haue beene for euer.
6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant,
I haue beene of thy truth,

Nor after my deſerts,
let me thy mercies finde:
Bot of thine owne benignitie,
Lord haue me in thy minde.
7 His mercie is full ſweete
his truth a perfect guide:
Therefore the Lord will ſinners teach,
and ſuch as goe aſide.

8 The humble he will teach,
his precepts for to keepe:
He will direct in all his waies,
the lowly and the meeke.
9 For all the waies of God,
are truth and mercie both:
To them that keepe his teſtament,
the witneſſe of his troth.

10 Now for thyne holy name,
O Lord I thee intreate:
To graunt me pardon for my ſin,
for it is wondrous great.
11 Who ſo doth feare the Lord,
the Lord doth him direct:
To lead his life in ſuch a way,
as he doth beſt accept.

12 His ſoule ſhall euermore,
in gudneſſe dwell and ſtande,
His ſeede and his poſteritie,
inherite ſhall the land.
13 All thoſe that feare the Lord,
know his ſecret intent:
And vnto them he doth declare,
his will and teſtament.

14 Mine eyes and eke myne heare,
to him I will aduance:
That pluckt my feete out of the ſnare
of ſinne and ignorance.
15 With mercie me behold,
to thee I make my mone:
For I am pure and deſolate,
and comfortleſſe alone.

16 The troubles of mine heart,
are multiplied indeede:
Bring me out of this miſerie,
neceſſitie and neede.
17 Behold my powertie,
mine anguiſh and my paine:
Remit my ſin and mine offence,
and make me cleane againe.

18 O Lord behold my foes,
how they doe ſtill increaſe:
Purſuing me with deadly hate,
that faine would line in peace,
19 Preſerue and keepe my ſoule,
and eke deliuer me:
And let me not be ouerthrowne,
becauſe I truſt in thee.

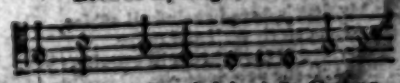
20 Let my ſimple pureneſſe,
me from mine enemies ſhend:
Becauſe I like as one of thine
that thou ſhouldſt me defend.
21 Deliuer Lord thy folke
and, ſend them ſome relieſe:
I meane thy choſen Iſrael.
from all their paine and griefe.

Iudica me Domine.

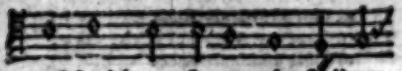
PSALME. xxvi. I. H.

Dauid oppreſſed with many iniuries, finding no helpe in the world, calleth for aide from God: and aſſured of his integritie toward Saul, deſireth God to be his iudge, and to defend his innocencie. Finally hee maketh mention of his ſacrifice, quhilk he will offer for his deliuerance, and deſireth to be in the companie of the faithfull in the congregation of God, when he was baniſhed by Saul promiſing integritie of life, and open praiſes and thankſgiuing.

I Lord be my iudge, for ſo my way



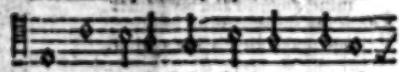
is vpright iuſt and plaine: In God my



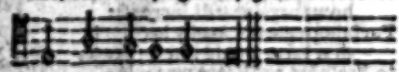
truſt hath beene for aye, who ſhall me

ſtill ſuſtaine, Proue me O Lorde,

trie thou my vaines, my heart examine



eke, Sith in my ſight thy grace remaines



thy truth I ſue and ſeeke.

4 I had no will to haunt or vſe,
with men, whoſe warkes are vaine:
The companie I did refuſe,
of the deceitfull traine.
5 I much abhorde the wicked ſort,
their deedes did I refuſe:
To them would I not once reſort,
quhilk hurtfull things deuiſe.

6 My handes I waſh and do proceede,
in warkes that are vpright:
Then to thine Altar I make ſpeede,
to offer there in ſight.
7 That I may ſpeake and preach the praiſe
that doth belong to thee:
And ſo declare how wondrous waies,
thou haſt beene good to me.

8 O Lord thy houſe I loue moſt deare,
to me it doth excell:
I haue delight and would be neare,
whereas thy grace doth dwell.
9 Oh gather not my ſoule with them,
to ſinne that bend their wills:
Nor yet my life among thoſe men,
that thirſt much blude to ſpill.

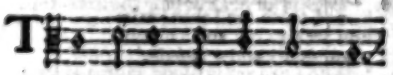
10 Whoſe hands are hepte and ſtuffed full,
of fraude deceit and guile:
And their right hand for bribes doth pull
and pluck with wrench and wile.
11 But I in righteouſnes extend,
my time and daies to ſerue:
Haue mercie Lord and me defend,
ſo that I doe not ſwerue.

12 My ſute is ſtayed againſt all aſſaies,
it ſtandeth well and right:
Therefore O God thee will I praiſe,
in all the peoples ſight.

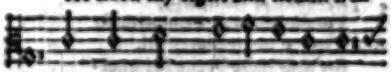
Dominus illuminatio mea.

PSALME. xxvii. W. K.

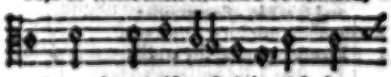
Dauid maketh this Pſalme, being deliuerred from great perils, as appeareth by the praiſes and thankeſgiuing annexed: wherein we may ſee the conſtant faith of Dauid againſt the aſſaults of all his enemies, and alſo the end wherefore hee deſireth to liue and to be deliuerred, only to worſhip God in his congregation.



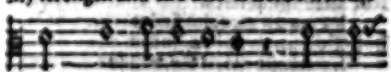
THe Lord my light and health will



be, For what then ſhould I be diſmaid,



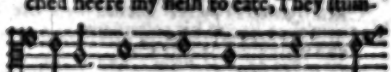
My ſtrength and life alſo is he: Of whome



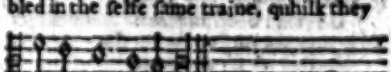
then ſhould I bee affraide? When that

my foes (men vile and vaine) appro-

ched neere my fleſh to eate, They ſtum-



bled in the ſelfe ſame traine, quhilk they



for me laid by deceit.

3 Againſt me though there pitch an hoaſt,
Mine heart from feare yet farre it is.
Though warre be raiſed with great boaſt
Yet will I ſurely truſt in this.
4 One thing I haue the Lord beſought,
That I may in his houſe ſtill dwell:
To ſee his beautie paſſing thought,
His temple eke quhilk doth excell.

5 For in the time of trouble great
His Tabernacle ſhall me hide:

His

His secret tent shall be my stay,
And on a rocke I shall abide.
6 And now my head lift vp will he,
Aboue my foes quhilk work such fraude:
With sacrifice, and offerings free,
Within his tentes I will him laude.

7 My voice O Lord let it take place,
With mercy heare me when I crie:
When thou didst say seeke ye my face,
With full consent, Lo heare, quod I:
Hide not therefore thy face me fro:
Nor in thy wrath thy seruant spill,
Thou hast me helpt: then leaue not so,
O God of health: help thou me still.

8 Although my parents me forsake
The Lord yet will me raise and stay:
My foes set snares me in to take,
But Lord leade me in the right way,
Vnto mine aduersaries lust:
Lord giue me not in any wise:
For witnes false with wordes vnhust
They seeke against me to deuise.

9 I should waxe faint and sore dismaide,
But that I did beleue to see:
Gods gudenes in that land displayde
Whereas his faithfull seruants bee:
Hope in the Lord, and be thou strong,
He comfort will thine heart indeed:
Trust in the Lord and thinke not long
For he will surely come with speed.

Ad te Domine clamabo.

PSALME. xxviii. Tho. Stern.

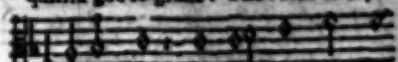
Being in great feare and perswasion to be God's hated by the wicked men, he desireth to be rid of them, and crieth for vengeance against them: and at length assureth himselfe that God hath heard his praier: vnto whose tuition he commendeth all the faithfull.

THou art O Lord my strength

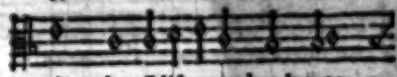
and stay, the succour quhilk I craue:

Neglect me not lest I be like: to them

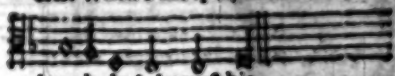
quhilk goe to graue. The voice of thy



suppliant heare, that vnto thee doth



crie. When I lift vp my hands vnto,



thyne holy Arke most hie.

3 Repute me not among the sort,
of wicked and peruert:
That speake right faire vnto their friendes,
and thinke full ill in heart:
4 According to their handye warke,
as they deserue indeede:
And after their inuentions
let them receiue their meede.

5 For they regard nothing Gods works,
his law ne yet his lore:
Therefore will he them and their stede,
destroie for euermore.
6 To render thankes vnto the Lord,
how great a cause haue I:
My voice, my praier, and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse:
Mine hope, mine health, mine harts reliefe
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation,
of his elect by Christ.

9 Thy people and thine heritage,
Lord blesse guide and preserue:
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino.

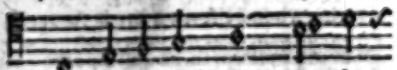
PSALME. xxix. Tho. Stern.

An excellent Psalme, wherein the Prophet exhorteth the verie Princes and rulers of the world (quhilk otherwise for the most part thinke there is no God) at the least to feare him for the thunders & tempests, for feare whereof all creatures tremble: And though thereby God threatneth sin-

nerr: yet he is alwaies mercifull to his, & moueth them thereby to praise his name.

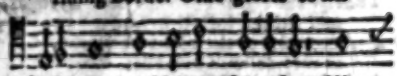
Giue to the Lord ye Potentates,

ye rulers of the world: Giue ye all

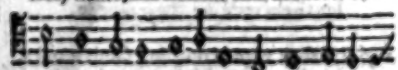


praise, honour and strength, vnto the

liuing Lorde. Giue glorie to his



holy name, and honour him alone: Wor-



ship him in his maiestie, within his ho-

ly throne.

3 His voice doth rule the waters all,
euen as himselfe doth please:
He doth prepare the thunder claps,
and gouerneth all the Seas.
4 The voice of God is of great force,
and wondrous excellent:
It is most mighty in effect
and much magnificent.

5 The voice of God doth rent and breake,
the Cedar trees so long.
The Cedar trees of Libanus,
which are most hie and strong.
6 And make them leape like as a Calfe,
or else the Vnicorne:
Not onely trees but mountaines great,
whereon the trees are borne.

7 His voice deuideth flames of fire,
and shaketh the wildernesse:
8 It maketh the desart quake for feare,
that called is Cades.
9 It maketh the Hinds for feare to calue,
and maketh the couerts plaine:
Then in his temple euerie man,
his glorie doth proclaime.

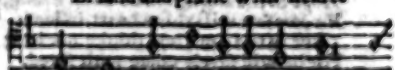
10 The Lord was set aboue the floods:
ruling the raging Sea:
11 So shall he raigne as Lord and king,
for euer and for aye.
12 The Lord will giue his people power,
in vertue to increase:
The Lord will blesse his chosen folke,
with euerlasting peace.

Exaltabo te Domine.

PSALME. xxx. I. H.

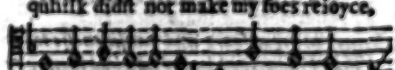
When Dauid should haue dedicated his house to the Lord, he fell so extreame sicke that he was without all hope of life, and therfore after his recouery, he rendreth thanks to God, exhorting others to the like, and learneth by his example, that God is rather mercifull then seuere and rigorous towards his children, and also that their fall from prosperity to aduersitie is sudden. This done he returneth to prayer, promising to praise God for euer.

I Will land and praise with hearte

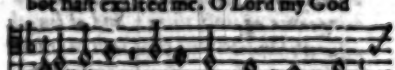


and voice, O Lord I giue to thee:

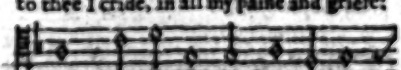
quhilk didst not make my foes reioyce,



but hast exalted me. O Lord my God



to thee I cride, in all my paine and griefe:



Thou ganest an eare and didst prouide,

to ease me with reliefe.

3 Of thy guide will thou hast cald backe,
my soule from hell to saue:
Thou didst reuiue when strength did lacke
and keptst me from the grane.
4 Sing praise ye Saints that proue and see,
the

the gudneſſe of the Lord:
In memorie of his maieſtie,
reioyce with one accord.

5 For why? his anger but a ſpace,
doth laſt and ſtacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of griefe and paugs ful ſore
ſhall lodge wit vs all night:
The Lord to ioy ſhall vs reſtore,
before the day be light.

6 When I enioyd the world at will,
thus would I bout and ſay:
Tuſh I am ſure to feele none ill,
this wealth ſhall not decay.
7 For thou (O Lord) of thy gud grace,
hadſt ſent me ſtrength and aid:
Bot when thou turnſt away thy face,
my mind was ſore diſmaide.

8 Wherefore againe yet did I crie,
to thee (O Lord of might:
My God with plaints I did applie,
and prayd both day and night.
9 What gaine is in my bloud ſaid I,
if death deſtroy my daies,
Doth duſt declare thy maieſtie:
or yet thy truth doth praiſe?

10 Wherefore my God ſome pittie take,
O Lord I thee deſire:
Doe not this ſimple ſoule forſake,
of helpe I thee require.
11 Then didſt thou turne my griefe & woe,
vnto a chearefull voice:
The mourning weede thou tookſt me fro,
and madeſt me to reioyce.

12 Wherefore my ſoule vnceſſantly,
ſhall ſing vnto thy praiſe:
My Lord, my God to thee will I,
giue laud and thanks alwaies.

In te Domine ſperaui.

PSALME. xxxi. I. H.

Dauid deliuered from ſome great danger, firſt reheerſeth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. Then he affirmeth that the ſauour of God is alwaies ready to thoſe that feare him: Finally he exhorteth all the faithful to truſt in God, and to loue him, becauſe he preſerueth and ſtrengtheneth them, as they may ſee by his example.

Sing this as the 12. Pſalme.

O Lord I put my truſt in thee,
let nothing warke me ſhame:
As thou art iuſt, deliuer me,
and ſet me quite from blame.
2 Heare me (O Lord) and that anon,
to helpe me make gude ſpeed:
Be thou my rocke and houſe of ſtone
my fence in time of need.

3 For why? as ſtones thy ſtrength is tride
thou art my fort and tower:
For thy names ſake be thou my gaide,
and lead me in thy power.
4 Plucke my feete furth & break the ſhare,
quhilk they for me haue laid:
Thou art my ſtrength, and all my care
is in thy might and aid.

5 Into thy hands Lord I commit,
my ſpirit quhilk is thy due:
For why? thou haſt redeemed it,
O Lord thou God moſt true.
6 I hate ſuch folke as will not part,
from things that be abhord:
When they on trifles ſet their hearts,
my truſt is in the Lord.

7 For I will in thy mercie ioy,
I ſee it doth excell:
Thou ſeeſt when ought would me annoy,
and knoweſt my ſoule full well.
8 Thou haſt not left me in their hand,
that would me ouercharge:
Bot thou haſt ſet me out of band,
to walke abroad at large.

9 Great griefe (O Lord) doth me aſſaile,
ſome pittie on me take:
Mine eyes waxe dim my ſight doth faile,
my wombe for woe doth ake.
10 My life is worne with griefe and paine,
my yeares are gone and paſt:
My ſtrength is gone and through diſdaine,
my bones corrupt and waſt.

11 Among my foes I am a ſcorne,
my friends are all diſmaid:
My neighbours and my kinſemen borne,
to ſee me are afraide.
12 As men once dead are out of mind,
ſo am I now forgot:
As ſmall effect in me they find,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fraye:
How they conſpirde and went about,
to take my life away.
14 But Lord I truſt in thee for aide,
not to be ouertroad.
For I confeſſe and ſtill haue ſaide,
thou art my Lord and God.

15 The length of all my life and age,
(O Lord) is in thy hand:

Defend

Defend me from the wrath and rage,
of them that me withstand
26 To me thy seruant(Lord)expresse,
and shew thy ioyfull face:
And saue me(Lord)for thy gudenesse,
thy mercie and thy grace.

27 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their shame,
and in the graue to fall.
28 O Lord make dome their lips outright
quhilk are addict to lies:
And cruelly with pride and spight,
against the iust deuise.

29 O how great good hast thou in store,
laid vp and done for them:
That feare and trust in thee before,
the soones of mortal men.
30 Thy presence doth them fence and guide
from all proud beags and wronges:
Within thy place thou dost them hide,
from all the strife of tongs.

31 Thanks to the Lord that hath declard,
on me his grace so far::
Me to defend with watch and ward,
as in a towne of war.
32 Though in mine haste and griefe said I,
loe, see I am reiect:
Yet Lodd on thee when I did crie,
my plaint thou didst accept.

33 Ye saintes loue ye the Lord I say,
the faithfull he doth guide;
And to the proud he will repay,
according to their pride.
34 Be strong, and God shall stay your hart,
be bold and haue a lust:
For sure the Lord will take your part,
sith yee on him doe trust:

Beati quorum remissæ sunt.

PSALME. xxxii Tho. Stern.

Dauid punished with grieuous sickenes for his sinnes counteth them happie, to whome God doth not impute their transgressions: and after that hee had confessed his sinnes and obtained pardon, hee exhorteth the wicked men to liue godly, and the gude to reioyce.

Sing this as the 29. Psalme.

THe man is blest whose wickednesse,
the Lord hath cleane remitted:
And he whose sinne and wretchednesse,
is hid and also couered.
2 And blest is he to whome the Lord,
imputeth nae his sinne:
Quhilk in his heart hath hid no gusle,
nor fraud is found therein.

3 For whilest that I kept close my sinne,
by silence and constraint:
My bones did weare and waste away,
with dayly mone and plaint.
4 For night and day thyne hand on me,
so grieuous wes and smert:
That all my bloud and humors moyst,
to drinesse did conuert.

5 I did therefore confesse my faults,
and all my sinnes discouer:
Then thou(O Lord)didst me forgiue,
and all my sinnes passe ouer.
6 The humble man shall pray therefore,
and seeke thee in due time:
So that the flouds of waters great,
shall haue no power on him.

7 When trouble and aduersitie,
doe compasse me about:
Thou art my refuge and my ioy,
and thou doest rid me out.
8 Come hither and I shall thee teach,
how thou shalt walke aright:
And will thee guide as I my selfe,
haue learnd by proode and sight.

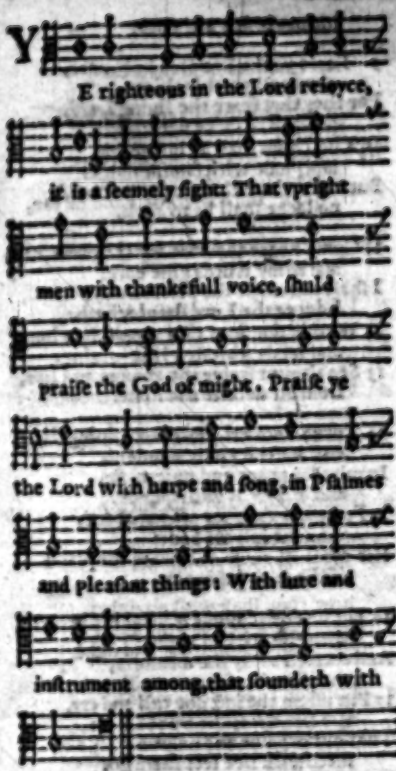
9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a raigne or biz,
from harme thou canst not rule.
10 The wicked man shall manifold,
sorrowes and griefes sustaine:
Bot vnto him that trusteth in God,
his gudenesse shall remaine.

11 Be merrie therefore in the Lord,
ye iust lift vp your voices:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exaltate iusti in Domino.

PSALME. xxxiii. I. H.

Hee exhorteth gude men to praise God for that he hath not onely created all things and by his prouidence gouerneth the same but also is faithfull in his promises. Hee vnderstandeth mans hearte and scatereth the counsell of the wicked, so that no man can bee preserued by any creature or mans strength, but they that put their confidence in his mercy, shall be preserued from all aduersitie.



3 Sing to the Lord a ſong moſt new,
with courage giue him prayſe:
4 For why? his word is euer true,
his warkes and all his waies,
5 To iudgement equitie and right,
he hath a great gude will:
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought:
Their hoſtes and powers euerie ane,
his breath to paſſe hath brought.
7 The waters great gathered hath hee,
on heapes within the ſhore:
And hid them in the depth to be,
as in an houſe of ſtore.

8 All men on earth both leaſt and moſt,
feare God and keepe his law:
Yee that inhabit in each coaſt,
dread him and ſtand in awe.
9 What he commanded wrought it was,
at once with preſent ſpeed:
What he doth will is brought to paſſe,
with full effect in deed.

10 The counſels of the nations rude
the Lord doth driue to nought:
He doth defeat the multitude,
of their deuiſe and thought.
11 But his decrees continue ſtill,
they neuer ſlacke nor ſwage:
12 The motions of his mind and will,
take place in euerie age.

13 And bleſt are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuſe of meere accord
to take them as his owne.
14 The Lord from heauen caſteth his ſight,
on men mortall by birth:
Conſidering from his ſeate of might,
the dwellers on the earth.

15 The Lord I ſay, whoſe hid hath wrought
mans hart and doth it frame:
For he alone doth know the thought,
and working of the ſame.
16 A king that truſteth in his hoaſt,
ſhall nought preuaile at length:
The man that of his might doth boaſt,
ſhall fall for all his ſtrength.

17 The troupes of horſemen eke ſhall faile,
their ſturdie ſteedes ſhall ſterue:
The ſtrength of horſe ſhall not preuaile,
the rider to preſerue.
18 But loe the eyes of God entend,
and watch to aide the iuſt:
With ſuch as feare him to offend,
and on his gudeneſſe truſt.

19 That he of death and all diſtreſſe,
may ſet their ſoules from dread:
And if that dearth the land oppreſſe,
in hunger them to feede.
20 Wherefore our ſoule doth ſtill depend,
on God our ſtrength and ſtay:
He is the ſhield vs to defend,
and driue all darts away.

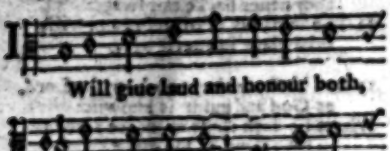
21 Our ſoule in God hath ioy and game,
reioycing in his might:
For why? in his moſt holy name,
we hope and much delight.
22 Therefore let thy gudeneſſe (O Lord)
ſtill preſent with vs bee:
As we alwaies with one accord,
doo only truſt in thee.

Benedicam Dom. Pſal. xxxiiii. T. S.

After Dauid had eſcaped Achis, according as it was written 1. Sam. 21. whereas in this title he calleth Abimelech (which was a generall name to all the Kinges of the Philiſtins) hee praiſeth God for his deliuerance, prouoking all others by his

example

example to truſt in God, to feare & ſerue him, who defendeth the godly with his Angels, and vtterly deſtroyeth the wicked in their ſinnes.



I Will giue laud and honour both,
vnto the Lord alwaies: And eke my
mouth for euermore, ſhall ſpeake vnto
his praiſe. I doe delight to laude the
Lord, in ſoule and eke in voice. That
humble men, and mortified, may heare
and ſo reioyce.

2 Therefore ſee that ye magnifie,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my ſelfe beſought the Lord,
he anſwered me againe:
And me deliuered incontinent,
from all my feare and paine.

5 Who ſo they be that him behold,
ſhall ſee his light moſt cleare:
Their countenance ſhall not be daſht,
they neede it not to feare.
6 This ſilly wretch for ſome reliefe,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch,
his tents in euerie place:
To ſaue all ſuch as feare the Lord,
that nothing them deface.
8 Taſt and conſider well therefore,
that God is gude and iuſt:
O happie man that maketh him,
his onely ſtay and truſt.

9 Feare ye the Lord his holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing.
10 The Lyons ſhall be hungerbit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke ſhall be to ſuch.

11 Come neare therfore my children deare,
and to my words giue eare:
I ſhall you teach the perfect way,
how ye the Lord ſhould feare.
12 Who is that man that would liue long,
and leade a bleſſed life:
13 See thou refraine thy tongue and lips,
from all deceite and ſtrife.

14 Turne backe thy face from doing ill,
and doe the godly deede:
Inquire for peace and quietneſſe,
and ſo follow it with ſpeede.
15 For why? the eyes of God aboue,
vpon the iuſt are bent:
His eares likewiſe doe heare the plaint
of the pure innocent.

16 But he doth frowne & bend his browes
vpon the wicked traine:
And cutteth away the memorie,
that ſhould of them remaine.
17 But when the iuſt doe call and cry,
the Lord doth heare them ſo:
That out of paine and miſerie,
ſtraitwith hee lets them go.

18 The Lord is kind and ſtraite at hand,
to ſuch as be contrite:
He ſaueth alſo the ſorrowfull,
the poore and meeke in ſpirite.
19 Full many be the miſeries,
that righteous men doe ſuffer:
But out of all aduerſities
the Lord doth them deliuer.

20 The Lord doth ſo preſerue and keepe,
his verie bones alway:
That not ſo much as one of them
doth periſh or decay.
21 The ſinne ſhall ſlea the wicked man,
whilſt he himſelfe hath wrought:
And ſuch as hate the righteous man,
ſhall ſoone be brought to nought.

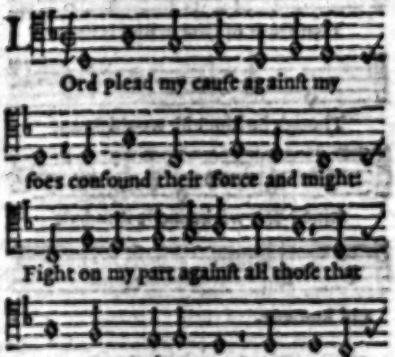
22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Iudica Domine nocentes.

PSALME. xxxv. I. H.

¶ *So long as Saul was enemie to David all that*

that had any authoritie under him to flatter their king (as is the course of the world) did also most cruelly persecute Dauid, against whom he prayeth God to plead, and to auenge his cause, that they may be taken in their owne nets and snares, that his innocencie may bee declared, and that the innocent quhilk taketh parte with him may reioyce and praise the name of the Lord, that thus deliuereth his seruant & so he promiseth to speake furth the iustice of the Lorde, and to magnifie his name all the dayes of his life.



LOrd plead my cause against my foes confound their force and might: Fight on my part against all those that seeke with mee to fight. Lay hand my God vpon thy shielde, thy selfe in armour dresse: Stand vp for me and fight the field, to helpe me from distresse.

3 Bring forth the speare and stop the way,
mine enemies to withstand:
Then Lord vnto my soule doest say,
I am thy helpe at hand.
4 Confound them with rebuke & blame,
that seeke my soule to spill:
Let them turne backe and flee with shame,
that thinke to warke me ill.
5 Let them bee scattered all abroad,
as chaffe let them be tost:
And by the Angell of our God,
dispersit, destroide, and lost.
6 Let all their waies be voyde of light,
and slipperie like to fall:
And send thine Angell with thy might,
to persecute them all.

7 For why? without my fault they haue,
in secret set their grin:
And for no cause haue digd a caue,
to take my soule therein.
8 When they thinke least and haue no care
O Lord destroy them all:
Let them be trapt in their owne snare,
and in their mischiefe fall.

9 Then shal my soule, my heart and voice,
in God haue ioy and wealth:
That in the Lord I may reioyce,
and in his sauing health.
10 And then my bones shall speake and say,
my parts shall all agree:
O Lord though they doe seeme full gay,
what man is like to thee?

11 That doest defend the weake frō them,
that are both stout and strong:
And rid the pure from wicked men,
that spoyle and doe them wrong.
12 Against me cruell men did rise,
to witnesse things vntrue,
And to accuse me did deuise,
of that I neuer knew.

13 And where to them I beare good will,
they quite me with disdaine:
For their intent was how to spill,
and bring my soule in paine.
14 Yet I when they were sick, take thought
and clad my selfe in sacke:
With fasting I my selfe low brought,
to pray I was not slacke.

15 As to my friend or brother deare,
I did my selfe behaue:
And as one making wofull cheare,
about my mothers graue.
16 Bot in my troubles they did ioy,
and gather on a rout:
Yea abiect slaues at me did toy,
with mockes and checkes full stout.

17 The bellie gods and flattering traine,
at feastes did me deride:
They gnasht their teeth with great disdain
and wride their mouth aside.
18 Lord when wilt thou amend this geare,
why doest thou stay and pause?
Oh rid my soule replete with feare
out of these Lyons clawes.

19 So then will I giue thankes to thee,
before thy Kirk alwaies:

And

And wherein wreast the people be,
there will I shew thy praise.
29 Let not my foes prevaile on me,
quhilk hate me for no fault.
Nor yet to winke or turne their eye,
that causelesse me assault.

31 Of peace no word they thinke or say
their talke is all vntrue:
They still consult and would betray,
all those that peace ensue.
32 With open mouth they run at me,
they gape, they laugh, they fleere:
Well, well, saie they, our eye doth see
the thing that we desire.

33 But Lord, thou seest what wales they take
cease not this geare to mend:
Be not farre off, nor me forsake,
as men that faile their frend.
34 Awake, arise and stirre abroad,
defend me in my right:
Reuenge my cause my Lord my God,
and aide me with thy might.

35 According to thy righteousnesse,
my Lord God set me free
And let not them their pride expresse,
nor triumph ouer me.
36 Let not their hearts reioyce and crie
there, there, this geare goeth trim:
Nor giue them cause to say on hie,
we haue our will on him.

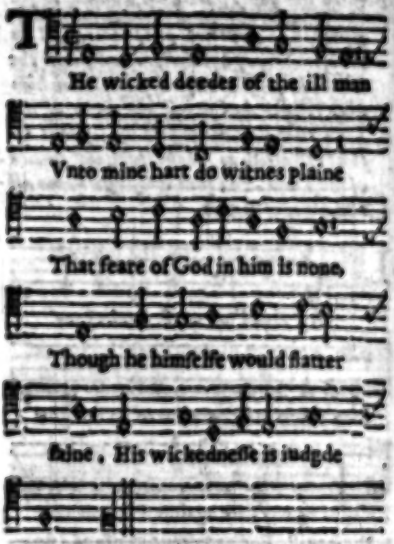
37 Confound them with rebuke and shame,
that ioy when I doe mourne:
And pay them home with fright and blame
that brag at me with scorne.
38 Let them be glad and eke reioyce,
which loue mine vpright way:
And they al times with heart and voice
shall praise the Lord and say,

39 Great is the Lord and doth excell,
for why? he doth delight
To see his seruants prosper well,
that is his pleasant sight.
30 Wherefore my tongue I will applie
thy righteousnes to praise:
Vnto the Lord my God will I
sing laud and thankes alwaies.

Dixit iniustus, vt relinquas.

PSALME. xxxvi. W. Ke.

The Prophet grieuously vexed by the wicked, sith complaint of their malicious wickednes. Then he turneth to consider the vnspeakable gudnes of God towardes all creatures, but especially towards his children, that by the faith hereof he may be comforted, and assured of his deliuerance, by this ordinarie course of Gods worke, who in the end destroyeth the wicked, and saueth the iust.



3 His mouth is bent to vile deceite,
With ignorance he is repleat,
And to do gude he hath no will,
4 In bed he doth for mischiefe waite:
Full bent to seeke the will most ill,

5 Thy mercies Lord to heauen reach.
Thy faithfulnes the clouds do preache
6 Thy righteousnes as mountaines huge
Thy iudgement depe no tong can teach
To man and beast thou art refuge.

7 O God how great thy mercies be,
The sonnes of men do trust in thee,
With thee they shalbe fully fed.
And thou wilt giue the drinke ful free
8 Of pleasant riuers largely shed,

9 The well of life is thine by right,
Thy brightnes doth giue vs our light,
Thy fauour Lord to such extend,
As knowledge thee with hart vpright
10 Thy righteousnes to such men send,

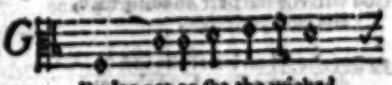
11 Let not the proude, O Lord prevaile,
Nor vaine mens power make me to quaile
But lo they faile in their deuise:
They mischiefe wark with tooth & naile
And fall, but can by no meanes rise.

Noli

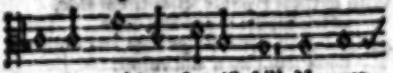
Noli æmulari in malignantibus.

PSALME. xxxvii. V. W.

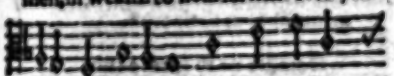
Because the godly shulde not wonder to see wicked men prosper in this world, the prophet sheweth that all shal be graunted according to their hearts desire, to them that lout and feare God: and they that doe the contrarie, although they seeme to florish for a time, shall at length perish.



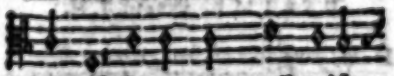
Rudge not to see the wicked



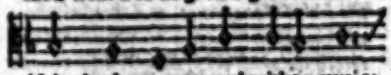
men, in wealth to flourish still: Nor yet



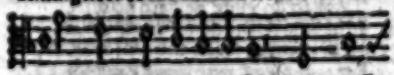
enuie such as to ill, haue bent and set



their will. For as greene grasse and flo-



rishing herbes are cut and wither awaie:



So shal their great prosperitie soone, passe

fade, and decaie.

3 Trust thou therefore in God alone,
to doe well giue thy mind:
So shalt thou haue the land as thine,
and there sure foode shalt find.
4 In God set all thine hearts delight,
and like what thou wouldst haue:
Or els canst wish in all the world,
thou needst it not to craue.

5 Cast both thy state and thine affaires,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sonne euen at noone daies,
shall not shine halfe so bright.

7 Be still therefore and stedfastly,
on God see thou waite then:
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuie, and hate,
at least in any wise.
Their wicked steps auoyde and flie,
and follow not their guise.

9 For euerie wicked man will God,
destroy both more and lesse:
But such as trust in him are sure,
the land for to possesse.
10 Watch but a while and thou shalt see,
no more the wicked traine:
No not so much as house or place,
whereon hee did remaine.

11 But mercifull and humble men,
enioy shall sea and land:
In rest and peace they shall reioyce:
for nought shall them withstand.
12 The lewd men and malicious,
against the iust conspire:
They gnash their teeth at him, as men
quhilk doe his bane desire.

13 But while that lewd men thus do thinke
the Lord laughes them to scorne:
For why? he seeth their tearme approch
when they shall sigh and mourne.
14 The wicked haue their sword out drawn,
their bow eke haue they bent:
To ouerthrowe and kill the pure,
as they the right way went.

15 But the same sword shall pearce their
quhilk wes to kill the iust: (hart
Likewise the bow shall breake to shiuers,
where in they put their trust.
16 Doubtlesse the iust mans pure estate,
is better a great deale more:
Then all the lewd and worldly mens,
rich pompe and heaped store.

17 For be their power neuer so strong,
God will it ouerthrowe:
Where contrarie he doth preserue,
the humble men and lowe.
18 He seeth by his great prouidence,
the gude mens trade and way:
And will giue them inheritance,
quhilk neuer shall decay.

19 They shall not be discouraged,
when some are hard bestead:
When other shall be hungerbit,
they shall be clad and fed.
20 For whosoeuer wicked is,
and enemie to the Lord:
Shall quaile, yea melt euen as lambs greace
or smoke that flyeth abroad.

21 Behold the wicked borroweth much,
and

and neuer payeth againe:
Whereas the iust by liberall giftes,
maketh many glad and faine.
22 For they whom God doth blesse, shall
the land for heritage: (haue
And they whom he doth curse likewise,
shall perish in his rage.

23 The Lord the iust mans waies doth
and giueth him gud successe: (guide,
To euerie thing he taketh in hand,
he sendeth gude addresse.
24 Though that he fall, yet is he sure
not vtterly to quaile:
Because the Lord stretcheth out his hand,
at neede and doth not faile.

25 I haue beene young, and now am old,
yet did I neuer see:
The iust man left, or else his seede,
to beg for miserie.
26 But giueth alwaies most liberally,
and lendeth whereas is neede:
His children and posteritie,
receiue of God their meede.

27 Flie vice therefore and wickednesse,
and vertue doe embrace:
So God shall graunt thee long to haue
in earth a dwelling place.
28 For God so loueth equitie,
and sheweth to his such grace,
That he preserueth them alway,
but stroyeth the wicked race.

29 Whereas the rude and godly men,
inherite shall the land:
Hauing as Lords all things therein,
in their owne power and hand.
30 The iust mans mouth doth euer speake,
of matters wise and hie:
His tongue doth talke to edifie,
with truth and equitie.

31 For in his heart the law of God,
his Lord doth still abide:
So that where euer he goeth or walkes,
his fute can neuer slide.
32 The wicked like a rauening Wolfe,
the iust man doth beset:
By all meanes seeking him to kill,
if he fall in his net.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence giue,
God would him yet defend.
34 Waite thou on God and keepe his way,
he shall preserue thee then:
The earth to rule, and thou shalt see
destroyd these wicked men.

35 The wicked haue I seene most strong,
and placed in hie degree
Flourishing in all wealth and store,
as doth the Laurell tree.
36 But suddenly he passed away,
and loe he was quite gone:
Then I him sought, but could scarce find,
the place where dwelt such one.

37 Marke and behold the perfect man,
how God doth him encrease:
For the iust man shall haue at length
great ioy, with rest and peace.
38 As for transgressors woe to them,
destroyd they shall all be:
God will cut off their budding race,
and rich posteritie.

39 But the saluation of the iust
doth come from God aboue:
Who in their trouble sends them aide,
of his meere grace and loue.
40 God doth them helpe saue and deliuer,
from lewd men and vnhust:
And still will saue them, whilest that they
in him doe put their trust.

Domine ne in furore tuo.

PSALME. xxxviii. I. H.

Dauid lying sicke of some grieuous disease acknowledgeth himself to be chastised of the Lord for his sinnes, and therfore praieth God to turne away his wrath. He vttereth the greatnes of his griefe by manye words and circumstances, as wounded with the arrowes of God: forsaken of his friendes, euill intreated of his enemies. But to the end with firme confidence hee commendeth his cause to God, and hopeth for speedy helpe at his hand.

Sing this as the 6 Psalme.

PVt me not to rebuke O Lord
when kindled is thine ire:
Nor in thy furie me correct,
O Lord I thee desire.
2 For lo on me pure wretch haue light,
thine arrowes sharpe and keene:
And on my backe thine heauie hand,
to lie may well be seene.

3 Sith thou art angrie, Lord therefore,
no health my flesh is in:
Nor in my bones rest lesse or more,
by reason of my sin.
4 For loe, my wicked doings Lord,
about my head are gone:
A greater loade then I can beare,
they lye me sore vpon.

5 My wounds so stinke and festred are,

23 loathsome is to feel
Quhilk all through mine owne foolishnes
betideth vnto me:
6 I am bund downe, and crookt full sore,
through this my great distresse:
That I passe ouer all the day,
with plaints and heauinesse.

7 For why? with raging heat throughout,
my loynes are whole repleat:
And in my flesh no part at all,
is sound or yet compleat.
8 So weake and feeble am I brought,
and broken eke so sore:
That euen for very griefe of heart,
I am compeld to roare.

9 My whole requeſt, my ſighes alſo,
are open in thy ſight.
10 My hart doth pant my ſtrength hath faild
mine eyes haue loſt their light:
11 My louers and my wonted friends,
flie this my plague and griefe:
My kinſfolke they alsſe do ſtand,
and ſhew me no reliefe.

12 They that did ſeeke my life laid ſnares,
and that they ſought the way:
To doe mee hurt, ſpake lies and thought
on treaſon all the day.
13 Bot as a deafe man I became,
that culde not heare at all:
And as one dumbe that openeth not
his mouth to ſpeake withall.

14 Euen as the man both deafe & dumpe,
that anſwereth not againe:
When he reproued is, ſuch like
am I become certaine:
15 For why? O Lord on thee with hope,
I waite and doe attend:
Thou wilt me heare my Lord my God,
and ſuccour to me ſend.

16 Heare me in time ſaid I leaſt that
my foes ſhuld me diſpiſe:
Reioycing when they ſee me ſlipp
who then againſt me riſe.
17 For loe I am already brought,
to halte moſt ſhamefully:
And euer preſent me before,
is my great miſerie.

18 For while that I my wickednes,
in humble wiſe confeſſe:
And while I for my ſinfull dedes,
my ſorrow doe expreſſe.
19 My foes doe ſtill remaine aliue,
and mightie are alſo,
And they that hate me wrongfully,
in nomber hugely grow.

20 They are mine aduerſaries eke,
who ill for gude repay:
Becauſe I follow with mine heart,
and enſue gudnes aye.
21 Forſake not me therefore O Lord,
be not farre of away:
With ſpeede make haſte vnto my help,
O God my health and ſtay.

Dixi, cuſtodiam vias meas.

PSALME. xxxix. I. H.

Dauid vttereth with what griefe and bitternes of minde hee was driuen to ſhew outragious complaintes and impatie. For he confeſſeth that when hee had determined ſilence, that hee braſt furth yet into words that he wuld not, through the greatneſſe of his griefe. Then he rehearſeth certaine requeſtes quhilk taſt of the infirmitie of man. And mixeth with them many prayers, but all doe ſhew a minde wonderfully troubled, that it may plainely appeare how he did ſtriue mightely againſt death and deſperation.

Sing this as the 29 Pſalme.

1 I Said I will lnke to my waies,
for feare I ſhould goe wrong:
I will take heede all times that I
offend not with my tongue.
2 As with a bit I will keepe faſt,
my mouth with force and might:
Not once to whiſper all the while,
the wicked are in ſight.

3 I held my tongue and ſpake no word,
bot kept me cloſe and ſtill:
Yea from gude talke I did refraine,
bot ſore againſt my will.
4 My heart wexte hote within my breſt
with muſing thought and doubt:
Which did increaſe and ſtirre the fire,
at laſt theſe wordes braſt out.

5 Lord number out my life and daies,
which yet I haue not paſt:
So that I may be certified,
how long my life ſhall laſt.
6 Lord thou haſt pointed out my life,
in length much like a ſpanne:
Mine age is nothing vnto thee,
ſo vaine is euery man.

7 Man walketh like a ſhade and doth,
in vaine himſelfe annoy:
In getting goods and cannot tell,
who ſhall the ſame enioy.
Now Lord ſith things this wiſe doe ſtande,
what helpe doe I deſire?

Of truth my hope doth hang on thee,
I nothing els require.

8 From all the sinnes that I haue done,
Lord quite me out of hand:
And make me not a scorne to fooles,
that nothing vnderstand.
9 I should haue beene as dumme and to
complaine my lippes not moue,
Because I knew it was thy warke,
my patience for to proue.

10 Lord take from me thy scourge & plague
I can them not withstand:
For I consume and pine for feare,
of thy most heauie hand.
11 When thou for sinne doest man rebuke,
he waxeth woe and wanne:
As doth a cloth that mothes haue fret,
so vain a thing is man.

12 Lord heare my sute and giue gude hede,
regard my teares that fall:
I sojourne like a stranger here,
as did my fathers all.
13 O spare a little, giue me spare,
my strength for to restore:
Before I goe away from hence.
and shall be seene no more.

Expectans expectaui.

PSALME. xl. I. H.

Dauid deliuered from great daunger doth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence towardes all mankynde. Then doth he promise to giue himself wholly to Gods seruice, and so declareth how God is truely worshipped. Afterwardes he giueth thankes and praiseth God, and hauing conceiued of his enemies, with gud courage he calleth for aide and succour.

Sing this as the 35. Psalme.

1 I Waited long and sought the Lord,
and patiently did beare:
At length to me he did accord,
my voyce and crie to heare.
2 He pluckt me from the lake so depe,
out of the mire and clay:
And on a rocke he set my feete,
and he did guide my way.

3 To me he taught a Psalme of praise,
quhilk I must shew abroad:
And sing new songs and thankes alwaies,
vnto the Lord our God.
4 When all the folke these things shal see
as people much affraid:
Then they vnto the Lord will flee,
and trust vpon his aide.

O blest is he whose hope and heart,
doth in the Lord remaine:
That with the proud doth take no part,
nor such as lie and faine.
5 For Lord my God thy wondrous dedes,
in greatnes far do passe:
Thy fauour towards vs exceedes,
all things that euer was.

6 When I entend and doe deuise.
thy warkes abrode to showe:
To such a rekening they doe rise,
thereof none end I knowe.
Burnt offerings thou didst not desire
(mine eares well vnderstand)
Nor sacrifice for sinne with fire,
thou didst at all demand.

7 But then said I behold and luke,
I come (O Lord) to thee:
For in the volume of thy buke,
thus is it writ of me.
8 That I (O God) with my whole mind,
thy will to doe like well:
For in my heart thy law I find,
fast placed there to dwell.

9 Thy iustice and thy righteous thesse,
in great resorts I tell:
Behold my tongue no time doth ceasse,
O Lord thou knowest full well.
10 I haue not hid within my brest,
thy gudenes as by stelth:
Bot I declare and haue exprest,
thy truth and sauing health.

I kept not close thy louing mind,
that no man shuld it knowe:
The trust that I in thy truth find,
to all the Kirk I showe.
11 Thy tender mercy Lord fro me
withdrawe thou not away:
Bot let thy loue and veritie,
preserue me still for aye.

12 For I with mischiefes many one,
am sore beset about:
My sinnes such hold haue tane me on,
I can not once luke out.
Yea they in nomber far excede,
the heares vpon mine head.
So that mine heart doth faint for drede,
that I almost am dead.

13 With speede send help and set me free,
O Lord I thee require:
Make hast with aide to succour me,
O Lord at my desire.
14 Let them susteine rebuke and shame,
that seeke my soule to spill:
Drive backe my foes and them defame
that wish and would me ill.

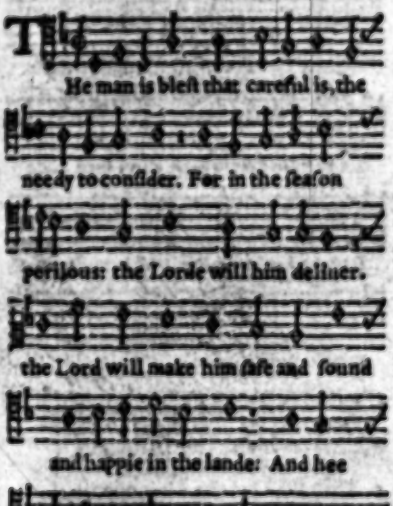
15 For their ill feates doe them destroy,
that

that would deface my name:
Quhilk at me thus do raile and crie:
fie on him, fie for shame.
Let them in thee haue ioy and wealth
that seeke to thee alwaies:
That such as loue thy sauing health,
may say to God be praise.

10 But as for me I am but pure,
oppresst and brought full low:
Yet thou O Lord wilt me restore,
to health full well I know.
For why thou art my hope and trust,
my refuge helpe and stay:
Wherefore my God as thou art iust,
with me no time delay.

Beatus vir. Psal. xli. T. S.

¶ Dauid being afflicted, blesseth them that pitie his case and complaineth of the treason of his friends & familiars as came to passe in Iudas. Iob. 15. After hauing felt Gods mercies in deliuering him, he giueth most hearie thankes vnto God.



3 And in his bed when he lyeth sicke,
the Lord will him restore:
And thou O Lord, wilt turne to health,
his sickenesse and his sore.
4 Then in my sicknes thus say I,
haue mercy Lord on me:
And heale my soule quhilk is full woe,
that I offended thee.

5 Mine enemies wisht me ill in heart,
and thus of me did say:
When shall he die that all his name,
may vanish quite away.
6 And when they come to visite me,
they aske if I do well:
But in their harts mischiefe they hatch,
and to their mates it tell.

7 They bite their lippes and whisper so,
as though they would me charme:
And cast their fetches how to trap,
me with some mortall harme.
8 Some grieuous sin hath brought hitherto,
this sicknes say they plaine:
He is so low that without doubt,
riste can he not againe.

9 The man also that I did trust,
with me did vse deceit:
Who at my table eate my bread,
the same for me laid waite.
10 Haue mercy Lord on me therefore,
and let me be preserude:
That I may render vnto them,
the things they haue deserude.

11 By this I know assuredly,
to be beloued of thee:
When that mine enemies haue no cause,
to triumph ouer me.
12 But in my right thou hast me kept,
and maintained alway:
And in the presence place assignde,
where I shall dwell for aye.

13 The Lord the God of Israel,
be praysed euermore
Euen so be it Lord will I say,
euen so be it therefore.

Quemadmodum.

PSALME. xlii. I. H.

The Prophet grieuously complaineth, that being letted by his persecution, hee could not bee present in the congregation of Gods people, protesting that although hee was seperate in body from them, yet his hearte was thitherward affectioned. And last of all he sheweth that he was not so farre ouercome with these sorrowes and thoughtes, but that he continually put his confidence in the Lord.

Sing this as the 43. Psalme.

LIke as the Hart doth breath and bray,
the welſprings to obtaine:
So doth my ſoule deſire alway,
with thee Lord to remaine.
2 My ſoule doth thirſt and would drawe (neare,
the liuing God of might
Oh when ſhall I come and appeare,
in preſence of his ſight.

3 The teares all times are my repaſt,
quhilk from mine eyes doe ſlide:
When wicked men cry out ſo faſt,
where now is God thy guide?
4 Alas what griefe is it to thinke,
what freedome once I had?
Therefore my ſoule as at pits brinke,
is moſt heauie and ſad.

When I did march in gude array,
furniſhed with my traine
Vnto the temple wes our way
with ſongs and hearts moſt faine.
5 My ſoule why art thou ſad alwaies,
and freateſt thus in my breſt?
Truſt ſtill in God for him to praiſe,
I hold it euer beſt.

By him I haue ſuccour at nede,
againſt all paine and griefe:
He is my God, quhilk with all ſpede,
will haſt to ſend reliefe.
6 And this my ſoule within me Lord,
doth faint to thinke vpon:
The land of Iordan and accord,
the little hill Hermon.

7 One griefe another in doth call,
as cloudes breſt out their voice:
The ſluds of euils that do fall,
runne ouer me with noiſe.
8 Yet I by day felt his gudenes,
and helpe at all aſſaies:
Likewiſe braight I did not ceaſe,
the liuing God to praiſe.

9 I am perſwaded thus to ſay:
to him with pure pretence:
O Lord thou art my guide and ſtay,
my rocke and my defence:
Why do I then in peuiſheneſſe
ſlanging the head thus walke?
While that mine enemies oppreſſe,
and vexe me with their talke.

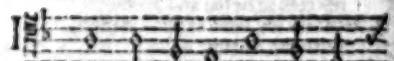
10 For why? they pearce mine inward parts
with pangs to be abhord:
When they crie out with ſtubburne hearts,
where is thy God, thy Lord?
11 So ſoone why doeſt thou faint and quaile
my ſoule with paines oppreſt:
With thoughtes why doeſt thy ſelfe aſſaile,
ſo ſore within my breſt?

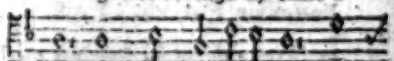
Truſt in the Lord thy God alwaies,
and thou the time ſhalt ſee:
To gine him thankes with laude and praiſe
for health reſtorde to thee.

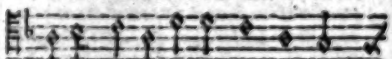
Iudica me Deus.

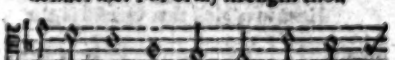
PSALME. xliii. Tho. Stern.

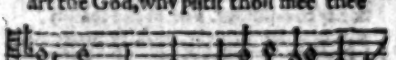
He praieth to be deliuered from them which conſpire with Abſolon, to the ende that hee might ioyfully praiſe God in his holy congregation.

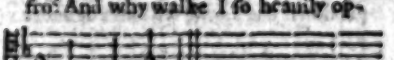












3 Send out thy light and eke thy truth,
and lead me with thy grace:
Quhilk may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the Alter goe,
of God my ioy and cheare:
And on my harpe gine thankes to thee,
O God my God moſt deare.

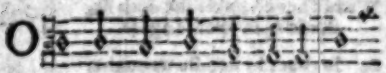
5 Why art thou then ſo ſad my ſoule,
and freateſt thus in my breſt?
Still truſt in God for him to praiſe,
I hold it alwaies beſt.
By him I haue deliuerance,
againſt all paines and griefe.
He is my God, quhilk doeth alwaies,
at neede ſend me reliefe.

Deus

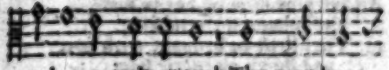
Deus auribus.

PSALME. xliii. Tho. Stern.

A most earnest prayer made in the name of the faithfull, when they are afflicted by their enemies for sustaining the quarel of Gods word, according to the exposition, Rom. 8.



O Vr eares haue heard our fathers tel



and reuerently record: The wondrous

workes that thou hast done, in alder

time O Lorde: how thou didst cast

the Gentils out, and stroydst them

with strong hande: Planting our fathers

in their place, & ganest to them their land.

3 They cõquered not by sword nor strength
the land of thy behest
But by thine hand thine arme and grace,
because thou louest them best:
4 Thou art my King, O God that holpe
Iacob in sundrie wise.
5 Lod with thy power we threw downe
as did against vs rise. (such

6 I trusted not in bowe, ne sword,
they could not saue me found:
7 Thou keptst vs from our enemies rage,
thou didst our foes confound.
8 And still we boast of thee our God,
and praise thine holy name:
9 Yet now thou gotst not with our hoast,
but leauest vs to shame,

10 Thou madest vs flie before our foes,
and so were ouerrod:
Our enemies robd and spoild our gods,
which we were fayst abrod.

11 Thou hast vs giuen to our foes,
as sheepe for to be slaine:
Amongst the heathen euery where,
scattred we do remaine.

12 Thy people thou hast solde like slaues,
and as a thing of nought:
For profite none thou hadst thereby:
no gaine at all wes sought.
13 And to our neighbours thou hast made
of vs a laughing stocke:
And those that round about vs dwell,
at vs do grin and mocke.

14 Thus we serue for none other cause,
but for a commune talke:
They mock, they scorne & nod their heads
where euer we go or walke.
15 I am ashamed continually,
to heare these wicked men:
Yea I so blush that all my face,
with red is couered then.

16 For why we heare such slanderous (words,
such false reports and lies:
That death it is to see their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,
nor yet thy couenant brake:
18 We turne not back our harts from thee
nor yet thy pathes forsake.

19 Yet thou hast trode vs downe to dust,
where dens of Dragons be:
And couered vs with shade of death,
and great aduersitie.
20 If we had our Gods name forgot,
and helpe of Idols sought:
21 Would not God then haue tride this out
for he doth know our thought?

22 Nay, nay, for thy names sake O Lord
alwayes are we slaine thus:
As sheepe vnto the shambles sent,
right so they deale with vs.
23 Vp Lord why sleepest thou? awake,
and leaue vs not for all.
24 Why hydest thou thy countenance,
and doest forget our thrall?

25 For downe to dust our soule is brought
and we now at last cast:
Our bellie like as it were glude,
vnto the ground cleaueth fast.
26 Rise vp therefore for our defence,
and help vs Lord at neede:
We thee beseech for thy gudenes,
to rescue vs with speede.

Eructauit cor meum.

PSALME XLV. W. K.

The maiesty of Salomon his house, strength, beauty, riches and power are praysed, and also

also his mariage with the Egyptian being an heathen woman is blessed. If that she can renounce her people, and the love of her countrie, and giue her selfe wholly to her husbande. Vnder the quhilk figure the wonderfull Maiestie, and increase of the kingdome of Christ and the Kirke his espouse nowe taken of the Gentiles is described.

Sing this as the 25 Psalme.

MY hart doth take in hand,
some godly song to sing:
The praise that I shall shew therein,
pertayneth to the king.
My tongue shall be as quicke,
his honour to endite:
As is the pen of any scribe,
that vseth fast to write.

2 O fayrest of all men,
thy speach is pleasant pure:
For God hath blessed thee with gifts,
for euer to indure.
3 About thee gird thy sword,
thou mightie Prince of fame:
Quhilk is the glory and renowne,
and honour of thy name:

4 Go furth with prosperous spede,
in mekenes, truth and right:
And thy right hand shall thee instruct,
in warkes of dreadfull might.
5 Thy shaftes are sharpe O King,
to pearce thy foes hartes all:
Therefore shall nations thee obey,
and at thy feete downe fall.

6 Thy royall seat O Lord,
for euer shall remaine:
Because the scepter of thy Realme,
doth righteousnes maintaine.
7 Thou righteousnesse doest loue,
and wickednes detest:
Because God hath annointed thee,
with ioy aboue the rest.

8 Of Mirre and Cassia,
thy clothes most sweete smell had:
When thou didst from thy pallace passe,
where they had made thee glad.
9 Among the Ladies are,
Kings daughters right demure:
At thy right hand the Queene doth stand,
arrayed in gold most pure.

10 O daughter take good hede,
incline and giue gude eare:
Thou must forget thy kinred all,
and fathers house most dearer
11 So shall the King desire,
thy beauty excellent:
He is thy Lod, therefore shalt thou,
to honour him be bent.

12 The daughters then of Tire,
with giftes full rich to see:
And all the wealthie of the land,
shall make their suite to thee.
13 The doughter of the King
is glorious to behold:
Within her chamber she doth sit,
deckt vp in brodred gold.

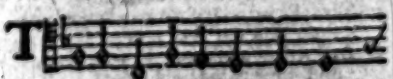
14 In robes by needle wrought,
with many a pleasant thing:
And virgins faire on her to wait,
she commeth to the king.
15 They shall be brought with ioy,
and mirth on euerie side:
Into the pallace of the King,
and there they shall abide.

16 In steed of parents left,
O Queene the chaunge so stands:
Thou shalt haue sons whom thou mayst see
as princes in all lands.
17 Wherefore thyne holy name,
all ages shall recorde.
The people shall giue thankes to thee,
for euermore O Lord.

Deus noſtri.

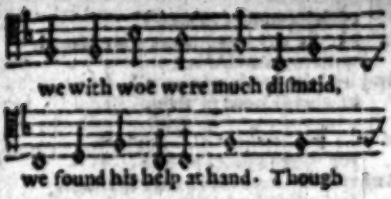
PALME xlvi. I. H.

A song of triumph or thankesgiuing, for the deliuerance of Ierusalem after Sennacherib with his army was driuen away, or some other like sudden and marueilous deliuerance by the mighty hande of God, whereby the Prophete commending this great benefite, doth exhort the faithfull to giue themselues wholly into the handes of God, doubting nothing but that vnder his protection they shall be safe against all the assaultes of their enemies, because this is but delights to assuage the rage of the wicked, where they are most busie against the iust.



THe Lord is our defence and aide,

the strength whereby we stand: When we



3 No though the wáies do rage ſo ſore,
that all the bankes it ſpils:
And though it ouerthrow the ſhoare,
and beat downe mighty hils.
4 Yet one faire flude doth ſend abroad,
his pleaſant ſtreames apace:
To freſh the Cittie of our God,
and waſh his holy place.

5 In middeſt of her the Lord doth dwel,
ſhe can no whit decay:
With ſpeedy help thoſe that rebell,
againſt her God will flay:
6 The heathen flock, the kingdomes fear,
the people make a noyſe:
The earth doth melt and not appeare,
when God puts furth his voice.

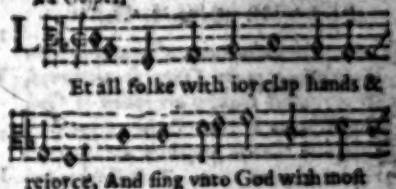
7 The Lord of hoſtes doth take our part
to vs he hath an eye:
Our hope of health with all our hart
on Iacobs God doth lie.
8 Come heare & ſee with mind & thought
the working of our God:
What wonders he himſelfe hath wrought,
throughout the earth a' roade.

9 By him all wars are huſht and gone
which countries did conſpire:
Their bowes he brake and ſpeares echone,
their charets brent with fire.
10 Leaue of therefore (ſaith he) and know,
I am a God moſt ſtout:
I will be praiſde of high and low,
euen al the earth throughout.

11 The Lord of hoſtes doth vs defend,
he is our ſtrength and tower:
On Iacobs God do we depend,
and on his mighty power.

Omnes Gentes. pſal. xlvii. W K.

The Prophet exhorteth all people to the worſhip of the true and euer liuing God, commending the mercy of God towardes the poſteritie of Iacob: and after propheſieth of the kingdome of Chriſt in the time of the Goſpel.



4 An heritage faire,
He choſe vs to moue:
Quhilk Iacob enioyed,
Whom he did ſo loue.
5 Our God is gone vp,
with triumph and fame.
With ſound of the trumpe,
To witnes the ſame.
6 Sing prayſes to God,
Sing prayſes I ſay:
To this our great king,
Sing prayſes alway.

7 For of all the earth
Our God is the king,
Such as vnderſtand.
Now prayſe to him ſing.
8 The heathen to rule,
God alſo doth raigne,
Who doth ſtill vpon
His high throne remaine.

9 Strange Princes do come,
vnto the Lords fold:

Who are as his ſhields
His Kirke vp to holde.
For ſhieldes of the world
Belong to the Lord: *The laſt verſe is*
His name to exalt *ſung with the laſt*
Let all men accorde. *two clauſes.*

Magnus Dominus.

PSALME xlviii. I. H.

A notable deliuerance of Ieruſalem from the handes of many Kinges: is mentioned, for the quhilk thankes are giuen to God, as the ſtate of that Cittie is prayſed, that hath God ſo preſently at all times ready to defend them. This Pſalme ſeemeth to be made in the time of Ahaz, Iehoſaphat, Aſa or Ezechias: for in their time chiefly was the Cittie by forraine Princes aſſaulted.

Sing this as the 42 Pſalme.

GReat is the Lord and with great praiſe,
to be aduanced ſtill:
Within the Cittie of our God,
vpon his holy hill.
2 Mount Sion is a pleaſant place,
it gladdeth all the land:
The Citty of the mighty King,
on her North ſide doth ſtand.

3 Within her pallaces the Lord,
is knowen a refuge ſure:
4 For lo the kings together came,
her ruine to procure.
5 But when they did behold the ſame,
they wondred and they were
Aſtonied much and ſodainely,
were driuen backe with feare.

6 Great terrour there on them did fall:
for very wo they crie:
As doth a woman when ſhe ſhall
go trauell by and by.
7 As when the ſtormie weſterne winds
thou breakeſt the ſhips that faile,
Of Tarſhiſh: ſo they ſcattered were,
deſtroide and made to quaile.

8 Within the Cittie of the Lord,
we ſaw as it was tolde:
Yea in the Cittie of our God,
quhilk he will aye vpholde.
9 O Lorde we walt and luke to haue
thy louing helpe and grace:
For quhilk all times we do attend,
within thy holy place.

10 O Lord according to thy name,
for euer is thy prayſe:
And thy right hand O Lord is full,
of righteouſnes alwaies.
11 Let for thy iudgements Sion Mount,
with ioyes filled be:
And let Iehudas daughters all,
be glad O Lord in thee.

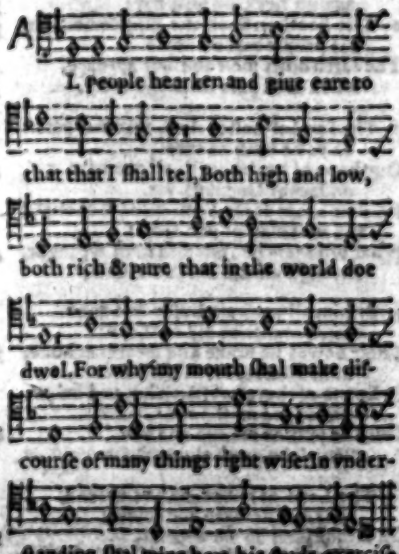
12 Go walke about all Sion hill,
yea round about her go:
And tell the bulwarkes that thereon,
are builded on a row.
13 View and marke well the wall thereof
behold her towers on hie:
That you of it may make report,
to your poſteritie.

14 For euen this God, our God is he,
for euer and for aye:
He ſhall direct and ſo conduct,
euen to our dying day.

Audite hæc omnes.

PSALME XLix. Tho. Stern.

The holy Ghoſt calleth all men to the conſideration of mans life, ſheweth them not to be moſt happy, that are moſt wealthy, and therefore not to be feared: but contrariwiſe he lifteth vp our minds to conſider how all thinges are ruled by Gods prouidence, who as he iudgeth the worldly miſers of euerlaſting tormentes, ſo doth he preſerue hu, & will reuerde them in the day of the reſurrection. 1. Theſſ. 1.



4 I wil incline mine eare to know,
the parables so darke:
And open all my doubtfull speach,
in metre on my harp.
5 Why should I feare afflictions,
for any carefull toyle?
Or else my foes quhilk at mine heeles,
are prest my lyfe to spoyle?

6 For as for such as riches haue,
wherein their trust is most:
And they quhilk of their treasures great,
themselues do brag and boast.
7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God,
sufficient for him.

8 It is to great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in graue remaine.
10 They see wise men as wel as fules,
subiect vnto deathes hands:
And being dead, strangers possesse,
their gudes, their rents, their lands.

11 Their care is to build houses faire
and so determine sure:
To make their name right great on earth,
for euer to indure.
12 Yet shall no man alwayes inioy
high honour, wealth and rest:
Bot shall at length tast of deathes cuppe,
aswell as the bruite beast.

13 And though they try these fulish thoughts
to be most lewde and vaine:
Their children yet approue their talke,
and in like sinne remaine.
14 As sheepe vnto the folde are brought
so shall they into graue:
Death shall them eate, and in that day
the iust shall Lordshippe haue.

Their image and their royall port
shal fade and quite decay:
When as from house to pit they passe,
with wo and welaway.
15 Bot God will surely preserue me,
from death and endles paine:
Because he will of his gude grace,
my soule receyue againe.

16 If any man waxe wondrous rich,
feare not I say therefore:
Although the glorie of his house,
increaseth more and more.
17 For when he dyeth of all these things,
nothing shall he receyue:
His glorie will not follow him,
his pompe will take her leaue.

18 Yet in this life he taketh himself
the happiest vnder sunne:
And others likewise flatter him,
saying all is well done.
19 And presuppose he liue so long,
as did his fathers old:
Yet must he needes at length giue place,
and be brought to deathes folde.

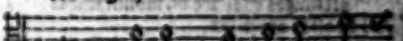
20 Thus man to honour God hath euild,
yet doth he not consider:
Bot like brute beasts so doth he lye,
quhilk turne to dust and pouder.

Deus Deorum,

PSALME L. W. Whit.

He propheseith howe God will call all nations by the Ghospel, & require none of the sacrifices of his people bot confession of his benefites and thanksgiuing, and heir declareth all such as seeme zealous of ceremonies, and not of the pure worde of God onely.

THe mighty God the eternal hath thus



spoke, and all the world he will call

and prouoke, Euen from the east and so

furth to the West, From toward Sion

quhilk place him liketh best. God wil ap

peare in beauty most excellent. Our Go

wil come before that longtime he spea

3 Deuouring fire
shall go before his face:
A great tempest
shall round about him trace.
4 Then shall he call,

the

the earth and heauen bright.
To iudge his folke.
with equity and right:
5 Saying go to
and now my Saints assemble:
My pact they keepe.
their giftes do not dissemble.

6 The heauens shall
declare his righteousnes:
For God is iudge
of all things more and lesse.
7 Heare my people,
for I will now reueale
List Israel.
I will thee nought conceale,
Thy God thy God,
am I and will not blame thee,
8 For giuing not,
all manner offrings to me.

9 I haue not neede
to take of thee at all.
Goates of thy fold,
or Calfe out of thy stall,
10 For all the beastes
are mine within the wudes:
On thousand hilles,
cattell are mine owne gudes:
11 I know for mine
all birdes that are on mountaines:
All beastes are mine,
quhilk haunt the feildes & fountains.

12 Hungrie if I were
I wold not thee it tell:
For all is mine
that in the world doth dwell.
13 Eat I the flesh
of great bullet or bullocks;
Or drinke the blude,
of goates and of the flockes?
14 Offer to God,
prayse and hearty thankesgiuing,
And pay thy vowes
vnto God euer liuing.

15 Call vpon me,
when troubled thou shalt be,
Then will I help,
and thou shalt honour me.
16 To the wicked,
thus saith the eternall God,
Why doest thou preach
my lawes and hestes abrpad,
Seeing thou hast
them with thy mouth abused,
17 And hast to be
by discipline reformed.

My wordes I fly,
thou doest reiect and hate,
18 If that thou see,
a thiefe, as with thy mate,
Thou runst with him.

and so yout pray do seeke.
And art all one,
with baudes and ruffians eke.
19 Thou giuest thy selfe
to backbite and to slaunder,
And how thy tongue
deceyueth, it is a wonder.

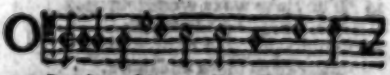
20 thou sittest musing,
thy brother how to blame,
And how to put
thy mothers sonne to shame.
21 These things thou didst,
and whilst I held my tongue,
Thou didst me iudge,
(because I staide so long)
Like to thy selfe
yet though I kept long silence,
Once shalt thou feele
of thy wrongs iust recompense.

22 Consider this
ye that forget the Lord.
And feare not when
he threatneth with his word.
Least without help
I spoile you as a pray:
23 «But he that thankes
offeth prayseth me aye.
Saith the Lord God:
and he that walketh his trace,
I will him teach,
Gods saning health to imbrace.

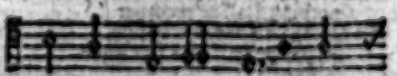
Miserere mei Deus.

PSALME. Li. W. Whit.

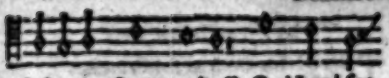
When Dauid was rebuked by the Prophet Nathan for his great offence, hee did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posterity. Therefore first he desireth God to forgiue his sinnes, & renue in him his holy spirite, with promise that he will not be vnmindfull of these great graces. Finally, fearing lest God would punish the whole kirk for his fault, he requireth that he would rather increase his graces towards the same.



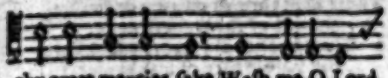
O Lord consider my distresse, And now



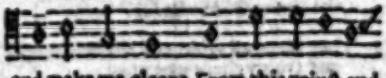
with speed some pitty take: My sinnes deface



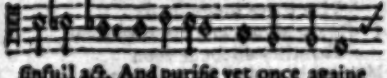
deface, my faultes redresse, Gud Lord, for



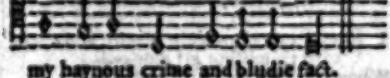
thy great mercies sake. Wash me, O Lord



and make me cleane, From this vniust and



sinfull act, And purifie yet once againe



my haynous crime and bludie fact.

3 Remorse and sorow doe constraine,
Me to acknowledge mine excesse:
My sinne alas doeth still remaine,
Before my face without releasse.
4 For thee alone I haue offended,
Committing euill in thy sight:
And if I were therefore condemned,
Yet were thy iudgement iust and right.

5 It is too manifest alas,
That first I was conceiued in sinne:
Yea of my mother so borne was,
And yet vile wretch remaine therein.
6 Also behold Lord thou doest loue,
The inward truth of a pure heart:
Therefore thy wisedome from aboue
Thou hast reueiled me to conuert.

7 If thou with hyssope purge this blot,
I shalbe clearer then the glasse:
And if thou wash away my spot,
The snow in whitnes shall I passe.
8 Therefore O Lord such ioy me send,
That inwardly I may finde grace:
And that my strength may now amend.
Quhilk thou hast swagde for my trespas.

9 Turne backe thy face and frowning ire,
(For I haue felt inough thy hand)
And purge my sinnes I thee desire,
Quhilk do in nomber passe the sand.
10 Make new mine heart within my brest,
And frame it to thine holy will:
Thy constant Spirit in me let rest,
Quhilk may theese raging enemies kil.

11 Cast not me out Lord from thy face,
Bot speedely my torments end:
Take not from me thy spirit & grace,
Quhilk may from dangers me defend.

12 Restore me to those ioyes againe,
Quhilk I was wont in thee to finde:
And let me thy free Spirit retaine,
Quhilk vnto thee may stir my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And mé that are likewise brought low
By mine example shall flee sinne.
14 O God that of my health art Lord,
Forgiue me this my bludy vice:
Mine hart and tongue shall then accord,
To sing thy mercies and iustice.

15 Touch thou my lips my tongue vnlie,
O Lord quhilk art the onely kay:
And then my mouth shall testifie
Thy wondrous warks and praise alway.
16 And as for outward sacrifice,
I would haue offred many one,
Bot thou e.teemst them of no price,
And therein pleasure takst thou none.

17 The heauie heart, the minde oppreſt,
O Lord thou neuer doest reiect:
And to speake truelh it is the best,
And of all sacrifice the effect.
18 Lord vnto Sion turne thy face:
Powre out thy mercies on thine hill:
And on Ierusalem thy grace,
Build vp the walles and loue it still.

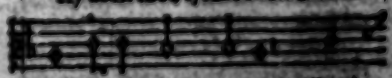
19 Thou shalt accept then our offrings,
Of peace and righteousnes I say:
Yea calues and many other things,
Vpon thine altar will we lay.

Quid gloriaris in malitia.

PSALME Lii. I. H.

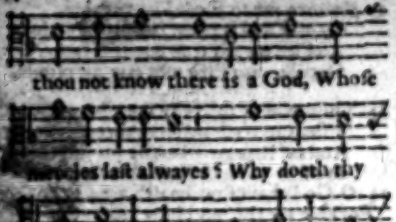
Dauid describeth the arrogant tyrannie of his aduersary Doeg, Saules chiefe shepheard, whose falſe surmises caused Abimelech with the reſt of the Preists to be slaine. Dauid prophesieth his destruction, and encouraygeth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. And finally, he rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichriſt.

Why doest thou tyrane boast thy selfe



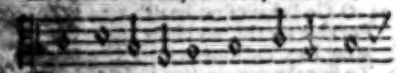
thy wicked workes to prayse? Dauid

thou

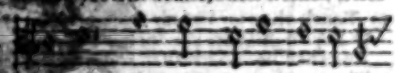


thou not know there is a God, Whose

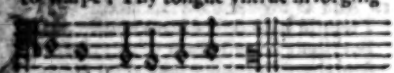
mercies last alwayes? Why doeth thy



minde yet still deuise, Such wicked wiles



to warpe? Thy tongue vntrue in forging



lyes, is like a rasour sharpe.

3 On mischiefe why settst thou thy minde
and wilt not walke vpright?
Thou hast more lust false tales to finde,
then bring the trueth to light.
4 Thou doest delite in fraude and guile,
in mischiefe, blood and wrong:
Thy lips haue learnd the flattring stile,
O false deceitfull tongue.

5 Therefore shall God for aye confound,
and plucke thee from thy place:
Thy seede rute out from off the ground,
and so shall thee deface.
6 The iust when they behold thy fall,
with feare will praise the Lord:
And in reproch of thee withall,
cry out with one accord.

7 Behold the man quhilk wold not take,
the Lord for his defense:
But of his guds his God did make,
and trust his corrupt sense.
8 But I an olive fresh and greene,
shall spring and spread abrod:
For why? my trust all times hath bene
vpon the liuing God.

9 For this therefore will I giue prayse,
to thee with hart and voyce:
I will set furth thy Name alwayes,
wherein thy Saints reioyce.

Dixit insipiens in corde suo.

PSALME liii. T. N.

The Prophet describeth the cruked nature, the cruelte, and punishment of the wicked when they luke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this in the 14. Psalme.

THere is no God, as fulish men,
affirme in their mad mude:
Their drifts are all corrupt and vaine,
not one of them doeth gude.
2 The Lord beheld from heauens hye,
the whole race of mankinde:
And saw not one that sought in deede,
the liuing God to finde.

3 They went all wide and were corrupe,
and truely there wes none
That in the world did any gud,
I say there was not one.
4 Do not all wicked warkers know,
that they do feede vpon
My people as they feede on bread,
the Lord they call not on.

5 Euen there they were afraid and stode
with trembling all dismayde:
Where as there wes no cause at all,
why they should be afrayde.
For God his bones that thee beseegde,
hath scattred all abrod:
Thou hast confounded them, for they
reiected are of God.

6 O Lord giue thou thy people health,
and thou O Lord, fulfill:
Thy promise made to Israell,
from out of Sion hill.
When God his people shall restore,
that erst was captiue lad:
Then Iacob shall therein reioyce,
and Israell shall be glad.

Deus in nomine tuo saluum.

PSALME liiii. W. Ke.

Dauid brought into great danger by the reason of the Ziphens, calleth vpon the Name of God to destroy his enemies, promising sacrifice, and free offrings for so great deliuerance.

Sing this in the 2. Commandements.

SAue me (O God) for thy Names sake,
And by thy grace my cause defend:
2 Oh, heare my prayers quhilk I make,
And let my words to thee ascend,
3 For strangers doe against me rise,
And tyrants seeke my soule to spill:
They set not God before their eyes.
But bent to please their wilfull will.

4 Beholde, God is mine helpe and stay,
And is with such as do me ayde:
5 My foes despite he will repay:
Oh, cut them off as thou hast sayde,
6 Then Sacrifice (O Lord) will I,
Present full freely in thy sight:

And

And will thy Name still magnifie,
Because it is both gud, and right.

7 For he me brought from troubles great,
And kept me from their raging ire:
Yea on my foes quhilk did me threat,
Mine eies haue sene mine harts desire.

Exaudi Deus orationem meam.

PSALME. lv. I. Hop.

Dauid being in great heauines & distresse, complaineth of the greate crueltie of Saule, and of the falshode of his familiar acquaintance, vttering most ardent affections to moue the Lord to pitie him. After being assured of deliuerance, he setteth furth the grace of God, as though he had already obteined his requeſt.

Sing thu as the 35 Psalme.

O God giue eare and do apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy selfe away.
2 Take heede to me, graunt my requeſt,
and answere me againe:
With plaints I pray full sore oppreſt,
great griefe doeth me constraine.

3 Because my foes with threats and cryes,
oppresse me through despight:
And so the wicked sort likewise,
to vexe me haue delight:
For they in counsell do conspire,
to charge me with some ill,
And in their hasty wrath and ire,
they do persue me still.

4 My heart doth faint for want of breath
it panteth in my breſt:
The terrours and the dread of death,
do warke me much vnrest.
5 Such dreadfull feare on me doeth fall,
that I therewith do quake:
Such horrour whelmeth me withall,
that I no shift can make.

6 Bot I did say who will giue me
the swift and pleasant wings
Of some faire doue then wolde I flee,
and rest me from these things.
7 Lo then I wolde go farre away,
to flee I would not ceaſe:
And I wolde hide my selfe and stay,
in some great wildernes.

8 I wolde be gone in all the haste,
and not abide behinde:
That I were quite and ouer past
these blaistes of boistrous winde.
9 Deuide them Lord, and from them pull,
their deuilish double tongue,
For I haue spied their cittie full,
of rauine, strife and wrong.

10 For they both night and day about,
do walke vpon her wall:
In middes of her is mischief stout,
and sorow eke withall.
11 Her inward partes are wicked plaine,
her deedes are much too vile:
And in her streetes there doeth remaine,
all craftie fraude and guile.

12 If that my foes had sought my shame,
I might it well abide:
From open enemies checke and blame,
some where I could me hide.
13 But thou it wes my fellow deare,
quhilk friendship did pretend:
And didst my secret counsell heare,
as my familiar friend.

14 With whome I had delight to talke,
in secret and abrod:
And we together oft did walke,
within the house of God.
15 Let death in hast vpon them fall,
and send them quicke to hell:
For mischiefe reigneth in their hall,
and parlour, where they dwell.

16 Bot I vnto my God will cry,
to him for helpe I flee:
The Lord will heare me by and by,
and he will succour me.
17 At morning mune, and euening tide,
vnto the Lord I pray:
When I so instantly haue cride,
he doth not say me nay.

18 To peace he shall restore me yet,
though warre be now at hand:
Although the nomber be full great,
that wolde against me stand.
19 The Lord that reigneth ere and late,
shall heare, and wracke them sore:
For sith no chaunge is of their state,
they feare not God therefore.

20 Vpon his friends he laid his hands,
which were in couenant knit:
Of frendship to neglect the bands,
he passeth not awhit.
21 Though warre within his hart did boyle,
like butter were his words:
Although his words were swooth as oyle,
they cut as sharp as swords.

22 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For he will not for aye accord,
the iust in thrall to be.
23 Bot God shall cast them deep in pit,
that thirst for blud alwayes,
He will no guilefull man permit,
to liue out halfe his dayes.

Though

Though such be quite destroid and gone,
in thee O Lord I trust:
I shall depend thy grace vpon,
with all my heart and lust.

Miserere mei Deus.

PSALME Lvi. I. C.

Dauid being brought to Achis the King of Gath, 1. Sam. 21. 12. complayneth of his enemies, demaundeth succour, putteth his trust in God and his promise. And promiseth to performe his vowes quhilk he hath taken vpon him, whereof this was the effect, to prayse God in his Kirk.

Sing this at the 70. Psalme.

O God to me thy mercy shew,
whom men would swallow & deuour
Ech day they striue to bring me low:
Vexing me sore fro houre to houre.

2 Mine enemies dayly would me eat,
For many do againist me fight:
O thou most high yet in this strait,
3 In thee my hope is surely pight.

4 I will reioyce in God for aye,
Because his words are true and iust:
And feare no whit what flesh do may
To me sith I in God do trust.

5 The words quhilk I my selfe did speake
Are turned to my smart and griefe:
Their thoughts each one tend then to
On me causes to my mischiefe. (wreake

6 In companies conuene do they,
Keeping them secret in their straik:
They to my steps take heed alway,
For why to trap my soule they waik.

7 They thinke they shall escape at last,
Because they warke iniquitie:
But thou O God, in wrath downe cast,
These wicked folke, and them destroy.

8 My wandrings thou hast nombred all,
And in thy bottel put my teares:
Are they not written great and small
As thy register witnes beares.

9 What time to thee I call and crie,
Mine enemies then abacke shall flie:
This know I most assuredly,
For God the Lord, he is with me.

10 For this will I in God reioyce,
Because his promises are sure:
To him will I lift vp my voyce,
Whose worde for euer doth indure.

11 And since my trust on God doth stand,
I will mans power not feare at all:
12 O Lord thy vowes are in my hand,
To thee I prayses render shall.

13 For thou from death my soule madest
And kepest my feet fro slip or fall: (free,
That I may walke Lord before thee,
With such as light haue ouer all.

Miserere mei Deus, miserere.

PSALME Lvii. R. P.

Dauid being in the desert Ziph, where the inhabitants did betray him, and at length in the same caue with Saule. 2. Calleth most earnestly vnto God, with ful confidence, that he will performe his promise, and take his cause in hand. 5. Also that he will shew his glory in the heauens and the earth, against his cruell enemies. 9. Therfore doth he render laud & praise.

Sing this at the 8. Commandements.

BE mercifull to me, O God,
be mercifull to me:
For why? my soule in all assaults,
shall euer trust in thee.
And till these wicked stormes be past,
quhilk rise on euery side:
Vnder the shadowe of thy wings,
my hope shall alwaies bide.

2 I will therefore call to the Lord,
who is most high alone:
To God who will his warke in me,
bring to perfection.
3 He wil send downe from heauen aboue
to saue me and restore:
From the rebukes of wicked men,
that faine would me deuoure.

God will his mercy surely send,
and constant truth also:
To comfort me, and to defend,
against my cruell foe.
4 Alas too long my soule doth lie,
amongst these lions keene:
That rage and fume like flames of fire,
the sonnes of men I meane.

5 Whose teeth are like the grunden spere,
like arrowes are their words:
And eke their tongues in forging lies,
are sharp as any swords.
Exalt thy selfe O God therefore,
aboue the heauens hight:
And ouer all the earth declare,
thy glory and thy might.

6 To trap my steps where I should passe,
a snare they did lay out:
My soule was pressed downe for feare,
quhilk

quhilk compaſt me about.
Before me they did dig and caſt
a deepe and vgly pit:
Yet they now fallen are at laſt.
themſelues in midſt of it.

7 My heart is ready bent O God,
my heart is ready bent:
I will ſing ſongs and Pſalmes of prayſe,
to thee I will preſent.
8 Awake my tongue my great delite,
my Viole and my Harpe:
I will get vp by breake of day,
and of my God will carpe.

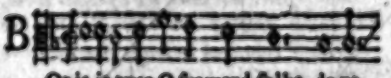
9 I will thee praiſe O Lord of might,
the people all among:
And eke amid the nations great.
of thee ſhalbe my ſong.
10 For thy gudenes is wondrous great,
and to the heauens doth reach:
The cloudes and elements aboue,
thy faithfulnes do preach.

11 Exalt thy ſelfe O Lord, therefore
aboue the heauens hight:
And ouer all the earth declare,
thy glory and thy might.

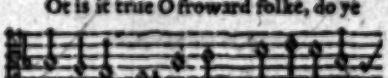
Si vere vtique Iuſticiam.

PSALME. Lviii. W.K.

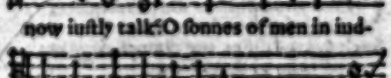
Dauid deſcribeth the malice of his enemies the flatterers of Saule, who both ſecretly and openly ſought his deſtruction, from whom he appealeth to Gods iudgement, ſhewing that the iuſt ſhall reioyce, when they ſee the puniſhment of the wicked, to the glory of God.



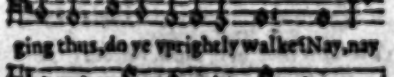
Or is it true O froward folke, do ye



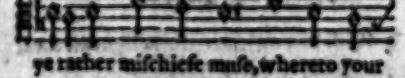
now iuſtly talk: O ſonnes of men in iud-



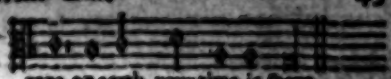
ging thus, do ye vprightly walke? Nay, nay



ye rather miſchiefe muſe, whereto your



hearts be bent, To exeame your cruell



rage on earth, your time is ſpent.

3 But what? the wicked ſtrangers are,
and from the womb they ſtray:
Yea from their birth they lewdly erre,
and none ſo lye as they.
4 Their ſubtile mallice doth ſurmount,
the craftie ſerpents ſpeare:
5 Who could the inchanters charme mooue,
by ſtopping cloſe his eare.

6 Breake thou O Lord the teeth of ſuch,
as do the truth deuoure:
The iawes of theſe yong Lyons Lord,
breake down, and aſwage their power.
7 And as the waters doe decreaſe,
away ſo let them paſſe:
When that thou doeſt thine arrowes ſhute
then let them breake as glaſſe.

8 Let ſuch conſume as doth a ſnaile,
whoſe nature is to melt:
Or like vntimely fruit whoſe eyes,
no ſunne hath ſeene nor felt.
9 As fleſh red raw vnmeet for meate,
till chaunge be made by fire:
So let them Lord fade hence as with
a whirlewind in thine ire.

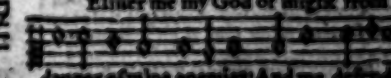
10 The righteous ſhal in hart reioyce
thy vengeance thus to ſee:
And bath his feet in ſuch mens blude,
with pure affect wall he.
11 And men ſhall ſay now of a truth
the righteous fruites may haue:
By ſeeing God to iudge the earth,
and yet his flocke to ſaue.

Eripe me de inimicis meis.

PSALME Lix. R. P.

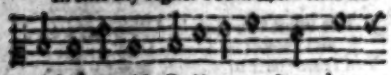
Dauid being in great danger of Saul, who ſent to ſlay him in his bed, praieth vnto God: declareth his innocencie, and their furie. deſiring God to deſtroy all thoſe that ſtriue of malicious wickednes, whome though he kepe aliue for a time, to exerciſe his people, yet in the end hee will conſume them in his wrath, that hee may bee knowne to be the God of Iacob to the end of the world. For this he ſingeth praiſes to God, aſſured of his mercies.

Eliuer me my God of might from

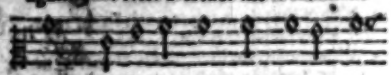


danger of mine enemies: And me defend

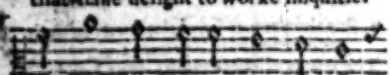
in this my right. From them that do



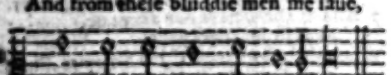
against me rise. Deliuer me from them



that haue delight to worke iniquitie:



And from these bluddie men me saue,



That seeke my soule with cruelty.

3 For loe they waite my soule to take,
Strong men against me do conuene:
Not for no fault that I did make,
That they, O Lord, in me haue sene.

4 They runne on fast for none offence,
Prepare thēselues with braps & bosts,
Arise therefore in my defence,
And them behold Lord God of hosts.

5 O God of Israel awake,
that thou all nations so mayest try,
To punish them no pitie take,
Vile thus transgresse maliciously.

6 At night they stirre and seeke about,
As hungry hounds they houle & cry,
All the cittie cleane throughout.
From place to place they seeke & spie.

7 Behold their lips, such spitefull words
Cast out, as they should seeme to beare
within their mouth sharp edged swords
For what regard they who doth heare?

8 But Lord thou hast their waies espide,
And at the shame shalt laugh apace:
The heathen folke thou shalt deride,
Yea, mock & scorne them to their face.

9 His force therfore that wold me wrong
I will referre O Lord to thee:
For though for me, he be too strong,
Yet God will my defender be.

10 God will preuent me with his grace,
Whose mercies I haue found of old:
God will my foes each one deface,
So that mine eyes shall it behold.

11 But slay them not, least their decay,
My people should forget and lighe:
Disperse them Lord our shield & stay,
And bring thē low by thy great might.

12 Let them be taken in their pride,
The sins of their own mouth euen that
Whereto their lips were aye applide,
Curses and lies then let them prat.

13 Consume, consume them in thine ire,
That they henceforth no more be kend
That men may know how great empire
Hath Iacobs God to the worlds end.

14 And they in the euening shal turne back
Like barking dogs quhilk houle & crie:
When they run here and there for lack,
The towne about their pray to spie.

15 They wander shall for hunger great,
To seeke their fude with need oppreſt,
Before they filled be with meate,
Although the night driue them to rest.

16 But I wil sing of thy great power.
And early will thy mercy prayse:
For thou hast aye been my strong towr
And refuge in my troublous dayes.

17 To thee my onely strength I will,
Therefore sing Psalmes vncessantly,
For God is my defence and still,
A God most merciful to me.

Deus repulisti nos & destru.

PSALME lx. I. H.

David being now King ouer Iudah, and hauing had many victories, sheweth by euident signes, that God wil prosper them, sith they approue the same. After hee prayeth vnto God to finish that that hee hath begun.

Sing this as the 59. Psalme

O Lord thou didst vs cleane forsake,
and scatter edst vs abroade:
Such great displeasure thou didst take,
returne to vs, O God.

2 Thy might did moue the land so sore,
that it in sunder brake:
The hurt thereof O Lord, restore
for it doth bow and quake.

3 With heauy chance, thou plaguedst thus,
the people that are thine:
And thou hast giuen vnto vs,
a drinke of giddy wine.

4 But yet to such as feare thy name,
a banner thou didst shew:
That they may triumph in the same,
because

becuse thy word is true.

So that thy might may keepe and saue,
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord graunt this to mee.
6 I will reioyce for God hath said,
within his holy place:
That I shall Sichem land deuide,
and Succoth vale by pace.

7 Gilead is giuen to my hand,
Manasses mine beside
Ephraim the strength of all my land,
my lawe doth Iuda guide.
8 In Moab I will wash my feet.
ouer Edom throw my shoe:
And thou Palestine see thou seeke,
for fauour me vnto.

9 But who will bring me at this tide,
vnto the Citty strong:
Or who to Edom will me guide,
so that I goe not wrong.
10 Wilt thou not God: whilk didst forsake,
thy folke their land and coastes:
Our warres in hand that wouldst not take
nor walke among our hostes.

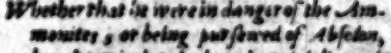
11 Giue aide O Lord and vs releue,
from them that vs disdaine:
The helpe that hostes of men can giue
it is but all in vaine.
12 But through our God we shal haue might
to take great things in hand:
He will tread downe and put to flight,
all those that vs withstand.

Exaudi Deus deprecationem.

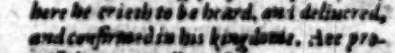
PSALME. Lxi. I. H.

Whether that he were in danger of the Ammonites, or being pursoued of Absolon, here he crieth to be heard, and deliuered, and confirmed in his kingdome. And promiseth perpetuall praises.

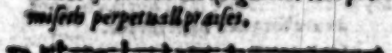
Egard O Lord for I complaine and



make my sute to thee: Let not my words



returne in vaine. But giue an eare to me



From of the coastes and vttoost party of

al the earth abroad. In grief & anguish of

my heart, I crie to thee O God.

Vpon the rocke of thy great power,
my wofull mind repose:
3 Thou art my hope my fort and tower,
my fence against my foe.
4 Within thy tent I lust to dwell,
for euer to endure.
Vnder thy wings I know right well,
I shall be safe and sure.

5 For thou O God heardst my request,
and grantest eke the same:
And with an heritage hast blest,
all such as feare thy name.
6 This shalt thou grant the King alwaies
a life full long to see.
To many ages shall his daies,
and yeares prolonged bee.

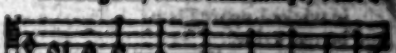
7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy truth and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praise vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nonne Deo subiecta erit.

PSALME. Lxii. W. R.

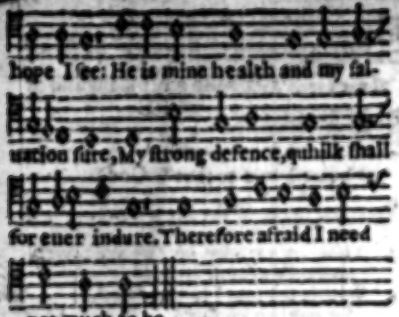
This Psalme partly containeth matter of comfort, whereby Dauid incourageth himself to trust in God, against the assaults of temptations. And because our minds are easily drawen from God, by allurements of the world, he sharply reproueth this vanity, to the intent he may cleaue fast to the Lord.

Although my soule hath sharply bene a-



sulted, yet towards god with silence haue

I walked: In whom alone all health & hope



hope I see: He is mine health and my sal-
uation sure, My strong defence, quhilk shall
for euer indure. Therefore afraid I need
not much to be.

2 How long will ye
of mischiefe thus be musing,
Thereby not mine,
but your owne deaths procuring?
For ye shall be,
like to a rotten wall:
4 Yet lo how they
consult for to displace him,
And by their lyes,
from dignitie to chase him,
With mouth they bleare.
their hearts repleat with gall.

5 But thou my soule,
in silence wait Gods leasure:
6 Who is mine hope,
my strength and onely treasure:
Therefore my foes
I need nothing to feare,
7 In God the Lord,
my saving health is certaine:
My glory doth
to him also appertaine:
He is my rocke:
I trust he will me heare:

8 Trust in the Lord,
ye people sore oppressed:
Shew him your griefes
he will it see redressed:
For he alone,
our hope must be and stay,
9 But yet, alas
mens sonnes are meere vanitie:
Such lyars are,
as pretend most grauitie:
Yea vanitie
in weight them downe wil waie.

10 Put then no trust,
in wicked oppression:
And be not vaine,
nor yet want discretion:
If riches grow,
set not your hearts thereon,
11 God once or twise,
spake thus within my hearing:
That power to him
alone was appertaining,
And that all shulde
depend well therepon,
12 But thou O Lord,
to thine thy mercy shewest,
And as men be,
so thou their workes rewardest.

Vsque ad Deum filet anima mea.

PSALME. Lxiii. Tho. Stern.

Dauid after he had beene in great danger by Saule in the desert of Ziph, made this Psalme, wherein he giueth thanks to God for his wonderfull deliuerance: in whose mercies he trusted, euen in the middes of his miseries, prophesying the destruction of Gods enemies, & contrariwise happines to all them that trust in the Lord, 1. Sa. 23

Sing this as the 44 Psalme.

O God, my God I watch betime,
to come to thee in haste:
For why? my soule and body both
do thirst of thee to taste,
And in this barren wildernesse,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.

2 That I might see yet once againe,
thy glory strength and might:
As I was wont it to behold,
within thy temple bright.
3 For why? thy mercies far surmount,
this life and wretched daies:
My lippes therefore shall glue to thee,
due honour laude and praise.

4 And whiles I liue, I will not faile,
to worship thee alway
And in thy name I shall lift vp
mine hands when I do pray.
5 My soule is fild as with marrow
which is both fat and sweete:
My mouth therefore shall sing such songs,
as are for thee most meete.

6 When as on bed I thinke on thee,
and eke all the night tide:
7 (For vnder couert of thy wings,
thou art my ioyfull guide.)
8 My soule doth surely sticke to thee:
thy right hand is my power:
9 And those that seeke my soule to strey,
them death shall soone deuour.

10 The sword shall them deuour echone,
their carcases shall feede:
The hungrie foxes quhilk do runne,
their pray to seeke at neede.
11 The king and all men shall reioyce,
that do professe Gods word.
For lyers mouthes shall then be stopt,
quhilk

quhilk haue the truth disturbd.

Exaudi Deus vocem meam.

PSALME. Lxiiii. I. Ho.

Dauid praieth against the fury and false reports of his enemies: he declareth their punishment and destruction, to the comfort of the iust, and the glorie of God.

O Lord vnto my voice giue eare,
with plaint when I do pray:
And rid my life and soule from feare,
of foes that threat to slay.
2 Defend me from that sort of men,
quhilk in deceits do lurke:
And from the frowning face of them,
that all ill feates do worke.

3 Who whet their tongs as we haue seene
men whet and sharpe their swords:
They shute abroad their arrowes keene,
I meane most bitter words.
4 With priuie sleight shute they their shaft
the vpright man to hit:
The iust vnware to strike by craft,
they care or feare no whit.

5 A wicked warke haue they decreed,
in counsell thus they crie:
To vse deceit let vs not dread,
what who can espie?
6 What waies to hurt they talke and muse
all times with in their heart:
They all consult what feates to vse,
ech doth inuent his part.

7 But yet all this shall not auaile,
when they thinke least vpon:
God with his dart shall them assaile,
and wound them euery one.
8 Their crafts and their ill tongs withall,
shall warke them selues such blame:
That they shall flee quhilk see their fall,
and wonder at the same.

9 Then all shall see and know right well,
that God the thing hath wrought:
And praise his wittie warkes and tell,
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy with mind and voice,
whose hart is pure and right.

Te decet hymnus Deus in Sion.

PSALME. Lxv. I. Hop.

A praise and thanksgiuing vnto God by the faithfull, who are signified by Sion & Ierusalem, for the choosing, prefiguration, and gouernance of them, and for the plenteous blessings powred forth vpon all the earth.

Simple as the 65. Psalme.

THy praise alone O Lord doth raigne,
in Sion thine owne hill.
Their vowes to thee they do maintaine,
and their behestes fulfill.
2 But thou doest their praier heare:
and doest therewith agree:
Thy people all both far and neere,
with trust shall come to thee.

3 My wicked deedes preuaille O Lord,
they power haue ouer me:
But thou shalt mercy vs accord,
although we sinfull be.
4 The man is blest whom thou doest chuse
within thy court to dwell:
Thy house and temple he shall vse,
with pleasures that excell.

5 Thou wilt in iustice heare vs God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea coastes likewise.
6 With strength he is beset about,
and compast with his power:
He maketh the mountaines strong & stout,
to stand in euery shower:

7 The swelling seas he doeth asswage,
and maketh their streames full still:
He doth restraine the peoples rage,
and rulch them at his will.
8 The folke that dwell full far on earth,
shall dread thy signes to see:
Thou shalt the morne and euen with mirth
make passe with praise to thee.

9 When that the earth is chape and drie,
and thirsteth more and more:
Then with thy drops thou doest supply,
and much increase her store.
The flood of God doth ouerflow,
and so doth cause to spring:
The seed and corne quhilk men do sow,
for he doth guide that thing.

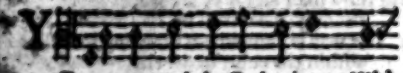
10 With wet thou doest her furrowes fill
whereby her clouddes do fall:
Thy droppes to her thou doest distill
and blesse her fruit withall.
11 Thou deckst the earth of thy good grace
with faire and pleasant crop:
Thy cloudes distill their dew apace,
great plentie they do drop.

12 The pastures of the desert drop,
with fatnes they abound:
The hils also for ioy shall hop,
so fertil is their ground.
13 In pastures plaine the flocks do feed,
and couer all the earth:
The vales with corne shall so exceed,
that men shall sing for mirth.

Iubilate Deo omnis terra.

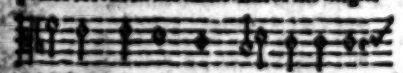
PSALME Lxvi. I. H.

He prouoketh all men to praise the Lord, & to consider his workes. He setteth forth the power of God to affraye the rebels, and sheweth how God hath deliuered Israell from great bondage and affliction. He promiseth to giue sacrifice. And prouoketh all men to heare what God hath done for him: and to praise his name.

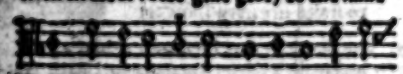


Y E men on earth in God reioyce: With

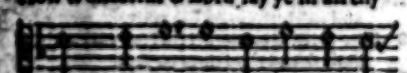
praise set furth his name. Extol his might



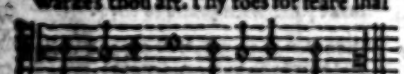
with heart & voice giue glory to the same



How wonderful O Lord say ye in all thy



workes thou art. Thy foes for feare shal



seeke to thee, ful sore against their hart.

4 All men that dwell the earth through-out
shall praise the name of God:
The laude thereof the world about,
they shall shew furth abroad.

5 All folke come furth, behold and see,
what things the Lord hath wrought.
Marke well the wondrous workes that he
for man to passe hath brought.

6 He laide the sea like heapes on hie,
therein away they had:
On fote to passe both faire and drie,
whereof our hearts were glad.

7 His might doth rule the world alway,
his eyes all things behold:
All such as would him disobey,
by him shall be controld.

8 Ye people giue vnto our God,
due laud and thankes alwaies:
With ioyfull voice declare abroad:
and sing vnto his praise.

9 Which doth indue our soule with life,
and it preserue withall:
He stayeth our feete so that no strife,
can make vs slip or fall.

10 The Lord doth proue our deeds with fire,
if that they will abide:
As workemen do when they desire,
to haue their siluer tride.

11 Thou hast vs taken in the snare,
where we haue beene full long:
Our loynes likewise they compast are
with chaines and fetters strong.

12 And thou also didst suffer men,
on vs to ride and reygne:
We went through fire and water then,
for very griefe and payne.
Yet sure thou doest of thy good grace,
dispose it to the best:
And bring vs out into a place,
to liue in wealth and rest.

13 Vnto thy house resort will I,
to offer and to pray:
And there I will my selfe apply,
my vowes to thee to pay.

14 The vowes that with my mouth I spake
in all my griefe and smart:
The vowes I say quhilk I did make,
in dolour of my heart.

15 Burnt offerings I will giue to thee,
of incense and fat Rammes:
Yea this my sacrifice shall be,
of bullockes goates, and lambes.

16 Come furth and hearken here ful soone
all ye that feare the Lord:
What he for my pure soule hath done
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him did crie:
My tongue likewise did speed apace,
to praise him by and by.

18 Bot if I feele my heart within,
in wicked workes reioyce:
Or if I haue delight to sinne
God will not heare my voice.

19 Bot surely God my voice hath heard,
and what I did require:
My prayer he did well regard,
and granted my desire.

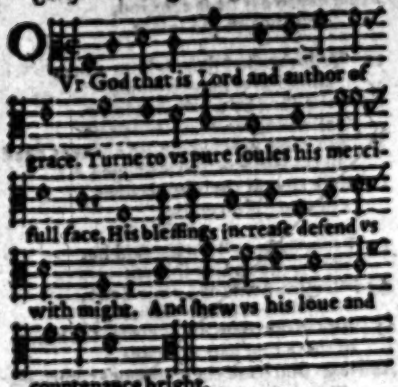
20 All praise to him that hath not put,
nor cast me out of mind:
Nor yet his mercy from me shut,
quhilk I do euer find.

Deus misereatur nostri.

PSALME. Lxvii. W. Whit.

A prayer for the prosperous estate of the Kirk, not only that God would defend the same in Iury, but also that he would increase it. Wherin briefely is set furth the kingdome of Christ, quhilk should be erected at Christs

Chriſte comming through all the world.



2 That whiles in this earth,
we wander and walke:
Thy waies may be knowne,
in thought deed and talke,
And how thy great loue
toward mankind is bent,
Since thy ſauing health
to all folke is ſent.

3 The people therefore,
O God let them praiſe
Thy wonderfull warkes
and mercifull waies.
Yea let all the world
both far wide and neare:
Praiſe thee their Lord God,
with reuerence and feare.

4 Oh let the whole world
be glad and reioyce:
And praiſe thee their God
with heart and with voice:
For thou ſhalt iudge all:
with iudgement moſt right:
And likewiſe on earth
ſhalt rule by thy might.

5 O ſouereigne God,
whoſe warkes paſſe all fame,
Let all people praiſe
thy glorious name:
All people I ſay,
in euery place:
Let them giue thee praiſe,
and extol thy grace.

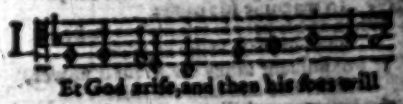
6 So ſhalt thou then cauſe
the earth fruit to beare
Moſt plentifully,
and euery where.
And God euen God
on whom we do call.
His bleſſings ſhall giue
and proſper vs all.

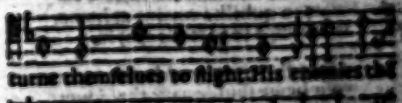
7 So when we ſhal ſeeke
Gods bleſſings each one:
And ſo of his grace
there ſhall complaine none:
Then all the worldes ends,
and countries throughout,
His merueilous power
ſhal feare and redoute.

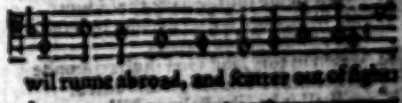
Exurgat Deus, & diſſipentur inimici.

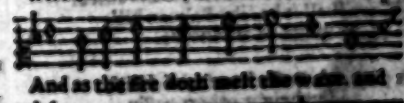
PSALME Lxviii. Tho. Stern.

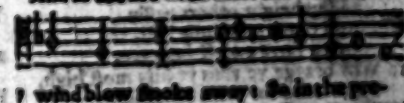
In this Pſalme Dauid ſetteth forth as in a glaſſe, the wonderfull mercies of God towardes his people, who by all meanes and moſt ſtraunge ſortes declared himſelfe to them. And therefore Gods Kirk by reaſon of his promiſes, graces, & willings, doth excel without compariſon of al worldly things: he exhorteth therefore all men to praiſe God for euer.

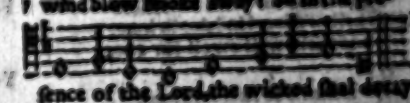












8 But righteous men before the Lord
ſhal heartely reioyce:
They ſhal be glad and merry all,
and cheerefull in their voyce.

9 Sing prayſe, ſing praiſe vnto the Lorde,
who rideth on the ſky.
Extol this name of Iah our God,
and him do magniſie.

10 That ſame is he that is diuine,
within his holy place:
That Father is of fatherleſs,
and iudge of widdowes caſe.

6 Houses he giueth and issue both
vnto the comfortlesse:
He bringeth bond men out of thrall,
and rebelles to distresse.

7 When thou didst march before thy folke
the Egyptians from among:
And broughtst them through the wildernes
quhilk was both wide and long.
8 The earth did quak the rain poured down
heard were great clappes of thunder:
The mount Sinai shooke in sich sorte,
as it wolde cleaue asunder.

9 Thine heritage with droppes of raine,
aboundantly was wesht:
And if so be it barren wast,
by thee it was refresht.
10 Thy chosen flocke doeth there remaine
thou hast preparde that place:
And for the pure thou didst prouide,
of thine especiall grace.

11 God will giue women causes iust,
to magnifie his name:
When as his people triumphes make,
and purchase brute and fame.
12 For puissant kings for all their powre,
shall flee and take the foile:
And women quhilk remaine at home,
shall helpe to part the spoyle.

13 And though ye were as blacke as potte,
your hewe shulde passe the doue:
Whose wings and fethers seeme to hane,
blues and golde aboue.
14 When in this land God shall triumphe
ouer kings both high and lowe:
Then shall it be like Salman hill,
as white as any showe.

15 Though Basin be a fruitfull hill,
and in height others passe
Yet Sion Gods most holy hill,
doeth farre excell in grace.
16 Why bragge ye thus ye hills most high,
and leape for pride together?
This hill of Sion God doeth loue,
and there will dwell for euer.

17 Gods armie is two millions,
of warriours gude and stronge:
The Lord also in Sinay,
is present them among.
18 Thou didst O Lord ascend an high,
and captiues led them all:
Who in times past thy chosen flocke,
in prison kept and thrall.

Thou madst them tribute for to pay:
and such as did repine.
Thou didst not dew, that they might dwell,
in thy Temple diuine.
19 Now praised be the Lord, for that
he powred on vs such grace:
From day to day he is the God,
of our health and solace.

20 He is the God from whom alone
saluation commeth plaine:
He is the God by whom we scape,
all daungers, death and paine.
21 Thus God will wound his enemies head
and breake the hayrie scalpe:
Of those that in their wickednes,
continually do walke.

22 From Basan will I bring, said he,
my people and my sheepe:
And all mine owne as I haue done,
from danger of the deepe.
23 And make them dip their feet in blude,
of those that hate my name:
And dogs shall haue their tongues embrude,
with licking of the same.

24 All men may see how thou O God,
thine enemies dost deface
And how thou goest as God and King,
into thine holy place.
25 The singers go before with ioy,
the minstrels follow after:
And in the mids the damsels play,
with timbrell and with taber.

26 Now in the Congregation,
O Israel praise the Lord:
And Iacobs whole posteritie,
giue thankes with one accord.
27 Their chiefe was little Beniamin,
but Iuda made their host:
With Zabulon and Nepthalim,
which dwelt about their coast.

28 As God hath giuen power to thee,
so Lord make firme and sure:
The thing that thou hast wrought in vs,
for euer to endure.
29 And in thy Temple gifts will we,
giue vnto thee O Lord:
For thine vnto Ierusalem,
sure promise made by worde.

Yea and strange Kings to vs subdude,
shal do like in those daies:
I meane to thee they shall present
their gifts of laude and praise.
30 He shal destroy the spearemens rankes
these calues and bulles of might:
And cause them tribute pay, and dant
all such as loue to fight.

31 Then shal the Lords of Egypt come
and presents with them bring:
The Mores most blacke shal stretch their hands
vnto their Lord and king:
32 Therefore ye Kingdomes of the earth,
giue prayse vnto the Lord:

Sing

Sing Psalmes to God with one consent,
thereto let all accord.

33 Who though he ryde, and euer hath,
aboue the heauens bright:
Yet by the fearefull thunder claps,
men may well know his might.
34 Therefore the strength of Israel,
ascribe to God on hie:
Whose might and power doth far extend,
aboue the cloudie skie.

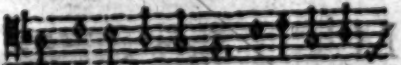
35 O God thine holines and power,
is drade for euermore:
The God of Israel giueth strength,
praysed be God therefore.

Saluum me fac, Deus.

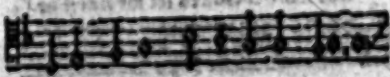
PSALME Lxix. I. H.

The complaints, prayers, feruent zeale, and great anguish of Dauid is set furth as a figure of Christ, and all his members, the malicious cruelnie of his enemies, & their punishment also: where Iudas and such traitors are accursed. He gathereth courage in his afflictions, and offreth prayses vnto God, whilk are more acceptable then sacrifices, whereof all the afflicted may take comfort. Finally he doth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Kirke, where all the faithful and their seede shall dwel for euer.

Saue me O God, & that with speed.



The waters flow ful fast: So nie my soule



do they proceed, that I am fore agast. I

stick ful deepe in filth & clay, Where as I

fele no ground: I fal into such fludes I

fay, that I am like be drownd.

3 With crying oft I faint and quaile,
my throat is hoarse and drie:
With luking vp my sight doth faile,
for help to God on hie.
4 My foes whilk seeke for to oppresse,
my soule without cause are led:
In number sure they are no lesse,
then haires are on my head.

Though for no cause they vexe me so,
they prosper and are glad:
They do compel me to restore,
the things I neuer had.
5 What I haue done for want of wit,
thou Lord all times canst tel:
And all the sinnes that I commit,
to thee is knowen full wel.

6 O God of hoastes defend and stay,
all those that trust in thee:
Let no man doubt or shrinke away,
for ought that chanceth me.
7 It is for thee and for thy sake,
that I do beare this blame:
In spite of thee they would me make,
to hide my face for shame.

8 My mothers sonnes my brethren all,
forsake me on a row:
And as a stranger they me call,
my face they will not know.
9 Vnto thy house such zeale I beare
that it doth fine me wiche:
Their checks and taunts at thee to heare,
my very hart doth grutch.

10 Though I do fast, my flesh to chast,
yea gif I weepe and mone:
Yet in my teeth this geare is cast,
they spare not therupon.
11 Gif I for griefe, and paine of heart,
in sackcloth vse to walke:
Then they anone wil it present,
thereof they iest and talke.

12 I was a talke to all the throng,
that sat within the gate:
The drunkards likewise in their songs
of me did talke and prate.
13 But thee the while O Lord I pray,
that when it pleaseth thee:

For thy great truth thou wilt alway,
send downe thine aide to me.

24 Plucke thou my feet out of the mire,
from sinking do me keepe:
From such as me pursew with ire,
and from the waters deepe.
25 Lest with the waues I should be dround
and depth my soule deuoure:
And that the pit should me confound,
and shutte me in her power.

26 O Lord of hoste to me giue eare,
as thou art gude and kind:
And as thy mercy is most deare,
Lord haue me in thy mind.
27 And doe not from thy seruant hide,
nor turne thy face away:
I am oppreste on euery side,
in hast giue eare I fay,

28 O Lord vnto my soule draw nie,
the same with aide repose:
Because of their great tyrannie,
acquite me from my foes:
29 That I abide reiuke and shame,
thou knowest and thou canst tell:
For those that seeke and warke the same,
thou seest them all full well.

30 When they with braggs do breke my hart
I seeke for help anone:
But find no friends to ease my smart,
to comfort me not one.
31 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirst withall
strong Vineger to drinke.

32 Lord turne their table to a snare,
to take themselues therein:
And when they thinke full well to fare,
then trap them in the gin.
33 And let their eyes be darke and blind,
that they may nothing see:
Bow downe their backes, and do them bind
in thraldome for to be.

34 Powre forth thy wrath as hote as fire
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.
35 As desert drie, their house disgrace,
their offspring eke expell:
That none thereof possesse their place,
nor in their tentes do dwell.

36 Gif thou doest strike the man to tame
on him they lay ful fore:
And gif that thou do wound the same,
they seeke to hurt him more.
37 Lord let them heape vp mischiefe still,
sith they are all peruerse:
That of thy fauour and gude will,
they neuer haue no part.

38 And dash them cleane out of the buke,
of life, of hope, of truste:
That for their names they neuer lukc,
in number of the iuste.
39 Though I, O Lord, with woe and griefe
haue beene full sore oppreste:
Thy helpe shall giue me such reliefe,
that all shall be redreste.

40 That I may giue thy name the praise,
and shew it with a song:
I will extoll the same alwayes,
with hearty thankes among:
41 Which is more pleasant vnto thee
(such mind thy grace hath borne)
Then eyther Oxe, or Calfe can be,
that hath both hufe and horne.

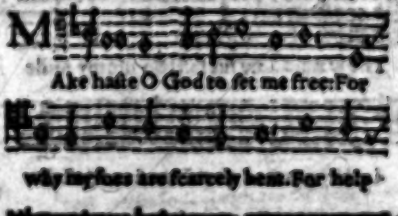
42 When simple folke do this behold,
it shall reioyce them sure:
All ye that seeke the Lord be bold,
your life for aye shal dure.
43 For why the Lord of hostes doth hear,
the pure when they complaine:
His prisoners are to him full deare,
he doth them not disdaine.

44 Wherefore the sky and earth below,
the sea with fludes and streame:
His prayse they shal declare and shew,
with all that liue in them:
45 For sure our God will Sion saue,
and Iudaes Citie build:
Much folke possession there shal haue,
her streetes shall all be silde.

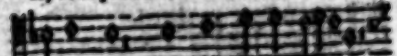
46 His seruants seed shal keep the same
all ages out of mind.
And there all they that loue his name,
a dwelling place shal find.

Deus in adiutorium. psal. Lxx. W. K.

He prayeth to be speedily deliuered: he desireth the shame of his enemies, & the ioyful comfort of all those that seeke the Lord.

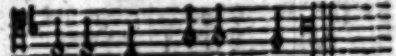


my foes preuent, Confound them quite, &



put to shame: That seek my soul furiously:

Let them be turned back with blame that



wish me harme without cause why.

3 Let them be Lord as men forlorne,
And turned back with shame in deed:
Quhilk cry aha aha in scorne,
as though thou couldst not help at nede:
4 But such as doe thy truth approue,
Let those be glad and joy in thee,
And such as thy saluation loue,
Say thus O God thou praysed be.

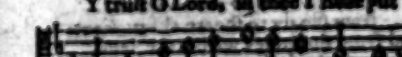
5 But now O God I still remaine,
In nedines and great distresse:
Make haste therefore me to sustaine:
Delay not Lord but send redresse.

In te Domine speraui.

PSALME Lxxi. W, Whit.

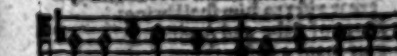
Dauid declareth howe he putteth his trust in God, beseeching him to deliuer him: he complayneth also of the pride of his enemies, and for the confirmation of his faith, he prepareth to shewe himself mindful of Gods benefites.

Y trust O Lord, in thee I haue put



euermore O let me neuer take the foyle

nor shrinke for shame therefore. Bee



for thy iudice O let my refuge and de-

fend: Incline thy gracious eare to me,

and now same succour send.

3 Be thou my rocke most sure,
that aye I may behold:
Thou hast giuen charge to saue me sound,
and art my tower and hold.
4 O thou my God and Lord,
from wicked hands me shield:
And from all cruell enemies rage,
quhilk seeke to make me yeld.

5 For thou art my sure hope,
on whom I do depend:
O Lord my God thou art my trust,
since childhood I did end.
6 Yea from my mothers wombe,
thou wast my stay and guide:
Thou tokest me thence, therefore will I
thee prayse both time and tide.

7 As I a monster were,
full many fled me fast
Yet thou wast my strong hope and staff,
so that I dread no foe.
8 Like as the gushing spring,
so shall my mouth braist out,
Thy praise and magnificence,
for euer the world about.

9 And now reiect me not,
when age creepeth me vpon
Nor yet forsake me in this plonge,
when strength and force is gone.
10 For they haue talkt of me,
quhilk seeke mine vtter shame:
And they quhilk wouldle bereaue my life,
deuised haue the same.

11 Saying with courage stout,
God hath him cast away:
Pursue him hard, and holde him fast,
for none him succour may.
12 Ah God some mercy shew
and be not farre from me:
My God make haste to help me now,
as mine hope is in thee.

13 Strike thou my foes with shame,
kill them quhilk would me kill:
Let shame and slaunder burye them,
quhilk would me harme and ill.
14 The euer more will praise thy name,
I will succeed and ioyne
Extolling euer more and more,
thy praises high and prime.

15 And

23 And though thy fweet mercies
in number paſſe my reach:
Yet I will dayly thy iuſtice,
and thy ſauing health teach.
24 I will remaine O Lord,
in thy great ſtrength and might.
I will recorde thy bounty great,
and bring it forth to light.

25 My God thou haſt me taught,
euen from youth thy lawes,
And hetherto I haue ſet furth,
thy diuine workes and lawes.
26 Forſake me not now Lord,
in this my gray hoarneſſe:
Thy mightie power til I haue taught,
this age and their ſucceſſe.

27 As for thy iuſtice Lord,
it is in deed moſt hie:
For thou haſt made wonderful things
O God who is like to thee?
28 For thou haſt made me ſee,
full great troubles and griefe:
But when thou turndſt comfort I felt
by life thou ſendſt reliefe.

29 Mine honour and eſtate,
thou haſt increaſed ſo:
That by thy louing face I feele,
my ſelfe comforted tho.
Therefore thy truth will I,
on Violes praiſe my Lord:
O holy one of Iſrael,
mine harpe ſhall eke accord.

30 My lips ſhal ſing for ioy,
when I ſhall tune thy prayſe:
Likewiſe my ſoule by thee redeemde,
the ſame ſhall do alwayes.
31 Alſo my tongue ſhal ſpeake,
thy mercies euer and aye:
For ſuch as did procure mine hurt,
ſhame hath brought to decay.

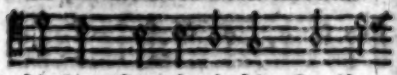
Deus iudicium tuum Regi da.

PSALME Lxxii.

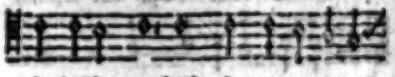
He prayeth for the proſperous eſtate of the Kingdome of Salomon, who was the figure of Chriſt: vnder whom ſhall bee groſſe peace, peace, and felicity, vnto whome all Kinges and all nations ſhall do homage, whoſe name and power ſhal endure for euer. and in whom all nations ſhall be bleſſed.

LOrd giue thy iudgements to the king,

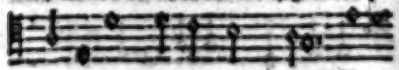
therein inſtruct him wel. And with



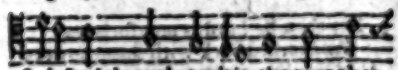
his ſonne that princely thing. Lord let



thy iuſtice dwel, That he may gouern vp-



rightly, And rule thy folke aright: And



ſo defend through equitie, the pure that

haue no might.

2 And let the mountains that are hie
vnto their folke giue peace:
And eke let little hils apply,
in iuſtice to increaſe.
4 That he may help the weake and pure
with aide and make them ſtrong:
And eke deſtroy for euermore,
all thoſe that do them wrong.

5 And then from age to age ſhal they,
regard and feare thy might:
So long as Sunne doth ſhine by day,
or els the Mone by night.
6 Lord make the King vnto the iuſt
like raine to fields new mowen:
And like to drops that lay the duſt,
and freſh the land vnſowen.

7 The iuſt ſhal floriſh in his time,
and all ſhall be in peace:
Vntill the Mone ſhal leaue to prime,
waſt, chaunge, and to encreaſe.
8 He ſhal be Lord of ſea and land,
from ſhoare to ſhoare throughout:
And from the ſtudes within the land,
through all the earth about.

9 The people that in deſert dwell,
ſhall kneele to him ful thicke:
And all his enemies that rebel,
the earth and duſt ſhall licke.
10 The Lordes of all the Iſles thereby,
great gifts to him ſhall bring:
The Kings of Saba and Arabie,
giue many a coſtly thing.

11 All Kinges ſhal ſeeke with one accord,
in

in his gud grace to stand:
And all the people of the world
shall serue him at his hand.
12 For he the needie sort doth saue,
that vnto him do call:
And eke the simple folke that haue
no helpe of man at all.

13 He shall take pitie on the pure,
that are with neede oppreſt:
He shall preserue them euermore,
and bring their soules to reſt.
14 He shall redeeme their life from dread,
from fraude from wrong from might:
And eke their blude shall be in dede,
most precious in his sight.

15 But he shall liue, and they shall bring,
to him of Sabaes golde:
He shall be honored as a King,
and dayly be extolde.
16 The mightie mountaines of his land,
of corne shall beare such throng:
That it like Cedar trees shall stand,
in Libanus full long.

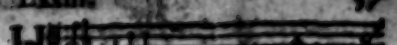
17 Their Cities eke full well shal speede,
the frutes thereof shall passe:
In plentie it shall farre exceede,
and spring as greene as grasse.
18 For euer they shall praise his Name,
while that the Sunne is light:
And thinke them happy through the same,
all folke shall blesse his might.

19 Praise ye the Lord of Hostes, and sing,
to Israels God eche one:
For he doeth euery wondrous thing,
yea, he himself is alone:
20 And blessed be his holy Name,
all times eternally:
That all the earth may prayse the same,
Amen, Amen, say I.

Vtique bonus est Deus Israeli.

PSALME Lxxiii. T. Ster.

The Prophet teacheth by his example, that neither the worldly prosperitie of the vngodly, nor yet the affliction of the gud, ought to discourage Gods children, but rather aught to moue vs to consider our fathers prouidence, and to cause vs to reuerence Gods iudgement. for as much as the wicked vanish away like smoke, and the godly enter into life euerlastaig, in hope whereof he refresheth himself into Gods hands.



How euer it be, yet God is gude, and

kinde to Israel, and to all such as lately

keepe their conſcience pure and well.

Yet like a fule I almost slipt: my feete

began to slide, and or I wist euen at a

pinch my steps awrie gan glide.

3 For when I saw such foliſh men,
I grudgd and did disdaine:
That wicked men all things shulde haue,
without turmoile or paine.
4 They neuer suffer pang nor griefe,
as if death shulde them smite:
Their bodies are both stout and strong,
and euer in gud plite.

5 And free from all aduerſitie,
when other men be shent:
And with the reſt they take no part
of plague or punishment:
6 Therefore preſumption doth embrace
their neckes as doth a chaine:
And are euen wrapt as in a robe,
with raping and disdaine.

7 They are so fed, that euen for fat,
their eyes oft times out stare:
And as for worldly guides they haue,
more then can with their hearte
8 Their life is most licentious,
boasting much of the wrong
Quhilk they haue done to simple men,
and euer pride among.

9 The [illegible] and the fluing Lord,
they [illegible] so blasphemie:
And praise [illegible] of worldly things,
no wi[illegible]
10 The people of God oft times turn backe
to see their prosperous state:
And almost drinke the selfe same cup,
and follow the same rate.

11 And

21 How can it be that God, thy they,
should know and understand:
These worldly things, since wicked men,
be Lords of sea and land?
22 For we may see how wicked men,
in riches shall increase:
Rewarded well with worldly guds,
and liue in rest and peace.

23 Then why do I from wickednes,
my fantasie refrayne?
And wash mine hands with innocents,
and cleanse mine heart in vayne?
24 And suffer stourges euery day,
as subiect to all blame?
And euerie morning from my youth,
sustaine rebuke and shame?

25 And I had almost said as they,
misliking mine estate:
Bot that I should thy children iudge
as folke vnfortunate.
26 Then I bethought me how I might,
this matter vnderstand:
Bot yet the labour was too great,
for me to take in hand.

27 Vntill the time I went into,
thine holy place and then:
I vnderstood right perfectly,
the end of all these men.
28 And namely how thou settest them,
vpon a slippery place:
And at thy pleasure and thy will,
thou doest them all deface.

29 Then all mē must at that strange sight,
to se how suddenly
They are destroyde, dispatcht, consumde
and dead so horribly.
30 Much like a dreame whē one awaketh,
so shall their welth decay:
Their famous names in all mens sight,
shall ebbe, and passe away.

31 Yet thus mine heart was grieued then,
my minde was much oppreast:
32 So fond was I, and ignorant,
and in this point a beast.
33 Yet nathelesse by thy right hand,
thou holdst me alwayes fast:
34 And with thy counsell doest me guide,
to glorie at the last.

35 What thing is there that I can wish
bot thee in heauen aboue?
And in the earth there is no thing
like vnto that I can loue.
36 My flesh and eke mine heart do faile,
bot God doth faile neuer:
For ay mine heart God is the strength,
my portion eke for euer.

37 And lo all such as thee forsake,
thou shalt destroy each one:
And those that trust in any thing,
saue in thee alone.
38 Therefore will I draw neare to God,
and euer with him dwell:
In God alone I put my trust,
thy wonders will I tell.

Vt quid Deus repulisti in perpetuum.

PSALME Lxxiiii. I. H.

The faithfull complaineth of the destruction of the Kirk and true religion, vnder the name of Sion and the Temple destroyed: and trusting in the might and free mercies of God by his couenant, They require helpe and succour for the glorie of Gods holy name, for the saluation of his pure assisted seruants, and the confusion of his proude enemies.

Sing this to the 27. Psalme.

WHy art thou Lord, so long from vs,
in all this danger deepe?
Why doeth thine anger kindle thus,
at thine owne pasture sheepe?
2 Lord call the people to thy thought,
quhilk haue bene thine so long:
The quhilk thou hast redeemd and bought
from bondage sore and strong.

Haue minde therefore and thinke vpon,
remember it full well:
Thy pleasant place the mount Sion,
where thou was wont to dwell.
3 Lift vp thy fute and come in haste,
and all thy foes deface:
Quhilk now at pleasure rob and waste,
within thy holy place.

4 Amid thy Congregations all,
thine enemies roare, O God:
They set as signes on euerie wall,
their banners splayde abrode.
5 As men with axes hewe the trees,
that on the hilles do grow:
So shine the billes and swordes of these,
within thy temple now.

6 The fieling fawde, the carued bordes,
the gudly grauen stones:
With axes, hammers, billes and swords,
they beate them downe at once.
7 Thine holy place with fire flame,
to ground they haue downe cast:
The house appointed to thy Name,
defiled is, and waste.

8 And thus they said within their hart,
dispatch them out of hand:
Then brunt they vp in euery part,
Gods

Gods houses through the land.
9 Yet thou no signe of helpe doest send,
our Prophets are all gone:
To tell when this our plague shall end,
among vs there is none.
10 When wilt thou Lord, once end this shame,
and quayle thine enemies strong:
Shall they alwaies blaspheme thy Name,
and raile on thee so long?
11 Why doest thou draw thy hand abacke?
and hide it in thy lap?
O plucke it out and be not slacke,
to giue thy foes a rap.

12 O God, thou art my King, and Lord,
and euermore hast bene,
Yea, thy gude grace throughout the world,
for our gude helpe hath sene.
13 The seas that are so deepe and dead,
thy might did make them drie:
And thou didst breake the serpents head,
that he thereon did dye.

14 Yea thou didst breake the head so great
of Whales, that are so fell:
And gauest them to those folke to eate,
that in the deserts dwell.
15 Thou madst a spring with streames to rise,
from rocke both hard and hie,
And eke thy hand hath made likewise,
depe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begunne:
Thou sorst to serue vs with their shine,
the light and eke the Sunne.
17 Thou doest appoint the ends and costes
of all the earth about:
Both sommer heates and winter frostes,
thy hand hath found them out.

18 Thinke on O Lord, no time forget,
thy foes that thee defame:
And how the fulish folke are set,
to rayle vpon thy Name.
19 O let no cruell beast deuoure,
the Turtle that is true:
Forget not alwayes in thy power,
the pure that much do rue:

20 Regard thy couenant and beholde,
thy foes possesse the land:
All sad and darke, forworne, and olde,
our Realme as now doeth stand.
21 Let not the simple go away,
nor yet returne with shame:
But let the pure and needie aye,
giue praise vnto the same.

22 Rise Lord, let be by thee maintainde,
the cause that is thine owne:
Remember how that thou blasphemde
art, by the fulish one.
23 The voyce forget not of thy foes,
for the presumption hier
Is more and more encreast of those,
that hate thee spitefully.

Confitebimur tibi Deus.

PSALME Lxxv. I. C.

The faithfull doe prayse the name of the Lord, quhilk shall come to iudge at the time appointed, when the wicked shall be put to confusion, and drinke of the cup of his wrath: their pride shall be abated, and the righteous shall bee exalted to honour.

Sing this as the 67. Psalme.

O God laude and prayse,
we will giue to thee:
Of vs at all times
thou shalt thanked be:
Sith thy name is neare
thy will without doube,
Thy warkes of great fame,
declare and shew out.

2 When I (sayth God)
a meete time shall see:
I will rightly iudge,
for though the earth be,
3 With all that there dwell,
dissolued and waste:
Her pillars shall I
make stable and fast.

4 I said to the fules,
learne to be wise:
And to the peruerse,
let not your horne rise.
5 Lift not vp I said,
your hornes thus on hie:
Nor yet with stiffe necke,
speake presumptuously.

6 For why high degree,
proceedes in no part:
From East nor from West,
ne yet from Desert.
7 But God is the iudge,
who onely hath power:
To throw and cast downe,
or rayse vp eech houre.

8 For lo in his hand,
a cup now hath God:
Of strong wine full mixt,
quhilk he powreth abroad.
The wicked ech one,
the dregs of that cup,
Shall doubles wring out,
and drinke them all vp.

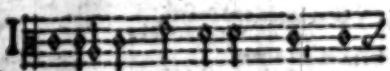
9 But I will declare,
and shew forth alwaies,
And

And to Iacobs God.
will sing laude and prayses.
10 The wicked mens hornes,
in twaine burst will I:
Bot the iust mens shall
be lifted on hie.

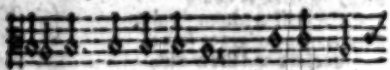
Notus in Iudæa Deus.

PSALME Lxxvi. R. Po.

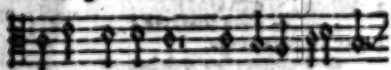
Here is set furth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armies of Sennacherib. And the faithfull are exhorted to be thankefull.



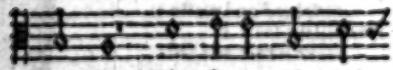
IN Iury land God is well knowne, in



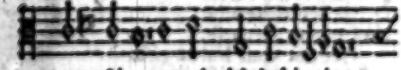
Israel great is his name: He chose out



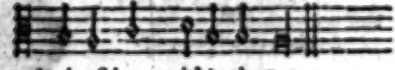
Salem for his owne: His tabernacle of



great fame: Therein to rayse: and



mount Sion to make his habitation:



And residence within the same.

3 There did he breake the bowmes shafts,
Their fiery darts so swift of flight:
Their shilds their swords & al their crafts.
Of warre whē they were bound to flight
4 More excellent and more mightie,
Art thou therfore then mountaines hie,
Of rauenous Wolues, without all right.

5 The stout hearted were made a pray,
A sudden sleepe did them confound,
And all the strong men in that fray,
Their feeble hands they haue not found.
6 At thy rebuke O Iacobs God,
Horses with chariots ouertrode,
As with dead sleepe were cast to ground.

7 Fearefull thou art (O Lord our guide)
Yea, thou alone, and who is he,
That in thy presence may abide,
Gif once thine anger kindled be?
8 Thou makest men frō heauen to heare,
Thy iudgements iust: the earth for feare,
Stilled with silence, when we see.

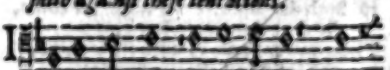
9 When thou O Lord beginst to rise,
Sentence to giue as iudge of all,
And in the earth doest enterprise,
To rid the humble out of thrall.
10 Certes the rage of mortall men,
Shall be thy prayse, the remnant then,
Of their furie thou bindst withall.

11 Vow & performe your vowes therfore
Vnto the Lord your God, all ye,
That round about him dwell: adore
This fearefull one, with offrings free.
12 Quhilk may cut off at his vintage,
The breath of Princes in their rage?
To earthly Kings fearefull is he.

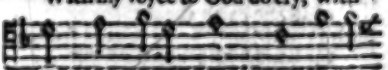
Voce mea ad Dominum.

PSALME Lxxvii. I. H.

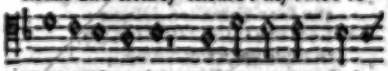
The Prophet in the name of the Kirk, vehearseth the greatnes of his affliction, and his grieuous tentation, wherby he was driuen to this end, to consider his former conuersation, and the continuall course of Gods warke in the preseruation of his seruants, and so he confirmeth his hope against these tentations.



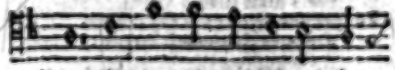
WIth my voyce to God do cry, with



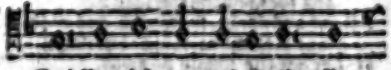
heart and hearty cheare: my voice to



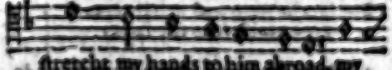
God I lift on hie, and he my suite doth



heare. In time of griefe I sought to



God, by night no rest I take: Bot



stretcht my hands to him abroad, my

my soule comfort forsake.

3 When

3 When I to thinke on God intend,
my trouble then is more:
I spake but cold not make an end,
my breath was stopt so sore.
4 Thou heldest mine eyes such wise from (rest,
that I alwaies did wake:
With feare I was so sore oppreſt,
my speech did me forsake.

5 The dayes of old in mind I cast,
and oft did thinke vpon:
The times and ages that are past,
full many yeares be gone.
6 By night my songs I call to minde,
once made thy prayse to show:
And with my heart much talke I finde,
my spirites do search to know.

7 Will God cast off at once for all,
cast off his people thus:
So that hencefurth no time he shall,
be frendly vnto vs?
8 What? is his gudenes cleane decaide,
for euer and a day?
Or is his promise now delaide,
and doth his truth decay?

9 And will the Lord our God forget,
his mercies manifold?
Or shall his wrath increase so hote,
his mercy to withhold?
10 At last I said my weakenes is
the cause of this mistrust:
Gods mightie hand can help all this,
and change it when he lust.

11 I will regard and thinke vpon,
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.
12 Yea all his warkes I will declare,
and what I did deuise:
To tell his facts, I will not spare,
and eke his counsell wise.

13 Thy warkes O Lord are all vpright,
and holy all abroad:
What one hath strength to match the might
of thee? O Lord our God?
14 Thou art a God that doest furth shew
thy wonders euery houre:
And so doest make the people know
thy vertue and thy power.

15 And thine own folke thou doest defend
with strength and stretched arme:
The sonnes of Iacob that discend,
and Iosephes seede from harme.
16 The waters Lord perceyued thee,
and waters saw thee well:
And they for feare aside did flee,
the depthes on trembling fell.

17 The clouds that were both thick and (blacke,
did raine full plenteously:
The thunder in the ayre did cracke,
thy shafts abroad did flee.
18 Thy thunder in the fire was heard,
the lightning from aboue:
With flashes great made men afraid,
the earth did quake and moue.

19 Thy wayes within the sea do lie,
thy path in waters deepe:
Yet none can there thy steps espie:
nor know thy path to keepe.
20 Thou leadst thy folke vpon the land,
as sheepe on euery side:
By Moyses and by Aarons hand,
thou didst them safely guide.

Attendite populi mei.

PSALME Lxxviii. T. S.

He sheweth how God of his mercy chose his Kirk of the posteritie of Abraham, reproching the stubburne rebellion of their Fatheres, that the children might not only vnderstande that God of his free mercy made his couenant with their auncestors, but also seeing them so malicious and peruerse, might be ashamed & forsume wholly to God: in this Psalme the holy Ghost hath comprehended as it were, the summe of all Gods benefites, to the intent the ignorant & grosse people, might see in few words the effect of the whole histories.

A Ttend my people to my law, and

to my words incline: my mouth

shal speake strange Parables, & sentences

diuine: quhilk we our selues haue heard

and learnd euen of our fathers olde.

And quhilk for our instruction, our
fathers

fathers haue vs told.

4 Becauſe we ſhould not kepe it cloſe,
from them that ſhould come after:
Who ſhould Gods power to their race
and all his warkis of wonder. (prayſe,
5 To Iacob he commandment gaue,
how Iſrael ſhould liue:
Willing our fathers ſhould the ſame,
vnto their children giue.

6 That they and their poſteritie,
that were not ſprung vp tho:
Should haue the knowledge of the law,
and teach their ſeed alſo.
7 That they might haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his preceps in loue.

8 Not being as their fathers were,
rebelling in Gods ſight:
And would not frame their wicked hearts
to know their God aright.
9 How went the people of Ephraim,
their neighbours for to ſpoyle:
Shuting their darts the day of warre,
and yet they tuke the foyle.

10 For why they did not keep with God
the couenant that was made:
Nor yet would walke or leade their liues,
according to his trade.
11 Bot put into oblivion,
his councell and his will:
And all his warkes moſt magnificke,
quhilk he declared ſtill.

12 What wonders to our forefathers,
did he himſelfe diſcloſe:
In Egypt land within the field,
that called is Thanaos?
13 He did deuide and cut the ſea,
that they might paſſe at ones:
And made the water ſtand as ſtill,
as doth an heape of ſtones.

14 He led them ſecret in a cloude,
by day when it was bright:
And all the night, when darke it was,
with fire he gaue them light.
15 He brake the rocks in wildernes,
and gaue the people drinke:
As plentifull as when the deepes
do flowe vp to the brinke.

16 He drew out riuers out of rocks,
that were both drie and hard:
Of ſuch aboundance that no ſtudes,
to them might be compard.
17 Yet for all this, againſt the Lord,
their ſinne they did increaſe:
And ſtirred him that is moſt hie,
to wrath in wildernes.

18 They tempted him within their harts,
like people of miſtruſt:
Requiring ſuch a kind of meat,
as ſerued to their luſt.
19 Saying with murmuration,
in their vnfaithfulnes:
What? can this God prepare for vs,
a feaſt in wildernes?

20 Behold he ſtrake the ſtony rocke,
and ſtudes furthwith did flow:
Bot can he now giue to his folke,
both bread and fleſh alſo?
21 When God heard this he waxed wroth
with Iacob and his ſeede:
So did his indignation,
on Iſrael proceede.

22 Becauſe they did not faithfully,
beleeue and hope that he,
Could alway help and ſuccour them
in their neceſſitie.
23 Wherefore he did command the cloudes
furthwith the brake in ſunder:
24 And raind downe Man for them to eate,
a ſtude of mickle wonder.

25 When earthly men with Angels ſtude,
were fed at their requeſt.
26 He bade the eaſt winde blow away
and brought in the Southweſt.
27 And raind downe fleſh as thick as duſt,
and foule as thicke as ſand.
28 Quhilk he did caſt amids the place
where all their tents did ſtand.

29 Then did they eat exceedingly:
and all men had their fils:
Yet more and more they did deſire,
to ſerue their luſtes and wils.
30 Bot as the meate wes in their mouthes,
his wrath vpon them fell:
31 And ſlew the flower of all the youth,
and choiſe of Iſrael.

32 Yet fell they to their wonted ſinne,
and ſtill they did him grieue:
For all the wonders that he wrought
they would him not beleeue.
33 Their daies therefore he ſhortened,
and made their honour vaine:
Their yeares did waſt and paſſe away,
with terrour and with paine.

34 Bot eher when he plagued them,
they ſought him by and by:
35 Remembring then he was their ſtrength
their helpe and God moſt hie.
36 Though in their mouthes they did but
and flatter with the Lord (gloſe,
And with their tongues and in their harts,
diſſembled

dissembled euery word.

37 For why their hearts were nothing bent
to him nor to his trade:
Nor yet to keepe or to performe,
the couenant that wes made.
38 Yet wes he still so mercifull,
when they deserued to die:
That he forgaue them their misdeedes,
and would them not destroy.

Yea many a time he turnde his wrath,
and did himselfe aduise:
And would not suffer all his whole,
displeasure to arise.
39 Considering that they were but flesh,
and euen as a wind:
That passeth away, and cannot well,
returne by his owne kind:

40 How often times in wildernes,
did they their Lord prouoke:
How did they moue and stirre their Lord,
to plague them with his stroke:
41 Yet did they turne againe to sinne,
and tempted God eft soone:
Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and power,
nor of the day when he:
Deliuered them out of the hands,
of the fierce enemie.
43 Nor how he wrought his miracles,
as they themselues beheld:
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into blood:
That no man might receaue his drinke,
at riuer nor at flood.
45 Nor how he sent them swarmes of flies,
quhilk did them sore annoy:
And fild their countrie full of frogges,
quhilk should their lande destroy.

46 Nor how he did commit their fraites,
vnto the Caterpiller:
And all the labor of their hands,
he gaue to the grashopper:
47 With hailestones he destroid their vines
so that they were all lost.
And not so much as wild figge trees,
bot he consumde with frost.

48 And yet with hailestones once againe
the Lord their cattell smote:
And all their flockes and heards likewise,
with thunderbolts full hote:
49 He cast vpon them in his ire,
and in his fury strong:
Displeasure wrath and euill sprites,
to trouble them among.

50 Then to his wrath he made a way,
and spared not the least:
Bot gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all,
that vp in Egypt came:
And all the chiefe of men and beastes,
within the tents of Ham.

52 Bot as for all his owne deare folke,
he did preserue and keepe:
And carried them through wildernes,
euen like a flocke of sheepe.
53 Without all feare both safe and sound,
he brought them out of thrall:
Whereas their foes with rage of sea,
were ouerwhelmed all.

54 And brought them out into the coasts,
of his owne holy land:
Euen by the mount quhilk he had gote,
by his strong armie and hand.
55 And there cast out the heathen folke,
and did their land deuide:
And in their tentes he set the tribes,
of Israel to abide.

56 Yet for all this their God most hie,
they stird and tempted still:
And would not keepe his testament,
nor yet obey his will.
57 Bot as their Fathers turned backe,
euen so they went astray:
Much like a bow that would not bend
bot slipt and start away.

58 And grieued him with their hill altars,
with offerings and with fire:
And with the Idols vehemently,
prouoked him to ire.
59 Therewith his wrath began againe,
to kindle in his brest:
The noughtines of Israel,
he did so much detest.

60 Then he forsuke the Tabernacle,
of Silo where he was:
Right conuersant with earthly men,
euen as his dwelling place:
61 Then suffred he his might and power,
in bondage for to stand:
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage:
63 The yong men were deuoured with fire,
maides had no mariage.
64 And with the sworde the Priestes also,
did perish euerichone:
And not a widdow left aliue,
their death for to bemone.

65 And then the Lord began to wake,
like one that slepe a time:
Or like a valiant man of warre,

refreshed after wine.
66 With emraudes in the inner partes,
he strake his enemies all:
And put them then vnto a shame
that was perpetuall.

67 Then he the tent and tabernacle,
of Ioseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
quhilk he did loue so well.

69 Whereas he did his temple build,
both sumptuously and sure.
Like as the earth quhilk he hath made,
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Quhilk he take vp and brought away,
euen from the foldes of sheepe.

71 As he did follow the Ewes with yong,
the Lord did him aduance:
To feed his people Israel,
and his inheritance.
72 Then Dauid with a faithfull heart,
his flocke and charge did feede:
And prudently with all his power,
did gouerne them indeede.

Deus venerunt Gentes.

PSALME. Lxxix. I. H.

The Israelites complaine to God for the great calamitie and oppression that they suffered, when Antiochus destroied their temple and Citie Ierusalem, desiring Gods aide against his tyrannie, lest Gods name and religion should be condemned among the heathen, who should see them thus forsaken and perish.

O Lord the Gentiles do inuade, thine
heritage to spoyle. Ierusalem an heape is
made thy temple they defoyle: The bodies
of thy Saints most deare abroad to birds
they cast. The flesh of such as do thee feare
The beastes deuour and wast.

3 Their blude throughout Ierusalem,
as water spilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing stocke,
almost the world throughout:
The enemies at vs iest and mocke,
quhilk dwell our coastes about.

5 Wilt thou O Lord thus in thine ire
against vs euer fume?
And shew thy wrath as hote as fire,
thy folke for to consume?
6 Vpon those people poure the same,
quhilk did thee neuer know.
All realmes quhilk call not on thy name,
consume and ouerthrow.

7 For they haue got the vpper hand,
and Iacobs seede destroide:
His habitation and his land,
they haue left wast and voide.
8 Beare not in mind our former faults,
with speede some pittie show:
And aide vs Lord in all assaults,
for we are weake and low.

9 O God that giuest all health and grace
on vs declare the same:
Weigh not our warkes, our sinnes deface,
for honour of thy name.
10 Why shall the wicked still alway,
to vs as people dumme:
In thy reproch reioyce and say,
where is their God become?

Require O Lord, as thou seest good,
before our eyes in sight:
Of all these folke, thy seruants blude,
quhilk they spild in despight.
11 Receiue into thy sight in hast,
the clamors, grieue and wrong:
Of such as are in prison cast,
sustaining yrons strong.

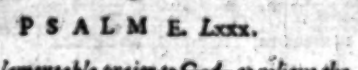
Thy force and strength to celebrate,
Lord set them out of hand:
Quhilk vnto death are destinate,
and in their enemies hand.
12 The nations quhilk haue beene so bold,
as to blaspheme thy name:
Into their lappes with seuen fold,
repay againe the same,
13 So we thy folke, thy pasture sheepe,
will

Will praise thee euermore!
And teach all ages for to keepe,
for thee like praise in store.

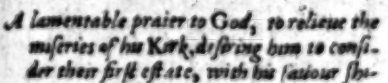
Qui Regis Israel.

PSALME. Lxxx.

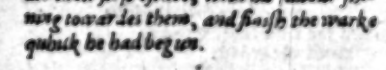
A lamentable praier to God, to relieue the miseries of his Kirk, desiring him to consider their first estate, with his fauour shewing towardes them, and finish the warke quhilk he had begun.



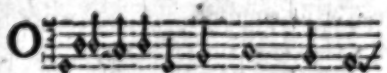
O Pastor of Israel, like sheepe that doest



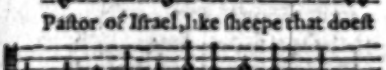
leade, the linage of Ioseph, aduert and take



heede: That sittest betwene the Cherubins



bright, Appeare now and shew to vs thy



great might.

2 Before thy folke Ephraim,
Beniamin of old
And tribe of Manasses,
the flocke of thy fold,
Awake once, vpreare
thy puissance most strong:
And come saue vs, Lord
thou taryest too long.

3 O great God eternall,
our strength and our stay:
Returne and restore vs,
without more delay:
And let shine on vs,
thy countenance cleare:
So shall we be safe,
and shrinke for no feare.

4 O Lord God of armies,
thy folke to consume:
How long at their praiers,
shall thine anger fume.
5 Thou feedest them with bread,
of weeping and wo:
Teares lauely to drinke,
thou gauest them also.

6 Thou settest vs the hatred,
and strife to sustaine:
Of all our next neighbours,
our harme that haue seene:
And our foes right glad,
of our shame and wrong:
With taunting vs mocke,
themselues all among.

7 O Lord God of armies,
our strength and our stay,
Returne and restore vs,
without more delay.
And let shine on vs,
thy countenance cleare:
So shall we be safe,
and shrinke for no feare.

8 A vine out of Egypt
thou broughtst with great cure:
Thou cast out the Gentils,
and plantedst it sure.
9 Thou clensedst the ground,
and rutedst it fast
That all the whole land,
it fild to and fro.

10 With the shaddow thereof,
the mountaines were clad:
11 Her boughes to the sea,
farre furth did she stretch.
And like the tall Cedars,
her branches did spread,
And grasses to the flude,
Euphrates outreach.

12 Why hast thou broke downe then,
her hedges so faire?
Till all that passe by her,
haue pluckt her full bare?
13 The boare of the wude,
hath digd vp at will:
And beastes of the field,
their bellies they fill.

14 O great God of armies,
our strength and our stay:
Returne we beseech thee,
without more delay.
Consider from heauen,
and see this sore case:
And visite this vine,
quhilk all men disgrace.

15 And visite this vineyard,
and field where it stode:
Quhilk thy right hand planted,
when it wes bot rude:
And of the yong bud,
some pittie Lord take:
Quhilk thou for thy selfe,
most strong did once make.

16 Quhilk now all downe beaten,
is burnt vp with fire:

As people quhilk perish,
at thy frowning ire.
17 Bot yet on that man
let thine hand be knowne.
Quhilk by thy right hand,
thou chose for thine owne.

On the sonne of man Lord
thy might now declare:
For thy selfe so potent
whom thou didst prepare.
18 We shall not turne backe,
from thee then no more:
Reuiue vs, thy name,
so shall we implore.

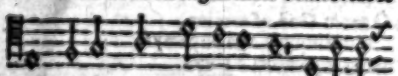
19 O Lord God of armies,
our strength and our stay,
Returne and restore vs,
without more delay:
And let shine on vs,
thy countenance cleare:
So shall we be safe,
and shrinke for no feare.

Exultate Deo adiutori nostro.

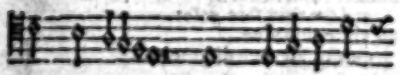
PSALME. Lxxxi. R. Po.

An exhortation to praise God both in heart and voice for his benefites, and to worship him onely: God condemneth their ingratitude, and sheweth what great benefites they haue lost through their owne malice.

O God our strength most comfortable



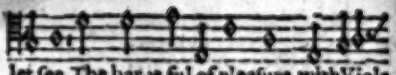
with merry harts sing & reioyce: To Iacobs



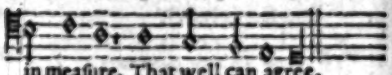
God most amiable. Make melodie with

cheatefull voice. Go take vp the Psalmes,

the Timbrel with Shalms. Bring furth now



let see. The harpe ful of pleasure, with Viole



in measure, That well can agree.

3 At our feast day (as we were wonted)
Let blowe the trumpets merely:
The first day of the month appointed,
Thus to be kept solemnedly.
4 For (as time hath serued)
Israel obserued:
This statute of old,
And this is the order:
Quhilk their God to honour,
Iacobs seed did hold.

5 He laid his law vnto the linage,
Of Ioseph, parting from the land
Of Egypt where he heard a language,
Vncouth and strange to vnderstand.
6 Then my force vprearing,
From the burthens bearing,
His shulders I take:
And eke the taskemayster:
The pottes and the plaster,
His hands then forsake.

7 Thou calledst being brought vnder,
And I did rid thee from distresse:
Within the secret of my thunder,
I heard thy grudging more and lesse.
8 I did also proue thee,
My gudenes aboue thee:
When thou didst mistrust,
At Meriba chiding:
For waters prouiding,
To serue thee at lust.

9 Hearken my people, I assure thee,
O Israel if thou wouldst heare:
Thou shuldst let no strange God allure
Nor other Gods worship or feare (thee
10 For I am the Eternall,
Thy great God supernall:
Quhilk from Egypt thrall.
Haue brought thee so safely:
Thy mouth open largely,
And fill it I shall.

11 Bot ye my people whom I chused.
My vovce they would not heare, I say,
And Israel proudely refused,
On me their louing Lord to stay:
12 Therefore I did leaue them,
Euen as their harts gaue them,
To serue their ingyne:
After leud intysings,
Of their owne deuisings,
So did they decline.

13 Oh if my folke had not forsaken.

To

To hearken vnto me those daies:
Oh if that Israel had taken,
Delight to worke in my true waies,
14 Then could I had reason.
In a little season:
Their foes to subdue:
And mine hand haue turned,
Vpon such as spurned,
My saints to pursue,

15 The haters of the Lord, shuld neuer,
Bot flatter him by force constraind:
And a most prosperous time for euer,
Shulde to my people haue remaind.
16 Thou shouldst then haue beene fead,
With most fine ſt whe at bread:
Euen as thine owne will,
And with the sweete hony:
Of the rocke so stony,
I would thee fulfill.

Deus ſtetit in Sinagoga.

PSALME Lxxxii. I. H.

The Prophet declaring God to be present amongest the iudges and magistrates, reproueth their partialitie, and vnrighteousnes, and exhorteth them to do iustice bot seeing none amendement, he desireth God to vndertake the matter and execute iustice himselfe.

Mid the preaſe with men of might, the

Lord, himſelfe did ſtand. To plead the cauſe

of truth and right, with iudges of the land,

How long, ſaid he will you proceed, falſe

iudgement to award? And haue reſpect

for loue of meed, the wicked to regard.

3 Whereas of due ye ſhould defend,
the fatherleſſe and weake:
And when the pure man doth contend
in iudgement iuſtly ſpeake.
4 Gif ye be wiſe, defend the cauſe,
of pure men in their right:
And rid the needy from the clawes,
of tyrants force and might.

5 Bot nothing will they know or learne,
in vaine to them I talke:
They will not ſee or ought diſcerne,
bot ſtill in darkenes walke.
For lo, euen now the time is come,
that all things fall to nought:
And likewiſe lawes both all and ſome
for gaine are ſold and bought.

6 I had decreed it in my ſight,
as Gods to take you all:
And children to the moſt of might,
for loue I did you call.
7 Bot notwithſtanding ye ſhall die,
as men and ſo decay:
O tyrants I ſhal you deſtroy,
and pluck you quite away.

8 Vp Lord and let thy ſtrength be knowne,
and iudge the world with might:
For why all nations are thy owne,
to take them as thy right.

Deus quis ſimilis erit.

PSALME Lxxxiii. R. P.

A praier for the Kirk, being assaulted on all sides by the vnfaithfull, considered together to bring it to ruine, with rehearsall of certaine examples how God hath supported his owne in times past, to encourage the faithfull with good hope.

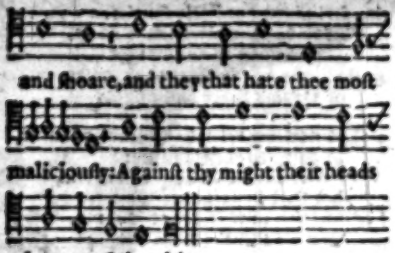
Od for thy grace thou keep no more

ſilence, Ceaſe not O God nor hold thy

peace no more: For lo thy foes with cruel

violence, confedered are, & with an hideous

roare: in this their rage theſe rebels brag



and ſhoare, and they that hate thee moſt
maliciouſly: Againſt thy might their heads
haue rayſed on hie.

3 For to oppreſſe,
thy people they pretend:
With ſubtile ſleight.
and moue conſpiracie:
For ſuch as on
thy ſecreat helpe depend:
4 Go to ſay they,
and let vs vtterly,
This nation
rute out of memorie:
And of the name,
of Iſrael let neuer:
Further be made,
no mention for euer.

5 Conſpired are,
with cruell hearts and fel,
Thus againſt thee,
together in a band,
6 The Edomites,
that in their tentes do dwell,
And Iſmalites
ioyned with them ſtand,
The Moabites
vpon the other hand,
With the proude race,
of Agarenes together:
Aſſembled are,
and wickedly confeder.

7 Gebal, Ammon,
and Amalek all three:
Marche furth,
echone with his gariſon:
The Philiſtims
formoſt they thinke to be,
The indwellers
of Tire, with them are bowne.
8 Aſſur alſo,
is their companion:
With the children
of Lot to be arayed,
In their ſupport.
his banner is diſplayed.

9 Do thou to them,
as thou didſt to the hoſt:
Of Madian:
Iaban and Sifera:
Yo At Kyſon ſlude.
in Endor liues they loſt:
To doung the land,
whereas their bodies lay.
11 Like Oreb, Zeb,
Zeba and Salumna,
So make thou them,
euen their moſt mighty princes,
And all the chiefe
rulers of their prouinces.

12 Quhilk ſaide let vs
inherite as our owne,
Gods manſions:
13 My God make them to be,
Like rolling wheeles,
or as the ſtubble blowen,
Before the wind,
14 As fire the woods we ſee
Doth burne, and flame
deuour on mountains hie,
The hather crop,
15 So let the tempeſt chaſe them,
And thy whirle wind,
quhilk terrour ſo deface them.

16 Their faces Lord
with ſhamefulnes fulfill:
That they may ſeeke,
thy name in mind to print,
17 Confounded let
them be, and euer ſtil,
Vexed with wo:
yea make them ſhamed and ſhent.
18 And let them know,
that thou art permanent:
That Iehoua,
thy name alone pertayneth
To thee ouer all
the earth, whoſe glorie raigneth.

Quam dilecta tabernacula tua.

PSALME Lxxxiiii. I. H.

Dauid driuen furth of his countrey, deſireth moſt ardently to come againe to the tabernacle of the Lorde, and aſſemblie of the Saintes, to praiſe God, pronouncing them bleſſed that may ſo do. Then he prayſeth the courage of the people that paſſe throgh the wildernes to aſſemble themſelues in Sion. Finally with praiſe of this matter, and confidence of Gods goodnes, he endeth the Pſalme.

Sing this as the 67. Pſalme.

HOw pleaſant is thy dwelling place,
O Lord of hoſtes to me?
The tabernacles of thy grace,
how pleaſant Lord they be.

2 My

2 My soule doth long ful sore to go,
into thy courts abroade:
My heart doth lust. my flesh also,
in thee the liuing God.

3 The sparrowes find a roome to rest,
and saue themselues from wrong:
And eke the swallow hath a nest,
wherein to keepe her yong.
4 These birds ful nigh thine Altar may,
haue place to sit and sing.
O Lord of hostes thou art I say,
my God and eke my king.

5 Oh they be blessed that may dwel,
within thy house alwayes:
For they all times thy facts do tel,
and euer giue thee prayse.
6 Yea happie sure like wise are they,
whose stay and strength thou art,
Quhilk to thy house do mind the way,
and seeke it with their heart.

7 As they go through the vale of teares
they dig vp fountaines still:
That as a spring it all appeares,
and thou their pits doest fill.
8 From strength to strength they walk ful fast,
no faintnes there shalbe:
And so the God of Gods at last,
in Sion they do see.

9 O Lord of hostes to me take heed,
and heare when I do pray:
And let it through thine eares proceed,
O Iacobs God I say.
10 O Lord our shield of thy gude grace,
regard and so draw neere:
Regard I say behold the face,
of thine annointed deare.

11 For why: within thy courts one day,
is better to abide:
Then other where to keepe or stay,
a thousand dayes beside.
12 Much rather would I keepe a dure
within the house of God:
Then in the tents of wickednes,
to settle mine abode.

13 For God the Lord our light and shield,
wil grace and worship giue:
And no gude thing shal be withheld,
from them that purely liue.
14 O Lord of hostes that man is blest,
and happie sure is he.
That is perswaded in his brest,
to trust alwaies in thee.

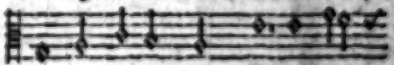
Benedixisti Domine terram.

PSALME Lxxxv. W. K.

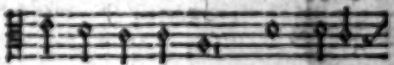
Because God withdrew not his rodde from his Kirke after they returned from Babilon first they put him in mind of their deliuerance, to the intent that he should not leaue the work of his grace vnperfited: next they complaine of their long affliction. & thirdly they reioyce in hope of felicitie promised. For their deliuerance was a figure of Christes kingdome, vnder the quhilk should be perfect felicitie.

Lord thou loued hast thy land, and

brought furth Iacob with thine hand,



who was in thraldom strait: Thy peoples



sinnes so great and huge, Thou couered

hast and didst not iudge, Thy mercies

were so great.

3 Thine anger then and wrath so hote
Thou didst remit and hast forgot,
Such was thy tender loue.
4 O turne vs then God of our strength,
Release thine ire and now at length,
Let our distresse thee moue.

5 Wilt thou not turne vs vp for aye?
Wilt thou prolong thy wrath I say
And that from age to age?
6 Wilt thou not turne vs vp to raise,
That we thy people may thee praise,
And that with great courage?

7 Thy mercy Lord to shew vouchsafe,
That thy salvation we may haue:
Bot hearken now I will.
8 And heare what God himself did say,
Who peace before his saints doth lay,
Least they should turne to ill.

9 Now certainely his health is neere,
To such as do indeed him feare,
And blesseth stil our land.

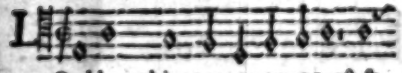
10 Lo truth and mercy both do meet,
His righteouſnes and peace do greet,
And both ioyne hand in hand.

11 For truth ſhal from the earth bud out,
From heauen righteouſnes no doubt:
Yea God ſhal giue gude ſtore.
12 So that our land ſhall giue increaſe
13 And righteouſnes towards him preaſe.
Who ſhal ſtil march before.

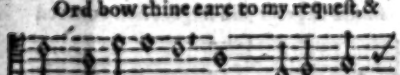
Inclina Domine aurem tuam.

PALME Lxxxvi. I. H.

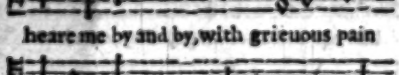
Dauid ſore afflicted & forſaken of all, prayeth feruently for deliuerance, ſometime rehearſing his miſeries, ſometimes the mercies receiued, deſiring alſo to be inſtructed of the Lord, that he may feare him & glorifie his name. He complayneth alſo of his aduerſaries, and requireth to be deliuered from them.



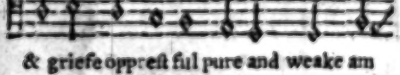
Ord bow thine eare to my requeſt, &



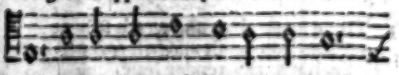
heare me by and by, with grieuous pain



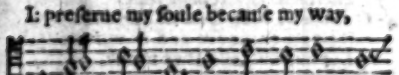
& griefe oppreſt ful pure and weake am



I: preſerue my ſoule becauſe my way,



& doings holy be, And ſaue thy ſeruant



Lord I pray, that puts his truſt in thee.

Thy mercy Lord on me expreſſe,
defend me eke withall:
For through the day I do not ceaſe,
on thee to crie and call.
4 Comfort (O Lord) thy ſeruants ſoule
that now with paine is pinde:
For vnto thee Lord I extol.
and lift my ſoule and mind.
5 For thou art gude and bountifull,
thy gifts of grace are free:
And eke thy mercy plentifull,
to all that call on thee.
6 O Lord likewiſe when I do pray,
regarde and giue an eare:
Marke well the words that I do ſay,
and all my prayers heare.

7 In time when trouble doth me moue
to thee I do complaine:
For why: I know and wel do proue,
thou anſwereſt me againe.
8 Among the Gods (O Lord) is none
with thee to be comparde:
And none can do as thou alone,
the like hath not beene heard.

9 The gentils and the people all,
quhilk thou didſt make and frame
Before thy face on knees wil fal:
and glorifie thy name.
10 For why: thou art ſo much of might
all power, Lord is thine owne:
Thou worketſt wonders ſtil in ſight,
for thou art God alone.

11 O teach me Lord thy way and I,
ſhal in thy truth proceede:
O ioyne my heart to thee ſo nie,
that I thy name may dread.
12 To thee my God I wil giue prayſe
with all my heart O Lord:
And glorifie thy name alwayes,
for euer through the world.

13 For why: thy mercy ſhewed to me
is great and doth excell:
Thou ſetteſt my ſoule at libertie,
out from the lower hel.
14 O Lord the proude againſt me riſe,
and heapes of men of might:
They ſeeke my ſoule and in no wiſe,
will haue thee in their ſight.

15 Thou Lord art merciful and meeke
ful ſlack and ſlow to wrath:
Thy gudenes is full great and eke,
thy truth no meaſure hath.
16 O turne to me and mercy grant,
thy ſtrength to me apply:
O help and ſaue thine owne ſeruant,
thy handmaides ſonne am I.

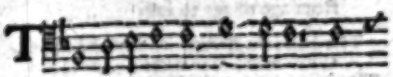
17 On me ſome ſigne of fauour ſhew,
that all my foes may ſee:
And be aſhamed becauſe Lord thou,
didſt help and comfort me.

Fundamentum eius in montibus.

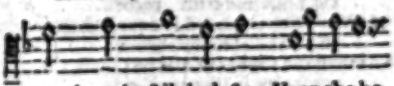
PSALME Lxxxvii. I. H.

The holy Ghoſt promiſeth that the condition

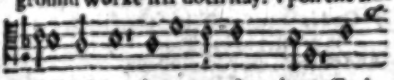
of the Kirk, quhilk was in miserie after the captiuitie of Babylon, should bee restored to great excellency, so that there should be nothing more comfortable, then to bee numbred among the members thereof.



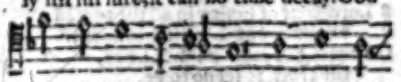
THat Citty shal ful wel indure, her



ground worke stil doth stay. Vpon the ho-

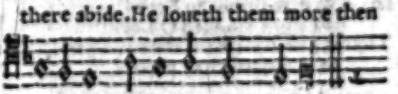


ly hil ful sure, it can no time decay. God



loues the gates of Sion best, his grace doth

there abide. He loueth them more then



all the rest of Iacobs tents beside.

3 Full glorious things reported be,
in Sion and abroad:
Great things I say are said of thee,
thou Cittie of our God.
4 On Rahab I wil cast an eye,
and beare in mind the same:
And Babylon shal eke apply,
and learne to know my name.

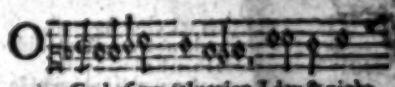
5 Lo Palestine and Tire also,
with Ethiope likewise:
A people old ful long agoe,
were borne and there did rise.
6 Of Sion they shall say a roade,
that diuers men of fame:
Haue there sprung vp and the hie God,
hath founded fast the same.

7 In their recordes to them it shal,
through Gods deuise appeare;
Of Sion that the chiefe of all,
had his beginning there.
8 The minstrels all with such as sing
shal praise the Lord with gleet
For of delight my pleasant springs,
are compast all in thee.

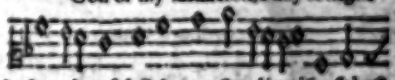
Domine Deus salutis meæ.

PSALME Lxxxviii. W. K.

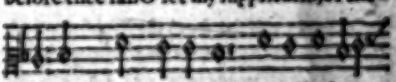
A grieuous complainte of the faithfull sore afflicted by sickne, persecutions & aduersities: being as it were left of God without any consolation, yet hee calleth on God by fayth, and striueth against desperation, complayning himselfe to be forsaken of all earthly help.



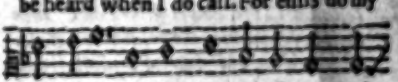
O God of my saluation, I day & night



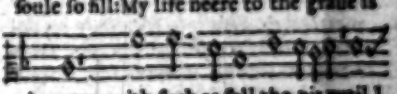
before thee fal. O let my supplicatiō, of thee



be heard when I do call. For euils do my



soule so fill: My life neere to the graue is



throwne, with such as fall the pit vntil I

nombred am and strength haue none.

5 Among the dead a man most free,
As one in graue already slaine.
Whom thou esteemst no more to be,
But quite cut off as one most vaine:
6 In depth profounde thou hast me cast,
Where in the darke full deep I lie,
7 Thy wrath so laid on me thou hast,
That ouercome with grief I crie.

8 Such as me know thou hast drawn backe
Whose loue is turned to great hate,
I am shut vp, and helpe I lacke:
For to redresse my dreadful state.
9 My visage doth my griefe declare,
To thee I crie Lord day by day:
Mine hands to thee I stretch with care
But yet can haue no rest nor stay.

10 Wilt thou shew wonders to the dead?
Shal dead men rise to praise thy name,
11 Shall in the graue thy loue be spread?
With faithfulnes may death wel frame
12 Thy wondrous warkes for to repeat:
Shal they in darkenes deep be knowen?

Or

Or ſhall thy righteouſnes ſo great,
In a forgetful land be ſhowen.

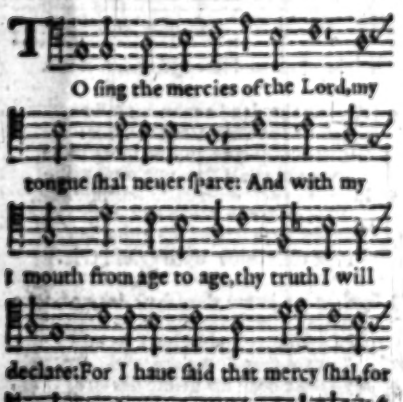
33 To thee O Lord long cride I haue,
And earely ſhal I come to pray:
34 Why doeſt thou ſtay my ſoule to ſaue,
And turne thy face from me away?
35 I am afflicted to the death,
Alwaies in dread, of life in doubt.
36 Thy wrath I feele at euery breath,
Thy feare almoſt hath worne me out.

37 Like water they me cloſed round,
Becauſe he ſhould not from them ſlide.
38 My louers harts thou haſt vp bound,
And mine acquaintance did them hide.

Miſericordias Domini.

PSALME Lxxxix. I. H.

With many wordes doeth the Prophet prayſe God for his teſtament & couenaunt that he made betweene him and his elect, by Ieſus Chriſt the Sonne of Dauid, then doth he complaine of the great ruine & deſolation of the kingdome of Dauid, ſo that to the outwarde appearance, the promiſe was broken. Finally he prayeth to bee deliuered from his afflictions, making mention of the ſhortnes of mans life, & confirming himſelfe by Gods promiſes.



2 To mine elect ſaith God I made,
a couenant and beheſt.
My ſeruant Dauid to perſuade,
I ſwore and did proteſt.
4 Thy ſeed for euer I wil ſtay,
and ſtabliſh it full faſt:
And ſtil vphold thy thoone alway,
from age to age to laſt.

5 The heauens ſhew with ioy and mirth,
thy wondrous warkes O Lord.
Thy ſaints within thy Kirke on earth,
thy faith and truth record.
6 Who with the Lord is equall then,
in all the cloudes abroad?
Among the ſonnes of all the Gods,
what one is like our God?

7 God in the aſſemblie of the ſaints,
is greatly to be dread:
And ouer all that dwel about,
in terrour to be had.
8 Lord God of hoſtes in all the world
whoſe ſtrength is like to thee:
On euery ſide moſt mighty Lord,
thy truth is ſeene to be.

9 The raging ſea by thine aduiſe,
thou ruleſt at thy will:
And when the waues thereof ariſe,
thou makeſt them calme and ſtil.
10 As a man ſlaine, ſo Egypt land,
haſt thou ſubdued O Lord:
Thy foes with mightie arme and hand,
thou ſcattred haſt abroad.

11 The heauens are thine and ſtil haue been
likewiſe the earth and land:
The world with all that is therein,
thou formedſt with thy hand.
12 Both North and South thou Lord alone
thy ſelfe didſt make and frame:
Both Tabor mount and eke Hermon,
reioyce and praiſe thy name.

13 Thine arme is ſtrong and full of power
all might therein doth lie:
The ſtrength of thy right hand ech hower,
thou lifteſt vp on hie.
14 In righteouſnes and equity,
thou haſt thy ſeat and place:
Mercie and truth are ſtil with thee,
and go before thy face.

15 Thoſe ſo ke are bleſt that know aright
to ioy in thee O God:
For in the fauour of thy ſight,
they walke ful ſafe abroad.
16 Lo in thy name reioice they ſhal,
and that from day to day:
And in thy righteouſneſſe withall,
exalt themſelues alway.

17 For why? their glorie ſtrength and aide
in thee alone doth lie:
Thy gudenes eke that hath vs ſtaid,
ſhal lift our horne on hie.

18 Our

18 Our ſtrength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Iſrael,
he is our guide and king.

19 Thy will vnto thy ſaints ſometime
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
thy mind to make them know.
A man of might haue I erect
your king and guide to be:
And ſet him vp whom I elect,
among the folke to me.

20 My ſeruant Dauid I appoint,
whom I haue ſearched out:
And with my holy oyle annoynt,
him king of all the rout.
21 Therefore my hand is ready ſtill,
with him for to remaine:
And with mine arme alſo I will
him ſtrengthen and ſuſtaine.

22 The enemies ſhall not him oppreſſe,
they ſhall him not deuoure:
Ne yet the ſonnes of wickednes,
of him ſhall haue no power.
23 His foes likewiſe will I deſtroy,
before his face in fight:
And thoſe that hate him plague will I,
and ſtrike them with my might.

24 My truth and mercy eke withall,
ſhall ſtill vpon him lie:
And in my name his horne eke ſhall
be lifted vp on hie.
25 His kingdome I will ſet to be,
vpon the ſea and land:
And eke the running flouds ſhall he,
embrace with his right hand.

26 He ſhall depend with all his heart,
on me, and thus ſhall ſay:
My father and my God thou art,
my rocke of health and ſtay.
27 As my firſt borne I will him take,
of all on earth that ſpringe:
His might and honour I will make,
aboue all worldly Kings.

28 My mercy ſhall be with him ſtill,
for euer to indure:
My faithfull couenant I will,
to thee keepe firme and ſure.
29 And eke his ſeed will I ſuſtaine,
for aye both ſure and faſt:
So that his throne ſhall ſtill remaine,
while that the heauens do laſt.

30 If that his ſonnes forſake my lawe,
and ſo begin to ſwerue:
And of my iudgements haue none awe,
nor will not them obſerue.
31 Or if they do not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light,
and will not keepe my trade.

32 Then with the rod I will begin,
their doings to amend:
And ſo with ſcourging for their ſinne,
when that they do offend.
33 My mercy yet and my gudenes,
I will not take him fro:
Nor handle him with craftines,
and ſo my truth forgo.

34 But ſure my couenant I will hold,
with all that I haue ſpoke:
No word the ſuthilk my lips haue told,
ſhall alter or be broke.
35 Once ſwore I by mine holines,
and that performe will I:
With Dauid I ſhall keepe promiſe,
to him I will not lye.

36 His ſeede for euermore ſhall raigne,
and eke his throne of might:
As doth the Sunne it ſhall remaine,
for euer in my ſight.
37 And as the Mune within the ſky,
for euer ſtandeth faſt:
A faithfull witnes from on hie,
ſo ſhall his kingdome laſt.

38 But now O Lord, thou doeſt reiect,
and now thou changeſt cheare:
Yea thou art wroth with thine elect,
thine owne annoynted deare.
39 Thy couenant with thy ſeruant lo,
Lord thou haſt quite vndone:
And downe vpon the ground alſo,
haſt caſt his royall crowne.

40 Thou haſt his hedge pluckt vp with might,
thou didſt his waies confound:
His bulwarks thou haſt bet downe right,
and brought them to the ground.
41 That he is ſore diſtroid and torne,
of comners by throughout:
And ſo is made a mocke and ſcorne,
to all that dwell about.

42 Thou their right hand haſt lifted vp,
that him ſo ſore annoy:
And all his foes that him deuoure,
lo, thou haſt made to ioy.
43 His ſword thou haſt made dull & blunt,
ſo that he may not ſtand:
Before his foes as he was wont,
nor haue the vpper hand.

44 His glory thou haſt made to waſt,
his throne his ioy and mirthe
By thee is ouerthrowne and caſt,
full lowe vpon the earth.
45 Thou haſt cut off and made full ſhort,
his youth and luſty dayes:

And

And raiſd of him an ill report,
with ſhame and great diſprayſe.

46 How long away from me O Lord,
for euer wilt thou turne?
And ſhall thine anger ſtill alway,
as fire conſume and burne?
47 O call to mind, remember then,
my time conſumeth faſt:
Why haſt thou made the ſonnes of men,
as things in vaine to waſt?

48 What man is he that liueth here,
and death ſhall neuer ſee?
Or from the hand of hell his ſoule,
ſhall he deliuer free?
49 Where is (O Lord) thine old gudenes,
ſo oft declared beforne:
Quhilk by thy truth and vprightnes,
to Dauid thou haſt ſworne.

50 The great rebukes to minde Lord call,
that on thy ſeruants lie:
The raylings of the people all,
beare in my breaſt do I.
51 For why? O Lord, behold thy foes
blaſphemed haue thy name:
In that their ſteps whom thou haſt choſe,
and ointed they defame.

52 All prayſe to thee, O Lord of hoſtes,
both now and eke for aye:
Through skie and earth in all the coſtes,
Amen Amen ſay I.

Domine refugium factus es.

PSALME Lxxxx. W.K.

Moyſes in his prayer ſetteth before vs the eternall fauour of God towards his, who are neyther admoniſhed by the breuitie of their life, nor by his plagues to bee thankefull. Therefore Moyſes prayeth God to turne their hearts, and continue his mercies towards them and their poſteritie for euer.

Sing this as the 103. Pſalme.

O Lord thou haſt beene our refuge,
and kept vs ſafe and ſound:
From age to age as witnes can
all we quhilk true it found.
2 Before the mountains were furth brought
yet thou the earth didſt frame:
Thou waſt our great eternall God,
and ſtill ſhalt be the ſame.

3 Thou doeſt vaine man ſtrike downe to duſt,
though he be in his floure:
Againe thou ſayſt ye Adams ſonnes,
returne to ſhew your power.

4 For what is it a thouſand yeares,
to count them in thy ſight:
Bot as a day quhilk laſt is paſt,
or as a watch by night.

5 They are ſo ſoone as thou doeſt ſtorme,
euen like a ſheepe or ſhade:
Or like the graſſe quhilk as we knowe
betimes away doth fade.
6 With pleaſant dewes in breake of day,
it groweth vp full greene:
By night cut downe it withreth as
no beauty can be ſeene.

7 O Lord how ſore do we conſume,
in this thy wrath ſo bote?
We feare thy fury be ſo fierce,
that death ſhalbe our lot.
8 Thou haſt ſo marked our miſdeedes,
that they are in thy minde:
Our ſecret ſinnes are in thy ſight,
as though none grace ſhould finde.

9 For when thine anger kindled is,
our dayes conſume furthwith:
Then end our yeares as thoughts moſt vaine,
quhilk haue in them no pith.
10 The dayes of man we finde to be
of yeares ten and threeſcore:
And though that ſome by nature ſtrong
attaine to liue ten more.

Yet is their ſtrength (brag what they liſt)
but labour griefe and care:
And paſſeth hence to haſt their end,
yet they themſelues beware.
11 Yet who regardeth well the power,
of this thy wrath ſo great?
All ſuch truly as do thee know,
thy plagues when thou doeſt threat.

12 Teach vs therefore to count our daies
that we our hearts may bend:
To learne thy wiſedome and thy truth,
for that ſhould be our end.
13 Turne yet againe: O Lord how long?
wilt thou be angry ſtill?
Be mercifull vnto thy flocke,
and graunt them thy good will.

14 Oh fill vs with thy mercyes great,
in the ſweet morning ſpring:
So we reioyce ſhall all our dayes,
and eke be glad and ſing.
15 Declare eftſoones ſome ſigne of loue,
thy ſcourges to aſſwage:
And for the yeares of our diſtreſſe,
ſuſtayning ſuch great plagues.

16 Shew furth thy mercy thine own warke
vnto thy ſeruant deare:
And let thy glory to their ſeede,
for euermore appeare.
17 And let the beauty of the Lord,

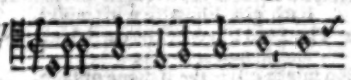
vpon

vpon vs ſtill remaine:
Lord, proſper thou our handy warke,
and ſtill the ſame maintaine.

Qui habitat in adiutorio.

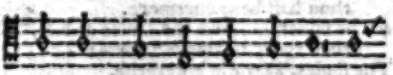
PSALME XCi. W. K.

Heere is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, and committeth himſelfe wholly to his protection in all temptations. A promiſe alſo of God to thoſe that loue him and truſt in him, to deliuer them, and giue them immortall glory.

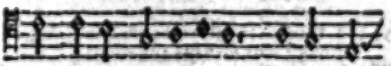


Ho ſo with full intent and mind, in

God moſt high himſelfe doth ſtay. His

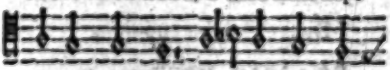


mightie power that man ſhall find, A

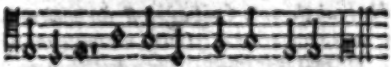


ſure defence to be alway: And now ſay

to the Lord will I, O thou mine hope



and fort moſt ſure. He is my God thus



wil I cry: My truſt in him ſhal ſtil indure.

3 He ſurely will thee freely ſet,
Farre from the crafty hunters ſnare:
So that thou needeſt not feare his net,
Nor yet for plagues no whit to care.
4 Vnder his wings he will thee hide,
And there thee keepe full well ſhall he:
Thee to defend on either ſide,
His truth ſhall ſtill thy buckler be.

5 Thou ſhalt not needs to be diſmaide,
For any feare to come by night:
Nor of the arrow be afraide,
Quhilk flieth when it is light.

6 Nor yet the peſtilence to feare,
Quhilk in the darke doth much anoye:
Nor of the plague at none day cleare,
Quhilk doth ful oft great heapes deſtroy.

7 A thouſand at thy ſide ſhall fall,
And at thy right hand thouſands ten,
Bot vnto thee no hurt at all,
Shall once ſo much as touch thee then.
8 Thine eyes ſhall certainely beholde,
What recompenſe the wicked haue:
9 For that the Lord, as thy ſtrong holde,
Thou haſt him made, thy ſoule to ſaue.

10 There ſhall none ill thee apprehend,
Nor yet thy Tabernacle touch:
11 For he his Angels furth doth ſend,
And giueth the charge to kepe all ſuch.
12 So warely ſhall they thee defend,
That harme thou ſhalt be ſure of none:
Nor yet ſo much as once offend,
Or daſh thy fute againſt a ſtone.

13 Thou ſhalt vpon the Lyons tread,
The Dragon and the Aſpe alſo:
Theſe ſhall of thee be ſtill in drede,
Thou ſhalt vpon them walke and go:
For ſo the Lord himſelfe hath ſworne,
14 Becauſe, ſaith God he knew my Name,
I ſurely will exalt his horne,
And ſuch confound as worke him ſhame.

15 On me he ſhall call in his neede,
And I will heare him out of doubt:
His troubles end will I with ſpeede,
And will him glorifie throughout.
16 Of yeares he ſhall haue his deſire,
That he the ſame full well may ſpend:

My ſauing health and loue entire,
To do him gude ſhall haue none end.

Bonum eſt confiteri Domino.

PSALME XCii. I. H.

This Pſalme was made to be ſong on the Sabboth, to ſtirre vp the people to acknowledge God, and to prayſe him in his warks, the Prophet reioyceth therein, Bot the wicked is not able to conſider that the vngodly, when he is moſt flouriſhing, ſhall moſt ſpeedely periſh. In the end is deſcribed the felicitie of the iuſt planted in the houſe of God to prayſe the Lord.

Sing this as the 89 Pſalme.

A Thing both gude and mete truely
it is to laud the Lord:
And to thy Name, O Lord moſt hie,
to ſing in one accord.

2 To

2 To shew the kindnes of the Lord,
betime or day be light:
And eke declare his truth abrode,
when it doth draw to night.

3 Vpon ten stringed instrument,
on Lute and Harpe so sweete:
With all the mirth you can inuent,
of instruments most meete.
4 For thou hast made me to reioyce,
in things so wrought by thee:
And I haue ioy in heart and voyce,
thy handie warkes to see.

5 O Lord how glorious and how great,
are all thy warkes so stout:
So deepely are thy counsels set,
that none can try them out.
6 The man vnwise he doth not know,
how this is brought to passe:
Nor yet the Idiot fule also,
doth vnderstand this casse.

7 When so the wicked at their will,
as grasse do spring full fast:
They when they flurish in their ill,
for aye shall be made waste.
8 But thou art mightie (Lord most hye)
yea thou doest raigne therefore:
In euerie time eternally,
both now and euermore.

9 For why? (O Lord) behold and see,
behold thy foes I say:
How all that worke iniquitie,
shall perish and decay
10 But thou, like the Vnicorne this while,
shalt lift mine horne on hie:
With fresh and new prepared oyle,
thine oynted King am I.

11 And of my foes before mine eyes,
shall see the fall and shame:
Of all that vp against me rise,
mine eare shall heare the same.
12 The Iust shall florish vp on hie,
as Date trees bud and blow:
And as the Ceders multiplie,
in Libanus that grow.

13 For they are planted in the place,
and dwellings of our God:
Within his courtes they spring apace,
and florish all abrode.
14 And in their age much frute shal bring,
both fat and well beseene:
And pleasantly both bud and spring,
with boughes and branches greene.

15 To shew that God is gude and iust,
and vpright in his will:
He is my rocke, my hope and trust:
in him there is none ill.

Dominus

Dominus regnauit magnificentia.

PSALME XCiii. I. II.

He praiseth the power of God, in the creation of the world, and beateth downe all people quhilk list them vp against his Maiestie, and prouoketh them to consider his promises.

Sing this as the 77. Psalme.

THe Lord as King, aloft doth raigne,
in glorie gudly dight:
And he to shew his strength and maine,
hath girt himselfe with might.
2 The Lord likewise the earth hath made,
and shaped it so sure:
No might can make it moue or fade,
as stay it doeth indure.

3 Or that the world wes made or wrought
thy seate was set before:
Beyond all time that can be thought,
thou hast bene euermore.
4 The fludes, O Lord, the fludes do rise,
they roare and make a noyse:
The fludes, I say did enterprise,
and lifted vp their voyce.

5 Yea, though the stormes arise in sight,
though seas do rage and swell:
The Lord is strong and more of might,
for he on hye doth dwell.
6 And luke what promise he doth make,
his houshold to defend:
For iust and true they shall it take,
all times withouten end.

Deus vltionum Dominus.

PSALME XCiiii. W. K.

He praieth vnto God against the violence and arrogancie of tyrants, warning them of Gods iudgements. Then doeth he comfort the afflicted by the gude issue of their afflictions, as bee felt in himselfe, and did so in others, and by the ruine of the wicked whom God will destroy.

Sing this as the 41. Psalme.

O Lord since vengeance doeth to thee,
and to none els belong:
Now shew thy selfe O Lord our God,
with speede reuenge our wrong.
2 Arise, thou great Iudge of the world,
and haue at length regard:
That as the proude destrue and do,
thou

thou wilt them so reward.

3 O Lord how long shall wicked men,
triumph thy flocke to slay?
Yea, Lord, how long? for they triumph,
as though who now bot they?
4 How long shall wicked doers speake,
thy great disdaine we sie?
Whose boasting pride doth seme to threat,
no speach bot their to be.

5 O Lord, they smite thy people downe,
not sparing yong nor old:
Thine heritage they so torment,
as strange is to behold.
6 The widow and the stranger both,
they murther cruelly:
The fatherles they put to death,
and cause they know none why.

7 And yet say they, Tush, no the Lord
will not behold this deede:
Ne yet will Iacobs God regard,
the things by vs decreed.
8 Bot now take heede ye fules vnwise,
among the folke that dwell:
Ye fules, I say, when will ye weigh,
or vnderstand this well?

9 He that the eare did plant and place,
shall he be slow to heare?
Or he that made the eye to sie,
shall he not sie most cleare?
10 Or he that plagude the heathen folke,
and knowledge teacheth men,
To nurture such as went astray,
shall he not punish then?

11 The Lord our God who man did frame,
his very thought doeth know:
And that they are both vile and vaine,
to him is knowen also.
12 Bot blessed is the man O Lord,
whome thou doest bring in awe:
And teachest him by this thy rod,
to loue and feare thy lawe.

13 That thou maiest giue him rest and ease
in time of troubles great:
When that the pit is digged vp,
the vngodly for to eat.
14 Surely the Lord will never faile,
his people quhilk him loue:
Ne yet forsake his heritage,
quhilk he doeth still approue.

15 For iudgement now with truth shall ioyne,
that Iustice may be free:
And such as be vpright in heart,
thereof full glad shall be.
16 Who now will vp and rise with me
against this wicked band?
Or who against these workers ill,
on my part stout will stand?

17 Gif that the Lord had not me helpt,
doubtles it had bene done:
To wit, my soule in silence brought,
and so my foes had wone.
18 But though my fute did swithly slide,
yet when I did it tell:
Thy mercyes Lord so held me vp,
that I therewith not fell.

19 For in the heapes of sorrowes sharpe,
that did mine heart oppresse:
Thy mercyes were to me so great,
they did my soule refresh.
20 Wilt thou vaine man haue ought to do,
with that most wicked chaire:
Quhilk forgeth mischief as a law,
without remorse or feare?

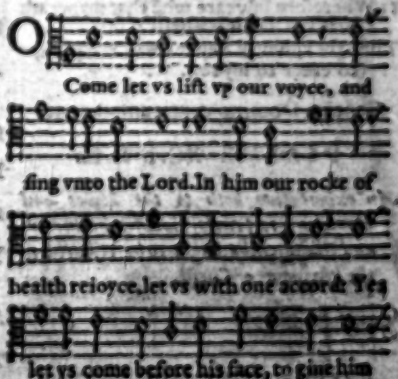
21 Against the soules of godly men,
they all with speede conuent:
And so condemne the giltles blude,
of the pure innocent.
22 Bot yet the Lord is my refuge,
in all these dangers deepe.
And God the rocke is of mine hope,
who alwaies doth me keepe.

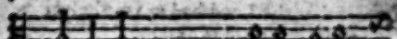
23 He wil reward their wickednes,
and in his wrath them kil:
Yea them destroy shal God our Lord,
for he both can and will.

Venite exultemus Domino.

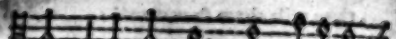
PSALME Xcv. I. H.

An earnest exhortation to prayse God for the gouernement of the world, and the election of the Church. An admonition to follow the rebellion of the old fathers that tempted God in the wilderness, for the quhilk they might not enter into the land of promise: bot rather to trust in Christ by whom he hath communicated his Saluation to all Nations.

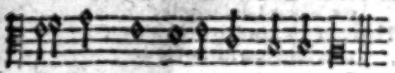




thankes and praiſe. In ſinging Pſalmes



ſongs of ioy and mirth: Sing vnto him



vnto his grace let vs be glad alwaies.

3 For why? the Lord he is (no doubt)
a great and mightie God:
A King aboue all Gods throughout,
in all the world abrode.
4 The ſecrets of the earth ſo deepe,
and corners of the land:
The tops of hils that are ſo ſteepe,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praiſe the Lord,
before him let vs fall:
And kneele to him with one accord,
the quhilk hath made vs all.

7 For why he is the Lord our God,
for vs he doeth prouide:
We are his folke, he doth vs feede,
his ſheepe and he our guide.
8 To day if ye his voyce will heare,
then harden not your heart:
As ye with grudging many a yeare,
prouokt me in deſert.

9 Where as your Fathers tempted me,
my power for to proue:
My wondrous warkes when they did ſe,
yet ſtill they would me moue.
10 Twiſe twentie yeare they did me grieue
and I to them did ſay:
They erre in heart and not beleeue,
they haue not knowen my way.

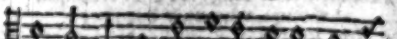
11 Wherefore I ſweare whē that my wrath
was kindled in my breſt:
That they ſhould neuer tread the path,
to enter to my reſt.

Cantate Domino canticum nouum.

PSALME XCvi. I. H.

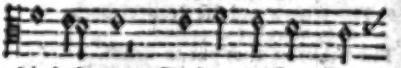
An exhortation both to the Iewes and Gentiles, to praiſe God for his mercy, and this ſpecially ought to be referred to the kingdome of Chriſt.

Ing ye with praiſe vnto the Lord, new

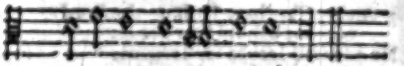


with one accord, all people on the earth.

Yea ſing vnto the Lord, I ſay, Praiſe ye



his holy name: Declare and ſhew from



day to day, ſaluation by the ſame.

3 Among the heathen eke declare,
his honour round about:
To ſhew his wonders do not ſpare,
in all the world throughout.
4 For why: the Lord is much of might
and worthy prayſe alway:
And he is to be dread of right,
aboue all Gods I ſay.

5 For all the heathen Gods abroad.
are idols that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All prayſe and honour eke do dwel,
for aye before his face:
Both power and might likewiſe excel,
within his holy place.

7 Aſcribe vnto the Lord alway,
(ye people of the world)
All might and worſhip eke I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glorie of his name:
And eke vnto his Courtes do go,
with giftes vnto the ſame.

9 Fall downe and worſhip ye the Lord
within his temple bright:
Let all the people of the world,
be feareful at his ſight.
10 Tel all the world be not agaſt,
the Lord doth raigne aboue:
Yea he hath ſet the earth ſo faſt,
that it ſhal neuer moue,

And that it is the Lord alone,
that ruleth with princely might.
To iudge the nations euery one,
with equitie and right.

11 Ye heauens therefore with ioy begin,
and let the earth reioyce:
Thou sea and all that is therein,
cry out and make a noyce.

12 The fielde shall ioy, and euery thing,
that springeth of the earth:
The wude and euerie tree shall sing,
with gladnesse and with mirth.
13 Before the presence of the Lord,
and comming of his might:
For he shall come to iudge the world,
with equitie and right.

Dominus regnauit, exultet terra.

PSALME XCvii. I. Hop.

The Prophet exhorteth all to reioyce for the comming of the kingdome of Jesus Christ dreadfull to the rebels and Idolaters, and ioyfull to the iust, whome hee exhorteth to innocencie, to reioysinge and thankesgiuing.

Sing this as the 95. Psalme.

THe Lord doth reigne, wherat the earth,
may ioy with pleasant voice:
And eke the yles with ioyfull mirth,
may triumph and reioyce.
2 Both cloudes and darkenes eke do swell,
and round about him beat:
Yea, right and Iustice euer dwell,
and bide about his seat.

3 Yea, fire and heate at once shall runne,
and go before his face:
Quhilk shall his foes and enemies burne,
abroad in euerie place.
4 His lightnings eke ful bright did blase,
and to the world appeare:
Whereat the earth did luke and gase,
with dread and deadly feare.

5 The hilles like wax did melt in sight,
and presence of the Lord:
They fled before that rulers might,
quhilk guideth all the world.
6 The heauens eke declare and show,
his Iustice furth abrod:
That all the world may se and know,
the glorie of our God.

7 Confusion sure shall come to such,
as worship Idols vaine:
And eke to those that glorie much,
dum pictures to maintaine.
For all the Idols of the world,
quhilk they as Gods doo call:
Shall feele the power of the Lord,
and downe to him shall fall.

8 With ioy then Sion heard this thing,
and Iudah did reioyce:
And at thy iudgements they did sing,
and made a pleasant noyse.
9 For thou (O Lord) art set on hie,
in all the earth abrode:
And art exalted wondrously,
aboue ech other God.

10 All ye that loue the Lord, doe this,
hate all things that are ill:
For he doth kepe the soules of his,
from such as would him spill.
11 And light doth spring vp to the iust,
with pleasure for his part:
Great ioy with gladnes, mirth and lust,
to them of vpright heart.

12 Ye righteous in the Lord reioyce,
his holynes proclaime:
Be thankfull eke with heart and voice,
and mindfull of the same.

Cantate Domino canticum nouum.

PSALME, XCviii. I. H.

An earnest exhortation to all creatures to praysse the Lord for his power, mercy and fidelitie in his promise by Christ, by whome he hath communicated his saluation to all Nations.

Sing this as the 95. Psalme.

O Sing ye now vnto the Lord,
a new and pleasant song:
For he hath wrought throghout the world
his wonders great and strong.
With his right hande full worthily,
he doeth his foes deuoure:
And get himselfe the victorie,
with his owne arme and power.

2 The Lord doth make the people knowe,
his sauing health and might:
The Lord doth eke his Iustice shewe,
in all the heathens sight.
3 His grace and truth to Israell,
in minde he doeth record:
That all the earth hath seene right well,
the gudnes of the Lord.

4 Be glad in him with ioyfull voice:
all people of the earth:
Giue thankes to God sing and reioyce,
to him with ioy and mirth.
5 Vpon the harpe vnto him sing:
giue thankes to him with Psalmes:
Reioyce before the Lord our King,
with trumpet and with shalmes.

6 Yea let the sea with all therein,
with ioy both roare and swell:
7 The earth likewise let it beginne,
with all that therein dwell.
8 And let the fludes reioyce their filles,
and clap their hands apace:
And eke the mountaines and the hilles,
before the Lord his face.

9 For he shall come to iudge and try,
the world, and euerie wight:
And rule the people mightily,
with iustice and with right.

Dominus regnauit, contremiscant.

PSALME XCix. I. H.

He commendeth the power, equitie, and excellency of the kingdome of God, by Christ ouer the Iewes and Gentiles, & prouoketh them to magnifie the fame, and to serue the Lord. following the example of the auncient Fathers, Moyses, Aaron & Samuell, who calling vpon God, were heard in their prayer.

Sing this as the 95 Psalme.

THe Lord doth raigne although at it,
the people rage full sore:
Yea, he on Cherubins doth sit.
though all the world would roare.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folke he doeth excell,
and he aloft is set.

3 Let all men praise thy mightie name,
for it is fearefull sure:
And let them magnifie the same,
that holy is and pure.
4 The princely power of our King,
doth loue iudgement and right
Thou rightly rulest euerie thing,
in Iacob, through thy might.

5 To praise the Lord our God deuise,
all honour him accord:
Before his forestule worship likewise
he is the holy Lord.
6 Moyses, Aaron, and Samuell,
as Priestes on him did call:
When they did pray, he heard them well,
and gaue them answere all,

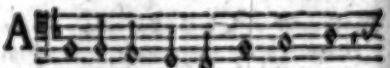
7 Within the cloud to them he spake,
then did they labour still:
To keepe such lawes as he did make,
and pointed them vntill.
8 O Lord our God, thou didst them heare
to thee when they did speake;
Thy mercy did on them appeare,
though thou their sinnes didst wreak

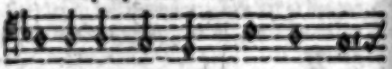
9 Giue laude and praise to God our Lord
with in his holy hill:
For why our God throughout the world,
is holy euer still.

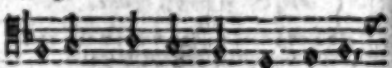
Iubilate Deo omnis terra.

PSALME. C. W. Ke.

¶ *He exhorteth all to serue the Lorde, who hath chosen vs and preserued vs, and to enter into his assemblies to prayse his Name.*







3 The Lord ye knowe is God in dede,
Without our ayde he did vs make:
We are his flocke he doth vs fede,
And for his sheepe he doth vs take,

4 Oh, enter then his gates with praise,
Approche with ioy his courtes vnto:
Praise laud, & blesse his name alwaies,
For it is semely so to do.

5 For why? the Lord our God is gude:
His mercy is for euer sure:
His trueth at all times firmely stude,
And shall from age to age indure.

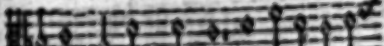
Misericordiam & iudicium cantabo.

PSALME. Ci. W. Ke.

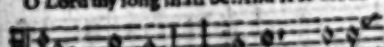
Dauid describeth what gouernment hee will obserue in his house and Kingdome: Hee will punish and correct, by rooting out the wicked, and promiseth to cherish the godly persons.

Of

O F mercy and of iudgement bothe

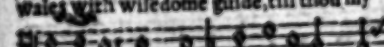


O Lord my song shall be: And it so oft as

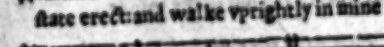


I do sing, shal be O Lord to thee. I wil my

waies with wisedome guide, till thou my



state erect: and walke vprightly in mine



house, as one of thine elect.

3 No wicked thing will I attempt,
bot from the same refraine:
I hate the sinnes of faithlesse folke,
no such will I maintaine.
4 The froward heart may take his leane,
such shall not with me dwell:
As for the proude and wicked man,
I will with force expell.

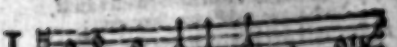
5 Who so his neighbour doth backebite,
that man will I destroye:
And who so hath a proude high luke,
I will the same anoye.
6 For such as leade a godly life,
and wickednesse forsake:
Will I defend: and more then that,
my seruants will them make.

7 Who so is bent to vse deceite,
mine house is not for such:
The lyer may I not beholde
his lyes I hate so much.
8 The vngodly sonne will I destroy,
quhilk dwell the land about:
And from the Cittie of the Lord,
all wicked men rute out.

Domine exaudi orationem meam.

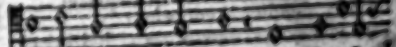
PSALME. Cii. I. C.

It sweth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A consolation for the building of the Kirk: whereof followeth the praise of God to be published vnto all posteritie. The conuersion of the Gentiles, and the stabilitie of the Kirk.

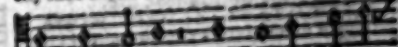


L Ord to mine humble sute giue eare,

And let my cry fore thee appeare: hide not

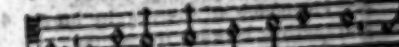


thy face this troublous time. Bot when I cal

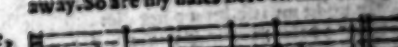


thine eares encline: Make hast to heare me

(Lord, I pray) For like as smoke consumeth



away. So are my daies here on this earth,



And all my bones parcht as an hearth.

4 Like the mowne grasse withered & dry
Such is mine heart, becaus that I,
Through griefe my bread forgatte to eat.
5 For through my voice of gronings great,
My bones vare my skinne do sticke.
6 Yea I the Pelican am like:
Quhilk doth in wildernesse abide,
And like the Owle of desert wide.

7 As on the house toppe all alone,
The sparowe doeth her selfe bemone:
Euen so I watch throughout the night.
8 For daylie, lo, my foes me spight,
And they that thus do rage and scorne
With one consent my death haue sworne.
9 I ashes ate as breade through wo,
And blent my cup with teares also.

10 This Lord, me hapneth for thine ire,
And for thy wrath as hote as fire:
For thou in high estate me plast,
And downe to dust againe hast cast.
11 My daies are like the fading shade:
I like the withered grasse am made.
12 Bot Lord thou still abidest sure
Thy memorie for aye doth dure.

13 Thou wilt arise for Sion hill,
And grant thy mercy her vntill:
For lo the time, the time (I say)
Of mercy, Lord is come this day.
14 For in her stones, thy seruants lust:
And pittie take vpon her dust:
15 So shall the heathen feare thy Name,
And earthly Kings thy glorious fame.

16 What time the Lord shall Sion reare,
And in his glory shall appeare:
17 And to the desolate him bend,
Despising not their suite to attend.
18 This shall be written for the race,
That after shall succede in place:
Yea, people yet vncreated:
The Lords renowme abrod shal spread

19 For from his holy temple hye,
The Lord our God hath cast his eye:
From heauen the earth behold did he,
20 The prisoners groanes to heare and see,
And set the damned free from care,
21 That they in Sion may declare,
This holy Name of God alwaies,
And in Ierusalem his praise.

22 When to conuene the folke accord,
And kingdomes all to serue the Lord,
23 My strength he bated in the waies,
And shorter cut my life and daies.
24 Wherefore I said, my God most hie,
In midst my life let me not die:
Thy yeares eternally endure,
From age to age abyding sure.

25 Thou in times past the earth didst grosid
Thine handy wark the heauens are found
26 They perish shall, thou standing still,
They shall waxe old as garments will,
Thou changing them, they so shal slide
27 But thou art one, whose yeares not slide
28 Thy seruants sonnes for aie shall last.
And in thy sight thir seede stand fast.

Benedic anima mea Domino.

PSALME. Ciii. Tho. Stern.

This is a Psalme most excellent, wherein the Prophet doth prouoke men and Angels, and all creatures to praise the Lord for his fatherly mercies: and deliuerance of his people from all euils, for his prouidence ouer all things, and the preseruation of his faithfull.

MY soule giue laude vnto the Lord,

my spirit shal do the same, & all the secrets

of mine heart praise ye his holy Name.

Giue thankes to God for all his gifts shew

not thy selfe vnkind. And suffer not his be-

nefites, to slip out of thy minde.

2 That gaue thee pardon for thy faultes,
and thee restorde againe:
For all thy weake and fraile disease,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from whilk thou couldst not flee:
His mercy and compassion both,
he did extend to thee:

5 That fild with gudnes thy desire,
and did prolong thy youth:
Like as the Egle casteth her bill,
whereby her age renueth.
6 The Lord with iustice doth repay,
all such as be oppresst:
So that their suffrings and their wronge,
are turned to the best.

7 His waies and his commandements,
to Moyses he did showe:
His counsels and his valiant actes,
the Israelites did knowe.
8 The Lord is kinde and mercifull,
when sinners do him grieue:
The sloweſt to conceiue a wrath,
and rediest to forgiue.

9 He chideth not vs continually,
though we be full of strife:
Nor kept our faultes in memory,
for all our sinfull life.
10 Nor yet according to our sinnes,
the Lord doth vs regarde:
Nor after our iniquities:
he doth not vs reward.

11 But as the space is wondrous great,
twixt earth and heauen aboue:
So is his gudenes much more large,
to them that do him loue.

12 God

12 God doeth remoue our sinnes from vs,
and our offences all:
As farre as is the sunne rising,
full distant from his fall.

13 And luke what pittie parents deare,
vnto their children beare:
Like pittie beareth the Lord to such,
as worship him in feare.
14 The Lord that made vs, knoweth our
our mould and fashion iust (shape
How weake and fraile our nature is,
and how we be bot dust.

15 And how the time of mortall men,
is like to withering hay
Or like a floure right faire in field,
that fadeth full sune away.
16 Whose glosse and beautie stormy winds,
do vtterly disgrace:
And make that after their assaults,
such blossoms haue no place.

17 Bot yet the gudenes of the Lord,
with his shall euer stand:
Their childrens children do receiue,
his righteousnes at hand.
18 I meane quhilk keepe his couenant,
with all their whole desire:
And not forget to doe the thing,
that he doth them require.

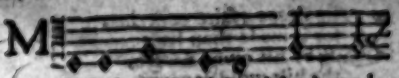
19 The heauens hie are made the seat,
and fitzestoole of the Lord:
And by his power imperiall,
he gouerneth all the world:
20 Yee Angels quhilk are great in power,
praise ye and blesse the Lord:
Quhilk to obey and do his will,
immediately accord.

21 Ye noble hoste and ministers
cease not to laude him still:
Quhilk ready are to execute
his pleasure and his will.
22 Ye all his warkes in euerie place,
praise ye his holy name:
Mine heart, my mind, and eke my soule,
praise ye also the same.

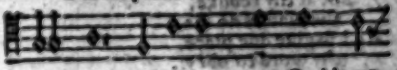
Benedic anima mea.

PSALME. Ciii. W. Ke.

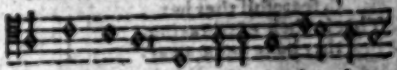
An excellent Psalme to praise God for the creation of the world, and the gouernance of the same, by his marueilous prouidence: wherein the Prophet prayeth against the wicked, who are offensiue that God diminisheth his flocke.



Y soule praise the Lord, speak good



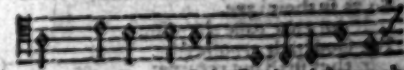
of his name. O Lord our great God, how



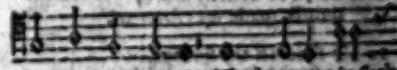
dost thou appeare, So passing in glory that

great is thy fame: Honour & maiesty in

thee shine most clear. With light of a robe,



thou hast thee beclad: Wherby al the earth



thy greatnes may see. The heauens in such

sort thou also hast spread. That it to a

curtaine compared may be.

3 His chamber beames lie,
in the cloudes full surer
Quhilk as his charet,
are made him to beare,
And therewith much swiftnes,
his course doth indure.
Vpon the wings riding,
of winde in the ayre:
4 He maketh his spirits,
as Heraulds to goe.
And lightnings to serue,
we see also prest:
His wil to accomplish,
they runne to and froe
To saue or consume things,
as seemeth him best.

5 He groundeth the earth,
so firmely and fast:
That it once to moue,
nouz shal haue such power.

6 The deepe a faire couering,
for it made thou haſt:
Quhilk by his owne nature,
the hils wold deuoure.
7 Bot at thy rebuke,
the waters do flie.
And ſo giue due place,
thy word to obey:
At thy voice of thunder,
ſo fearefull they be:
That in their great raging,
they haſte ſoone away.

8 The mountaines full high,
they then vp aſcend:
Gif thou do bot ſpeake,
thy word they fulfill:
So likewiſe the vallies,
moſt quickly diſcend:
Where thou them appointeſt,
remaine they do ſtill:
9 Their bonds haſt thou ſet,
how farre they ſhall runne:
So as in their rage,
not that paſſe they can:
For God hath appointed,
they ſhall not returne:
The earth to deſtroy more,
quhilk made wes for man.

10 He ſendeth the ſprings,
to ſtrong ſtreames or lakes:
Quhilk runne do full ſwift,
among the huge hils.
11 Where both the wild aſſes,
their thirſt oft times ſlakes:
And beaſtes of the mountaines,
thereof drinke their fils.
12 By theſe pleaſant ſprings,
of fountaines full faire:
The foules of the aire,
abide ſhall and dwell:
Who moued by nature,
to hoppe here and there:
Among the greene branches,
their ſongs ſhall excell.

13 The mountaines to moyſte,
the cloudes he doth vſe:
The earth with his warkes,
are wholly repleat.
14 So as the bruit cattell,
he did not refuſe,
Bot graſſe doth prouide them,
and hearbes for mans meat,
15 Yea bread, wine, and oyle,
he made for mans ſake:
His face to refreſh,
and heart to make ſtrong.
16 The Cedars of Liban,
this great Lord did make:
Quhilk trees he doth nouriſh,
that grow vp ſo long.

17 In theſe may birds builde,
and make there their neſt.
In firre trees the Storkes,
remaine and abide:
18 The high hils are ſuccours
for wild Goates to reſt,
And eke the rockes ſtony,
for Connies to hide.
19 The Mune then is ſet,
her ſeaſons to runne.
The daies from the nights,
thereby to diſceme:
And by the deſcending,
alſo of the Sunne,
The cold from heat alway,
thereby we do learne:

20 When darkenes doth come
by Gods will and power:
Then creepe furth do all,
the beaſtes of the wood.
21 The Lions range roaring,
their pray to deuoure.
Bot yet it is thou Lord,
quhilk giueſt them fude.
22 As ſoone as the Sunne,
is vp they retire:
To couch in their dennes,
then are they full faine.
23 That man to his worke may,
as right doth require:
Till night come and call him,
to take reſt againe.

24 How ſundry O Lorde,
are thy workes found:
With wiſedome ful great,
they are indeed wrought:
So that the world all whole,
of thy prayſe doth ſound:
And as for the riches
they paſſe all mens thought.
25 So is the great ſea,
quhilk large is and broad,
Where things that creepe ſwarme,
and beaſts of ech ſort:
26 There both mighty ſhips ſaile,
and ſome lie at road.
The Whale huge and monſtrous,
there alſo doth ſport.

27 All things on thee waite,
thou doſt them relieue,
And thou in due time,
full wel doeſt them feede:
28 Now when it doth pleaſe thee,
the ſame ſo to giue:
They gather full gladly,
thoſe things quhilk they need.
Thou openeſt thine hand,
and they find ſuch grace,
That they with gude things,
are filled we ſee:
29 Bot ſore are they troubled,
gif thou turne thy face:
For gif thou their breath take,

vile

vile dust then they be.

30 Againe when thy spirite,
from thee doth proceed:
All things to appoint,
and what shall insue.
Then are they created,
as thou hast decreed:
And doest by thy gudenes.
the drie earth renew.
31 The prayse of the Lord
for euer shal last:
Who may in his warkes,
by right wel reioyce.
32 His luke can the earth wake,
to tremble full fast:
And likewise the mountains,
to smoake at his voice.

33 To this Lord and God,
sing will I alwaies:
So long as I liue
my God prayse will I.
34 Then am I most certaine.
my words shal him please:
I wil reioyce in him.
to him will I crie.
35 The sinners O Lord,
consume in thine ire:
And eke the peruerse,
them rute out with shame:
Bot as for my soule, now
let it still desire:
And sty with the faithful,
prayse ye the Lords name.

Confitemini Domino.

PSALME Cv. I. C.

He prayseth the singular grace of God, who hath of all the people of the world, chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them gude, euen for his promise sake.

Sing this in the 104 Psalme.

O Prayse ye the Lord.
and call on his name:
Among the folke shew,
his noble warkes wrought.
2 Sing prayses sing to him
to set furth his fame.
And talke of the wonders,
he hath to passe brought.
3 In his holy name.
reioyce and be light:
And let their hearts ioy,
quhilk seeke for the Lord.
4 Seeke ye our God holy,
his strength and his might:
His face to behold still,
for euer accorde.

5 His marueilous warkes,
keepe fixt in your mind:
His signes and iudgements,
quhilk he by mouth spake.
6 Ye seede of his seruant,
Abraham by kind:
And you sonnes of Iacob,
whom he his doth take.
7 He is our Lord God,
whose iudgements are knowne,
Throughout all the earth.
8 And he aye certaine.
His promise remembred,
once made to his owne:
For thousands of ages
to bide and remaine.

9 The agreement I say,
with Abraham made:
Quhilk vnto Isack.
by oth he did sweare,
10 Confirming it Iacob,
for a law and trade,
And bonde to Israel.
alwaies to indure.
11 Saying in this wise,
to thee giue I shall,
As lot to inioy,
the Canaanites ground:
12 Albeit they were then,
in nomber bot smal.
Yea few, and then strangers,
throughout the land found.

13 And from place to place,
did walke to and fro:
And from one kingdome,
to other folke mo.
14 Yet suffred he no man.
them wrong for to do:
Bot thus for their sakes he,
great Kings did reproue.
15 Touch not mine anoynted,
nor harme not at all:
My Prophets most deare.
16 And on the whole earth,
A famine extreame them
to come he did call:
Quhilk vterly destroyed.
their store whole with dearth.

17 Yet sent he before,
a man to prouide:
Euen Ioseph his owne,
sold into seruage.
18 Whose feet they in stocks held,
yea, he a long tide:
With fetters of iron,
wes kept in bondage:
19 Vntil the time came
his cause should be knowne.

And that the Lords word,
his patience had tride.
Then sent the king for him,
and looside him full soone:
The head of the people,
his bandes laid aside.

21 Who made him the Lord,
his house ouer all:
And of his substance,
the ruler and stay.
22 That he might his princes,
vnto his will thrall:
And eke teach the elders,
of wisedome the way.
23 Then came Israel,
into Egipt land:
A straunger in Cham
Iacob then abode.
24 Where God did increase them,
much like the sea sand.
And made them more mightie,
then those them withstude.

25 Whose harts he did turne,
his people to hate:
And seeke by deceit,
his seruants to abuse:
26 But then he sent Moses,
their cause to debate,
And Aaron his seruant,
whom he did furth choose.
27 They vnto his foes,
his message declarde,
His signes and his wonders,
of Ham in the land.
28 He darkenes sent downe then,
and darke it appearde:
And these not rebelled,
to do his command.

29 Their waters he turnde,
red blude for to be:
He slew all their fish,
30 And frogs made to breede,
euen in their Kings chambers.
31 Then also spake he,
so lice and flees swarmed.
the land through indeed,
32 He sent on them haile,
in steed of sweet raine:
And great flames of fire,
their countrey throughout.
33 Their vines and their figge trees,
he strake to their paine:
And brake the trees all,
their coast round about.

34 He spake but the Word,
and Grashoppers came,
With Caterpillers,
beyond all mans thought.
35 The grasse they deuoured,
that grew them in Ham.
And fruites of the ground all,
they brought vnto nought.
36 Also the first borne,
the land through he smott:
Euen the beginning
of their force and might.
37 And with gold and siluer,
brought furth his owne lot:
Amongst whose Tribes wes not,
one feeble in sight.

38 Egypt reioyced
when they went away:
For why vpon them,
their feare then wes fall.
39 The Lord a cloude spread out
to guide them by day.
And fire to light them,
the night ouer all:
40 They did but demand,
and Quailes he them sent:
And with bread from heauen,
he did them suffice:
41 The hard rocke he opened,
and waters out went:
Euen through the drie places,
like sludes that do rise.

42 For he remembred,
his holy oth made,
Vnto Abraham,
his seruant most deare:
43 And brought furth his people,
(that were with wo lade)
His owne chosen children
with ioyfull cheare.
44 The heathen folkes land,
to them he did part:
The peoples labour,
they had to possesse.
45 That they from his statutes,
and lawes would not start.
Wherefore our Lord God prayse,
his laude no time cease.

Confitemini Domino quoniam.

PSALME Cvi. N.

The people dispearsed vnder Antiochus, do magnifie the goodnes of God among the iust and repentant, desiring to be brought againe into the lande by Gods mercifull visitation. And after the manifold maruels of God wrought in their deliuerance furth of Egypt, and the great ingratitude of the people rehearsed. They do pray and desire to be gathered from among the heathen, to the intent they may prayse the

name

name of the God of Israel,

Sing this as the 95 Psalme.

PRayse ye the Lord for he is gude,
his mercies dure for ayr:
2 Who can expresse his noble acts,
or all his praise displayr?
3 They blessed are that iudgement keepe,
and iustly do alway:
4 With fauour o thy people, Lord
remember me I pray.

And with thy saving health O Lord,
vouchsafe to visite me:
5 That I the great felicitie,
of thine electr may see:
And with thy peoples ioy I may,
a ioyfull mind possesse:
And may with thine inheritance
a glorying heart expresse.

6 Both we and eke our Fathers all,
haue sinned euery one:
We haue committed wickednes,
and lewdly we haue done.
7 The wonders great quhilk thou O Lord
hast done in Egipe land:
Our fathers though they saw them all,
yet did not vnderstand.

Nor they thy mercies multitude,
did keepe in thankefull mind:
Bot at the sea, yea the red sea,
rebelled most vnkind.
8 Neuerthe les he saued them,
for honour of his name:
That he might make his power knowne,
and spread abroad with fame.

9 The red sea he did then rebuke,
and furthwith it was drie:
And as in wildernes so through
the deepe he did them guide.
10 He saued them from the cruel hande,
of their dispightfull foe:
And from the enemies hand he did,
deliuer them also.

11 The waters their oppressors wholmde
not one was left aliue:
12 Then they beleeued his words, and
in song they did him giue. (prayse,
13 Bot by and by vnthankefully,
his warkes they cleane forgat:
And for his counsel and his will,
they did neglect to wait:

14 Bot lusted in the wildernes,
with fond and greedy lust:
And in the desert tempted God,
the stay of all their trust.
15 And then their wanton mindes desire,
he suffred them to haue:
Bot wasting leannes therewithal,
into their soule he gaue.

16 Then when they lodged in the tents
at Moyses they did grutch:
Aaron the holy of the Lord,
so did they enuie much.
17 Therefore the earth did open wide,
and Dathan did deuoure:
And all Abyrons companie,
did couer in that houre.

18 In their assemblie kindled wes,
the hot consuming fire:
And wasting flame did then burne vp:
the wicked in their ire.
19 Vpon the hill of Horeb they,
an idole calfe did frame:
And there the molten image did,
they worship of the same.

20 Into the likenes of a calfe,
that feedeth on the grasse,
Thus they their glorie turnde and all,
their honour did deface:
21 And God their onely sauiour,
vnkindly they forgot,
Quhilk many great and mightie things
in Egypt land had wrought.

22 And in the land of Ham for them,
most wondrous works had done,
And by the red sea dreadful things
performed long agone.
23 Therefore for their so shewing them,
forgetfull and vnkind.
To bring destruction on them all,
he purposde in his mind.

Had not his chosen Moises stude,
before him in the breake.
To turne his wrath lest he on them,
with slaughter should him wreke.
24 They did disdaine the pleasant land,
that he behight to giue:
Yea and the wonders that he wrought,
they did no whit beleeue.

25 Bot in their tentes with grudging hearts,
they wickedly repinde:
Nor to the voice of God the Lord,
they gaue an hearkning minde.
26 Therefore against them lifted he,
his strong reuenging hand:
Them to destroy in wildernes,
ere they should see the land.

27 And to destroy their seede among,
the nations with his rod:
And through the countries of the world,
to scatter them abrode.
28 To Baal Peor then they did,
addayne themselues alike:
And eat the offrings of the dead

so they forsuke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkindled wrath,
the plague vpon them broke:
30 Eke Phineas stode vp with zeale,
the sinners vile to slay.
And iudgement he did execute,
and then the plague did stay.

31 It wes imputed vnto him,
for righteousnes that day:
And from thencefurth so counted is,
from race to race for aye.
32 At waters eke of Meribah,
they did him angrie make:
Yea, so farre furth that Moyses wes,
then punisht for their sake.

33 Because they vext his sprite so sore
that in impacient heate:
His lips spake vnaduisedly,
his feruour wes so great.
34 Nor as the Lord commanded them,
they slew the people tho.
35 But were among the heathen mixt,
and learnd their workes also.

36 And did their Idols serue quhilk were
their ruine and decay:
37 To fiends their sons and doughters they
did offer vp and slay.
38 Thus with vnkindly murdring knife,
the guiltles blude they spilt:
Yea their owne sons and doughters blude
without all cause of guilt.

Whom they to Canaan Idols then,
offred with wicked hand:
And so with blude of innocents
defiled wes the land.
39 Thus were they stained with the warks
of their owne filthy way:
And with their owne inuentions,
a whoring did they stray.

40 Therefore against his people wes
the Lords wrath kindled sore:
And euen his owne inheritance
he did abhorre therefore.
41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes their Lords, whome
were forced to obey. (they

42 Yea and their hateful enemies,
oppresst them in their land:
And they were humbly made to stoupe
as subiects to their hand.
43 Ful often times from thral had he
deliuered them before:
But with their counsels they to wrath
prouokt him euermore.

Therefore they by their wickednes,
were brought full low to lie:
44 Yet when he saw them in distresse,
he hearkened to their crie.
45 He cald to mind his couenant,
quhilk he to them had sworn:
And by his mercies multitude,
repented him therefore.

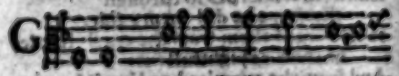
46 And fauour he them made to find,
before the sight of those:
That led them captiue from their land
and erst had beene their foes.
47 Saue vs O Lord that art our God,
shut vs O Lord we pray:
And from among the heathen folke,
Lord gather vs away.

That we may spread the prayse,
of thy most holy name:
That we may glory in thy prayse,
and sound abroad the same.
48 The Lord the God of Israel,
be blest for euermore:
Let all the people say amen.
prayse ye the Lord therefore.

Confitemini Domino, quoniam.

PSALME Cvii. W.K.

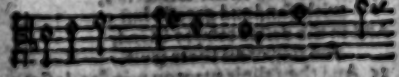
The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks for his mercifull prouidence of God gouerning all things at his gude pleasure, sending gude and euill, prosperitie and aduersitie, to bring men vnto him. Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.



Giue thanks vnto the Lord our God for

gracious is his And that his mercy hath

none end, al mortal men may see, Such

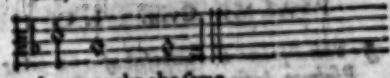


as the Lord redeemed hath with thanks

shulde

shuld praise his name, And shew how

they from foes were freed, and how



he wrought the same.

3 He gathered them farth of the lands,
that lay so farre about:
From East to West, from North to South,
his hand did find them out.
4 They wandred in the wildernes,
and strayed from the way:
And found no citty where to dwell,
that ferue might for their stay.

5 Whose thirst and hunger wes so great,
in these deserts so voide:
That faintnes did them sore assault,
and eke their soules anoyde.
6 Then did they crie in their distresse,
vnto the Lord for ayde:
Who did remoue their troublous state,
according as they prayde.

7 And by that way quhilk wes most right,
he led them like a guide;
That they might to a City go,
and there also abide.
8 Let men therefore before the Lord
confesse his gudenes then:
And shew the wonders that he doth,
before the sonnes of men.

9 For he the empty soule sustaines,
whom thirst had made to faint:
The hungrie soule with gudenes fed,
and did them eke acquaint.
10 Such as do dwell in darkenes deepe,
where they of death do waite:
Fast bound to tast such troublous stormes,
as yron chaines do threate.

11 For that against the Lords own words,
they sought so to rebell;
Esteeming light his counsels high,
quhilk do so farre excell.
12 Bot when he humbled them full low,
they then fell downe with griefe;
And none wes found so much to help,
whereby to get relefe.

13 Then did they crie in their distresse,
vnto the Lord for aide:
Who did remoue their troublous state,
according as they praide.
14 For he frō darknes out them brought,
and from deathes dreadfull shade:
Bursting with force the iron bands,
quhilk did before them lade.

15 Let men therefore before the Lord,
confesse his kindnes then:
And shew the wonders that he doth
before the sonnes of men.
16 For he dhew downe their gates of brasse,
and brake them with strong hands:
The yron barres he smote in two,
nothing could him withstand.

17 The fulish folke great plagues do stele,
and can not from them wend:
Bot heape on mo to those they haue,
because they do offend.
18 Their soule so much did loath all meat,
that none they could abide:
Whereby death had them almost caught,
as they full truely tride.

19 Then did they crie in their distresse,
vnto the Lord for aide:
Who did remoue their troublous state,
according as they praide.
20 For he then sent to them his word,
quhilk health did soone restore:
And brought them frō those dangers deepe,
wherein they were before.

21 Let men there fore before the Lord,
confesse his kindnes then:
And shew the wonders that he doth,
before the sonnes of men.
22 And let them offer sacrifice,
with thankes and also feare:
And speake of all his woondrous workes,
with glad and joyfull cheare.

23 Such as in shippes or brittle barkes,
into the seas discend:
Their marchandise through fearefull floods
to compasse and to end.
24 Those men are forced to behold,
the Lords works, what they be:
And in the dangerous deepe the same
most marueilous they see.

25 For at his word (the stormy winde,
arriseth in a rage)
And stirreth vp the surges so,
as nought can them asswage.
26 Then are they lifted vp so high,
the cloudes they seeme to gaine:
And plunging downe that depth vnlike,
their soules consume with paine.

27 And like a drunkard to and fro,
now here now there they reele:
As men with feare of wit bereft,
or had of sence no feele.
28 Then did they crie in their distresse,
vnto the Lord for aide: Who

Who did remoue their troublous state,
according as they praide.

29 For with his word the Lord doth make
the sturdy storme to cease:
So that the great waues from their rage,
are brought to rest and peace.
30 Then are men glad when rest is come,
quhilk they so much do crane:
And are by him in haven brought,
quhilk they so fayne would haue.

31 Let men therefore before the Lord,
confesse his kindnes then:
And shew the wonders that he doth,
before the sonnes of men.
32 Let men in presence of the folke,
with prayse extoll his name:
And where the Elders do conuene,
let them there do the same.

33 For running fludes to dry deserts,
he doth oft change and turne:
And dryeth vp as it were dust
the springing well and burne.
34 A fruitfull land with pleasures deckt
full barren doth he make?
When on their sinnes quhilk dwel therein,
he doth iust vengeance take.

35 Againe the wildernes full rude,
he maketh fruit to beare:
With pleasant springs of waters cleare,
though none before were there.
36 Wherein such hungrie soules are set,
as he doth freely chuse:
That they a cittie may them build,
to dwell in for their vse.

37 That they may sowe their pleasant land
and vineyards also plant:
To yeeld them fruites of such increase,
as none may seeme to want.
38 They multiply exceedingly,
the Lord doth blesse them so:
Who doth also their brute beastes make,
by nombers great to grow.

39 But when the faithful are low brought,
by the oppressors stout:
And smitten do through many plagues,
that compasse me about.
40 Then doth he Princes bring to shame,
quhilk did them sore oppresse:
And likewise caused them to erre,
within the wildernes.

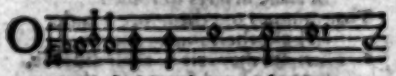
41 But yet the pure he rayseth vp,
out of his troubles deepe:
And oft times doth his traine augment,
much like a flocke of sheepe.
42 The righteous shall behold this sight,
and also much reioyce:
Whereat the wicked and perverse,
with griefe shall stop their voyce.

43 But who is wise, that now full well,
he may these things record?
For certeinely such shall perceiue,
the kindnes of the Lord.

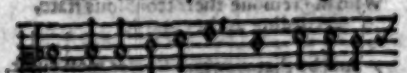
Confitemini Domino, quoniam.

PSALME Cviii. I. C.

¶ *This Psalme is composed of two other Psalmes, before the seuen and fifte, and the sixtie. The matter here contayned is, that Dauid giueth himselfe with heart and voyce to prayse the Lord, and assureth himselfe of the promises of God concerning his kingdome ouer Israel, and his power against other nations: who, though he seeme to forsake vs for a time, yet hee alone will in the end cast downe our enemies.*



God behold my heart and tongue



they both prepared be, my voyce aduanced

will I in a song and giue all praise to thee.

2 Rise vp sweet melody to make,
my viole and mine harpe:
For I by breake of day will wake,
thy laude and prayse to carpe.
3 Among the people, Lord I shall,
giue prayses vnto thee:
And eke amidst the nations all,
to thee my song shall be.

4 For why thy mercy great doth stretch,
aboue the heauens hye:
Likewise thy truech, O Lord, doth reach,
vnto the cloudy skye.
5 Exalt thy selfe, O Lord our God,
aboue the heauens bright:
Set forth thy praise in earth abrode,
thy glorie and thy might.

6 That thy beloued in the land,
may freed be from thrall:
O helpe vs Lord with thy right hand,
and heare me when I call.
7 I will reioyce sith God hath said,
within his holy place:

That

That I ſhall Sichems land deuide,
and Succoths vale by pace.

8 For Gilead ſhall be mine owne,
Manaſſes mine beſide:
Mine head ſtrength Ephraim wel knowne,
my lawe doth Iudian guide.
9 Moab my waſhpot, and my ſhoe,
on Edom will I caſt:
Yea, I on Paleſtine alſo,
ſhall triumph at the laſt.

10 Who now will leade me by the hand,
into the Citie ſtrong?
Or be my guide to Edom land,
ſo that I go not wrong?
11 It is not thou O Lord our God,
quhilk hadſt vs cleane forſoke:
And wentſt not with our hoſtes abrode,
when warres in hand we toke?

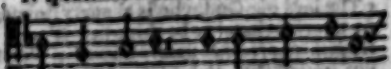
12 O Lord when trouble doth aſſaile,
with aide vs then relieue:
Vaine is and nothing can auaile,
the helpe that man may giue.
13 Through God to do we ſhal haue might
actes worthy of renowne:
He ſhall our foes put vnto flight,
yea, he ſhall tread them downe.

Deus laudis meæ, ne tacueris.

PSALME Cix. N.

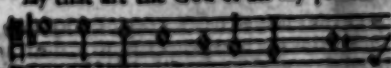
Dauid beeing falſly accuſed by flatterers vnto Saule, prayeth God to helpe him, and to deſtroy his enemies, and vnder them he ſpeaketh of Iudas the traytour vnto Ieſus Chriſt, and of all the like enemies of the children of God. And deſireth to be deliuered, that his enemies may knowe the worke to bee of God. Then doth hee promiſe to giue prayſes vnto God.

N ſpeachles ſilence do not hold O Lord



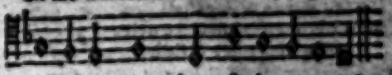
thy toung alwaies: O God euen thou I

ſay that art the God of all my praiſe.



The wicked and the guileſull mouth,

on me diſcloſed be: And they with falſe



and lying toung, haue ſpoken vnto me.

3 They did beſet me round about,
with words of hatefull ſpight:
Without all cauſe of my deſert,
againſt me did they fight.
4 For my gud will they were my foes,
bot then gan I to pray:
5 My gude with ill my friendlines,
with hate they did repay.

6 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke ſuffer thou,
his hatefull foe to ſtand.
7 When he is iudged let him then
condemned be therein:
And let the prayer that he makes,
be turned into ſinne.

8 Few be his dayes: his charge alſo,
let thou another take:
9 His children let be fatherles,
his wife a widow make.
10 Let his offspring be vagabonds,
to beg and ſeeke their bread:
Wandring out of the waſted place,
where erſt they haue bene fed.

11 Let couetous extortioners
catch all his gudes and ſtore:
And let the ſtrangers ſpoyle the fruits
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherles,
will let his mercy fall.

13 And ſo let his poſteritie,
for euer be deſtroyd:
Their Name out blotted in the age,
that after ſhall ſucceede.
14 Let not his fathers wickednes,
from Gods remembrance fall:
And let thou not his mothers ſinne,
be done away at all.

15 Bot in the preſence of the Lord,
let them remaine for aye:
That from the earth their memorie,
he may cut cleane away.
16 Sith mercy he forgat to ſhew,
bot did purſue with ſpite:
The troubled man, and ſought to ſlay,
the wofull hearted wight.

17 As he did curſing loue, it ſhall
beside

betide vnto him so?
And as he did not blessing loue,
it shall be farre him fro.
18 As he with cursing clad him selfe,
so it like water shall
Into his bowels, and like oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he,
shall girded be alway.
20 Lo, let the same before the Lord,
be guerdon of my foe:
Yea, and of those that euill speake,
against my soule also.

21 But thou O Lord that art my God,
deale thou I say with me:
After thy Name deliuer me,
for good thy mercies be.
22 Because in depth of great distresse,
I needy am and pure:
And eke within my payned brest,
my hart is wounded sore.

23 Euen so do I depart away,
as doth declining shade:
And as the grashopper so I
am shaken off and fade.
24 With fasting long from nedefull fode,
enfebled are my knees:
And all her fatnesse hath my flesh,
enforced beast to leese.

25 And I also a vile reproch,
to them wes made to be:
And they that did vpon me luke,
did shake their heads at me.
26 But thou O Lord, that art my God,
mine ayde and succour be:
According to thy mercy, Lord,
saue and deliuer me.

27 And they shall know thereby, that this
(Lord) is thy mighrie hand:
And that thou, thou hast done it Lord,
so shall they vnderstand.
28 Although they curse with spite yet thou
shalt blesse with louing voyce:
They shall arise and come to shame,
thy seruant shall reioyce.

29 Let them be clothed all with shame,
that enemies are to me:
And with confusion as a cloke,
eke couered let them be.
30 But greatly I will with my mouth,
giue thanks vnto the Lord:
And I among the multitude,
his prayses will record.

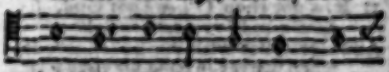
31 For he with help at his right hand,
will stand the pure man by:
To saue him from the men that wolde
condemne his soule to dye.

Dixit Dominus Domino meo.

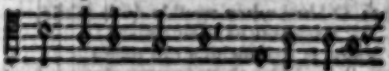
PSALME Cx. I. C.

Dauid propheciith of the power and euerlasting kingdome giuen to Christ, and of his Priesthode, qubich shuld put an end to the Priesthode of Leuy.

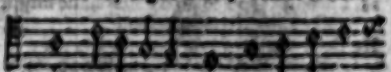
He Lord most high, vnto my Lord



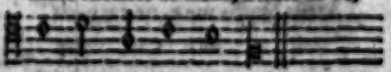
thus spake: Sit thou now downe and



rest at my right hand, Vntill that I



thine enemies do make, a stule to be,



whereon thy feete may stand.

2 The Scepter of thy regal power & might
From Sion shall the Lord send & disclose,
Be thou therefore the ruler in the sight,
And in the midst of all thy mortall foes.

3 Thy people shall come willingly to thee,
What time thine host in holy beauty shew
The youth that of thy womb do spring shalbe
Compared like vnto the morning dew.

4 Thus God hath sworne, & (he
it perform will
And not repent, nor any time it breake:
Thou art a Priest for euer vnto me,
After the forme of King Melchisedek.

5 The lord our God, who is at euery stound,
At thy right hand to be thine help & stay,
He princes proud, & stately kings shal wound
For loue of thee, in his fierce wrathful day.

6 He shalbe iudge among the heathen all,
He places voyde with carcasses shall fill:
And in his rage the heads eke smite he shal
That ouer countries great do wark their wil.

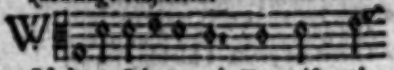
7 Yea he through hast for to pursue his foes,
Shal drink the broke that runeth in the way
And thus whē he cōfounded shal haue those
His head on hie then shall he lift that day.

Confitebor

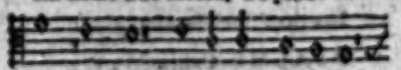
Confitebor tibi Domine in toto.

PSALME Cxi. W. K.

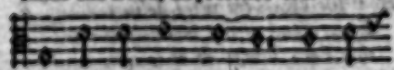
He giueth thankes to the Lord for his mercifull warkes towards his Kirck, and declareth wherein true wisdome and right knowledge consisteth.



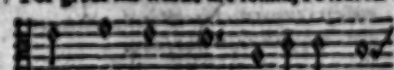
With heart I do accord, To praise and



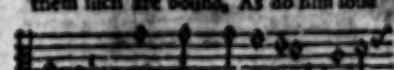
laude the Lord, In presence of the iust:



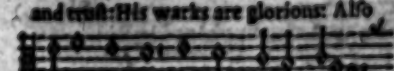
For great his warks are found, To search



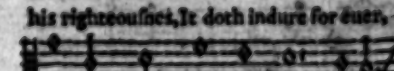
them such are bound, As do him loue



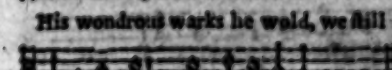
and trust: His warks are glorious: Also



his righteousnes, It doth indure for euer.



His wondrous warks he wold, we still



remẽber shuld. His mercy faileth neuer.

5 Such as do loue him beare,
A portion full faire
He hath vp for them laid:
For this they shall well finde,
He will them haue in minde,
And keepe them, as he said.

6 For he did not disdaine,
His warkes to shew them plaine:
By lightnings and by thunders
When he the heathens land
Did giue into their hand,
Where they beheld his wonders.

7 Of all his warkes infueth,
Both iudgement, right and trueth,
Whereto his statutes tend.

8 They are decreed sure
For euer to endure:
Quhilk equitie doth end:
Redemption he gaue,
His people for to saue:

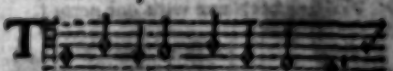
9 And hath also required,
His promise not to faile,
But alwaies to preuaile:
His holy Name be feared.

10 Who so with heart full faine
True wisdome wold attaine,
The Lord feare and obey:
Such as his lawes do keepe,
Shall knowledge haue full deepe,
His praise shall last for aye.

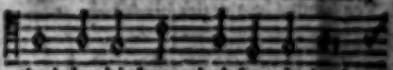
Beatus vir qui timet Dominum.

PSALME Cxii. W. K.

He prayseth the felicitie of them that feare God & condemneth the cursed state of the contemners of God.

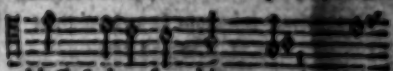


The man is blest that God doth feare,

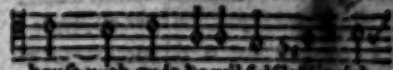


And that his lawes doth loue in deed:

His seed on earth God wil vpreare, And



blesse such as from him proceede: His



house with gude he wil fulfil: His righ-

trousnes endure shall still.

4 Vnto the righteous doth arise,
In trouble ioy, in darkenes light:
Compassion is in his eyes,
And mercy alwaies in his sight,

5 Yea, pittie moueth such to lend,
He doth by iudgement things expend.

6 And surely such shall neuer faile,
For in remembrance had is he:

7 No tydings ill can make him quaile,
Who in the Lord sure hope doth stey.

8 His heart is firme, his feare is past:
For he shall see his foes downe cast.

9 He did well for the pure prouide,
His righteousnes shall still remaine:

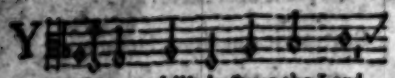
And

And his estate with praise abide:
Thou that the wicked man disdaine,
10 Yea, gnash his teeth thereat shall he,
And so consume his state to see.

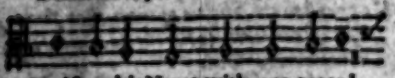
Laudate serui Domini laudate.

PSALME Cxiii. I.H.

An exhortation to praise the Lord for his providence, in that that contrary to the course of nature he worketh in his Kirk.

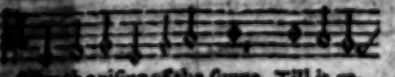


E children, quhilk do serue the Lord,

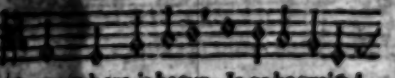


Praise ye his Name with one accord,

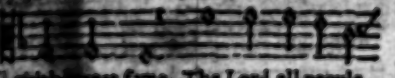
Yea blessed be alwaies his Name: Who



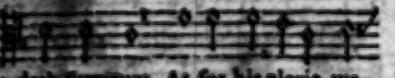
from the rising of the sunne, Till it re-



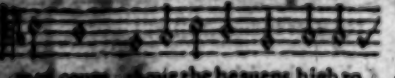
turne where it begun, Is to be praised



with great fame. The Lord all people

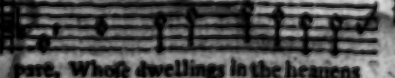


doth surmount. As for his glorie we



may count, aboue the heauens high to

be. With God the Lord who may com-



pare, Whose dwellings in the heauens

are, of such great power and force is he.

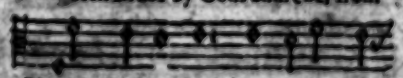
6 He doth abase himself we know,
Things to behold both here below,
And also in heauen aboue.
7 The needy out of dust doth draw,
And eke the pure quhilk helpe none saw,
His onely mercy did him moue.
8 And so him set in high degree,
With princes of great dignitie,
That rule his people with great fame:
9 The barren he doth make to beare,
And with great ioy her fruite to reare:
Therefore praise ye his holy Name.

In exitu Israel de AEgypto.

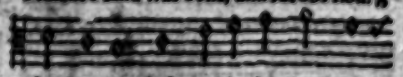
PSALME Cxiiii. W.W.

How the Israelites were deliuered out of Egypt, and of the wonderfull miracles that God shewed at that time, quhilk put vs in remembrance of Gods great mercyes towardes his children, and of our vnthankefulnes for the same.

When Israel by Gods addresse, from



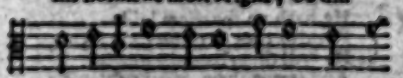
Pharaos land was bent, and Iacobs house,



the strangers left, and in the same traine

went. In Iuda God his glorie shewd,

his holinesse most bright, So did



the Israelites declare his kingdome,

power and might.

3 The sea saw that and suddenly
as all amasde did flee:
The roaring streames of Iordans flude,
reculed backwardly.
4 As rammes affraide the mountaines skipt
their

their strength did them forsake:
And as the fillie trembling lambes,
their tops did beat and shake.

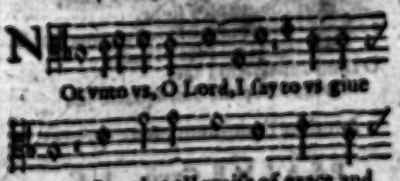
5 What ayld thee, sea as all amaisde
so suddenly to fly?
Yea you ling wanes of Iordans stude,
why ran ye backwardly?
6 Why shuke ye hilles as rammes afraide
why did your strength so shake?
Why did your tops as trembling lambes,
for feare quiner and quake?

7 O earth confesse thy soueraigne Lord,
and dread his mightie hand:
Before the face of Iacobs God,
feare ye both sea and land.
8 I meane the God quhilk from hard rocks
doth cause maine studes appeare:
And from the stouie flint doth make,
gush out the fountaines cleare.

Non nobis Domine, non nobis.

PSALME. CXV. W. Whit.

¶ A praier of the faithfull oppreſt by Idolatrous tyrants, againſt whome they deſire that God would succour them, for eſmuch as there is no comparison betweene him & their falſe gods or idols, truſting moſt constantly that God will preſerue them in this their need, ſeeing that he hath adopted and receiued them to his saueur, promiſing ſpecially that they ſhall not bee vnmindfull of ſo great a benefit, if it would pleaſe God to heare their praier, and deliuer them by his omnipotent power.



Not vnto vs, O Lord, I ſay to vs giue
none: But giue all praiſe of grace and
truth vnto thy Name alone. Why ſhall
the Gentils ſay to vs now in deſpite. Where
is their God they call vpon? Where is
their hearts delite?

3 Doubtleſſe our ſoueraigne God
in heauen ſits on hie:
And worketh what him liketh beſt,
for all things doe can he.
4 But their Idols and gods,
before whom they doe ſtand:
Siluer and gold they are at moſt,
the warke euen of mans hand.

5 A mouth they haue ſpeechleſſe,
not mouing tongue nor lipps.
And eyes they haue but ſee no whit,
no more then do dead chips.
6 Eares they haue and heare not,
as doe the eares of man:
A noſe alſo but to no vſe,
for ſmell nothing they can.

7 Both hands and feete they haue,
in forme there is no lacke:
But neither touch or goe they can,
nor yet with throat noiſe make.
8 Like vnto them ſhall be
the forgers that them frame:
And likewiſe ſuch are no leſſe mad,
quhilk call vpon their name.

9 But thou O Iſrael,
in God put confidence:
For to all ſuch an aide he is
a buckler and defence.
10 And thou Tribe of Aaron,
in God put confidence:
For to all ſuch an aide he is,
a buckler and defence.

11 All ye that feare the Lord,
in God put confidence:
For to all ſuch an aide he is,
a buckler and defence.
12 The Lord hath vs in mind,
and will vs bleſſe each one:
The houſe I meane of Iſrael,
and the tribe of Aaron.

13 And bleſſe will he all them,
that feare the Lord indeede:
Aſwell the weakeſt them of ſtrength,
quhilk ſeeke to him at need.
14 With graces manifold
the Lord will ſtil you feede:
Aſwell your ſeed as your ſelues,
with plenty and encreaſe.

15 For ye are deare to him,
that Lord is ouer all:
Quhilk made both heauen and earth,
and things both great and ſmall.
16 The heauens are the Lords,
as his owne dwelling place:

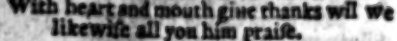
But vnto men the earth he giue hath,
thereon to run their race.

17 Surely they that are dead.
shall neuer praise the Lord,
Nor such as in the grane are laid,
shall thereunto accord.
18 But we that doe here liue,
shall thanke the Lord alwaies:
With heart and mouth giue thanks will we
likewise all you him praise.

Dilexi quoniam exaudit Dom.

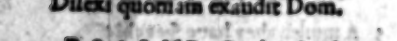
PSALME Cxvi. I. N.

David being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, and protesteth that he will be thankefull for the same.

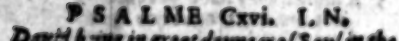


Lone the Lord because my voice and

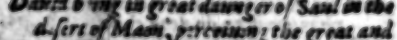
praier heard hath he: When in my daies I



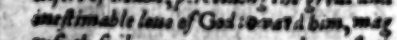
cald on him, he bowd his eare to me: Euen



when the snares of cruel death, about beset



me round when paines of hell me caught



and when I woe and sorrow found,

4 Vpon the Name of God my Lord
then did I call and say:
Deliuer thou my soule, O Lord,
I do thee humbly pray.
5 The Lord is very mercifull,
and iust he is also:
And in our God compassion,
doth plentifully flow.

6 The Lord in safety doth preserue,
all those that simple be:
I was in wofull miserie,
and he relieued me.
And now my soule sith thou art safe,
returne vnto thy rest:
For largely lo the Lord to thee,
his bountie hath exprest.

8 Because thou hast deliuered
my soule from deadly thrall:
My moysted eyes from mourefull teares,
my sliding feete from fall.
9 Before the Lord I in the land,
of life will walke therefore:
10 I did believe, therefore I spake,
for I was troubled sore.

11 I said in my distresse and feare,
that all men lyars be:
12 What shall I pay the Lord for all,
his benefites to me?
13 The holesome cup of saving health,
I thankefully will take.
And on the Lords name I will call,
when I my praier make.

14 I to the Lord will pay the vowes,
that I haue him behight:
Yea now euen at this present time,
in all his peoples sight.
15 Right deare and precious in his sight,
the Lord doth aye esteeme:
The death of all his holy ones,
what euer men do deeme.

16 Thy seruant Lord thy seruant lo,
I do my selfe confesse:
And handmaides some thou Lord hast
the bondes of my distresse.
17 And I will offer vp to thee,
a sacrifice of praise:
And I will call vpon the name,
of God the Lord alwaies.

18 I to the Lord will pay the vowes,
that I haue him behight:
Yea now euen at this present time,
in al his peoples sight.
19 Yea in the courts of Gods owne house,
and in the middes of thee:
O thou Ierusalem I say,
wherefore the Lord praise ye.

Laudate Dominum omnes gentes.

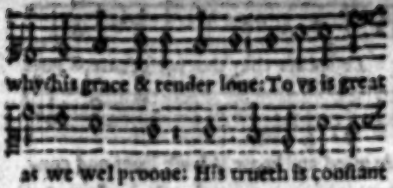
PSALME. Cxvii. I. C.

He exhorteth the Gentiles to praise God, because he hath accomplished as well to them, as to the Iewes, the promise of life euerlasting by Christ.

Praise the Lord ye Nations all,

laud him ye people great and smal. For

why



why this grace & tender loue: To vs is great

as we wel proone: His trueth is constant

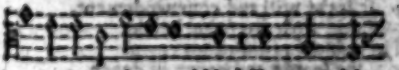
euermore, vnto the Lord, sing praise therfore

Confitemini Domino quoniam.

PSALME. Cxviii. I. C.

Dauid reuiled of Saule and of his people, at the time appointed obtaineth his kingdom. For which he biddeth all them that feare the Lord to be thankefull. And vnder his person in all time wes Christ prouided, who should be of his people reuiled.

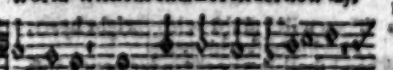
Giue to the Lord all praise & honour



For he is gratious and kind. Yea more his

mercy and great fauour. Doth firme abide

world without end. Let Israel now say,



this boldly: That his mercies for euer dure

And let Arons whole progenie: Confesse

the same stable and sure.

4 Let those that fear God, the now addresse
To come and sing to him therefore,
That his great loue and tender kindnes,
Remaineth still for euermore.

5 For when with troubles I was oppressed
I then vpon the Lord did call.
Who heard my voice, and me vpraised:
And set at large free from all thrall.

6 The most of might who hard my complaint
He is with me my part to take:
No feare therefore shall cause me faint:
For ought that men against me make.

7 The Lord on my side doth retire,
With such as do me helpe and aide,
So that I shall see my desire:
Vpon my foes, quhilk me vpbraid.

8 In God to trust it is farre better,
Then to vaine man to trust and stand,
9 To trust in God (I say) is surer,
To Princes Lords of sea and land.

10 All Nations haue me round compassed,
With one consent yet on Gods name:
By me they shal be sone destroied
And put to flight rebuke and shame.

11 They haue me round about enclosed,
Yea and thus vp with one accord:
Yet they by me shall be destroied:
Euen in the name of God the Lord.

12 Like Bees they came about me swarming
But were as fire and thornes put out:
For in Gods name the euerlasting
I shall confound them all no doute.

13 Thou hast (O cruell aduersarie)
Thrust sore at me, with mine and might,
To cause me fall. But lo, contrarie,
For God hath hold me in my right.

14 My strength and force is God most high,
Yea he my song is of pleasance:
For he hath beene in all aduersitie,
Mine helper and deliuerance.

15 The voice of ioy and freedome shall bee,
Within the iust mans dwelling place:
Saying, behold right valiantly (paste
The Lords right hand hath brought to
16 The hand most strong of the Almightie,
Exalted is now presently:
Of God the Lord the right hand sturdy,
Hath done (say they) triumphantly.

17 Away, away enuiers each one,
For yet deaths cup shall I not proue,
But shall still liue, I may expone,
And shew abroad Gods workes aboue.

18 The Lord my God hath me chastised,
And that right sore I must confesse:
But of gudnes not deliuered,
Me vnto death in that distresse.

19 Open therefore to me, the gates faire,
Quhilk are the gates of righteousnes:
That through the same I may haue repair
And praise the Lord his holines.

20 This is Gods gate famous and worthie,

Whereat the righteous enter shal: (me
21 I wil thee praise Lord, quhilk hast heard
And my deliuerance bene withal.

22 The stone quhilk wholly wes refused,
And of the builders cast away:
The same laide now and is placed,
As of the corner chiefe and stay.
23 Quhilk thing is done by th'only working
Of God, the Lord most glorious:
And as a wonder is appearing,
Vnto our sightes most meruellous.

24 This is (of truth) the day most happie,
Quhilk God hes made of his gudnes:
Let vs therefore make mirth and ioy,
And sing to God with great gladnes.
25 O Lord I now beseech and pray thee,
Saue thou the King, & him maintaine,
Giue him gud luck & prosperous to be
O Lord, I yet require againe.

26 Who in the name of God most holy,
Doth come he blessed be alway:
We wish also ye may be happy,
Quhilk in Gods house are night & day,
27 The Lord our God he is most mightie
And hath vs giuen light at last:
Vnto the hornes of the Altar holy,
Your sacrifice now bind full fast.

28 Thou art the God in whom I glory
To thee will I giue praise therefore:
Euen thou, my God art, therefore wil I
Laude and exalt thee euermore.
29 Giue to the Lord all praise and honour,
For gracious is he and kind:
Yea more, his mercy and great fauour,
Doth aye indure, world without end.

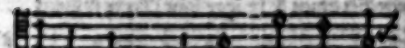
Beati immaculati in via.

PSALME. Cxix. W. W.

¶ In this Psalme is contained an exquisite Art, and a wonderfull vehemencie in setting furth the praises of Gods Lawe, wherein the Prophet cannot satisfie himselfe, nor sufficiently expresse the affection quhilk he beareth thereunto, adding more ouer many notable complaints and confessions. Wherefore it is meete that all the faithfull haue it alway both in heart and in mouth. And in the Ebreuw euerie eight verses begin with one letter of the Alphabet.

ALEPH.

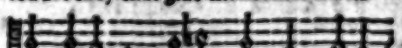
Blessed are they that perfect are, & pure



in mind and heart. Whose liues and con-

uersation from Gods law neuer start. Bles-

sed are they that giue themselues his sta-



tutes to obserue. Seeking the Lord with all

their heart, and neuer from him swerue:

3 Doubtles such men go not astray,
nor do no wicked thing:
Quhilk stedfastly walke in his pathes,
without any wandring.
4 It is thy will and commandement,
that with attentine heede:
Thy noble and diuine precepts
we learne and keepe in deede.

5 Oh would to God it might thee please,
my waies so to addresse:
That I might both in heart and voyce,
thy lawes keepe and confesse.
6 So should no shame my life attaine,
whiles I thus set mine eyes:
And bend my mind alwaies to muse,
on thy sacred decrees.

7 Then will I praise with vpright heart,
and magnifie thy name:
When I shall learne thy iudgements iust,
and likewise proue the same.
8 And wholly will I giue my selfe,
to keepe thy lawes most right:
Forsake me not for euer Lord,
but shew thy grace and might.

BETH. 2.

9 By what meanes may a yong man best,
his life learne to amend?
If that he marke and keepe thy word,
and therein his time spend.
10 Vnfainedly I haue thee sought,
and thus seeking abide:
Oh neuer suffer me O Lord,
from thy precepts to slide.

11 Within

11 Within mine heart and secreat thoughts
thy words I haue hid still:
That I might not at any time,
offend thy godly will.
12 We magnifie thy name O Lord,
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord teach me therefore.

13 My lippes haue neuer ceased to preach,
and publish day and night:
Thy iudgements all quhilk did proceede,
from thy mouth full of might.
14 Thy testimonies and thy waies,
please me no lesse indeede:
Then all the treasures of the earth,
quhilk wordlings make their meed.

15 Of thy precepts I will still muse,
and there to frame my talke:
As at a marke so will I ayme,
thy waies how I may walke.
16 Mine onely ioy shall be so fixt,
and on thy lawes so set:
That nothing can me so furre blind,
that I thy wordes forget.

G I M E L. 3.

17 Graunt to thy seruant now such grace,
as may my life prolong:
Thine holy word then will I keepe,
both in my heart and tongue.
18 Mine eyes quhilk were dimme & shut vp
so open and make bright:
That of thy law and marueilous warkes,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now here now there:
Thy word therefore to me disclose,
my fute steppes for to cleare.
20 My soule is rauisht with desire,
and neuer is at rest:
Bot seeketh to know thy iudgements hie,
and what may pleast thee best.

21 The proude men and malicious,
thou hast destroid echone:
And cursed are such as do not,
thine hestes attend vpon.
22 Lord turne from me rebuke and shame,
quhilk wicked men conspire:
For I haue kept thy couenants,
with zeale as hote as fire.

23 The Princes great in counsell sate,
and did against me speake:
Bot than my seruant thought how he
thy statutes might not breake,
24 For why thy couenants are my ioy,
and my great hearts solace.
They serue in steed of Counsellours,
my matters for to passe.

D A L E T H. 4.

25 I am alas as brought to graue,
and almost turnde to dust:
Restore therefore my life againe,
as thy promise is iust.
26 My waies when I acknowledged,
with mercy thou didst heare:
Heare now eftsoones and me instruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know
thy precepts and thy lore:
Thy warkes then will I meditate,
and lay them vp in store.
28 My soule I feele so sore oppresst,
that it me lieth for griefe:
According to thy word therefore,
haste Lord and send reliefe.

29 From lying and deceitful lips,
let thy grace me defend:
And that I may learne thee to loue,
thine holy law me send.
30 The way of truth both strait and sure,
I haue chosen and found:
I set thy iudgements me before
quhilk keepe me safe and sound.

31 Since then O Lord I forced my selfe,
thy couenants to imbrace:
Let me therefore haue no rebuke,
nor checke in any case.
32 Then will I runne with ioyful cheare,
where thy word doth me call.
When thou hast set my heart at large,
and ridde me out of thrall.

H E. 5.

33 Instruct me Lord in the right trade,
of thy statutes diuine.
And it to keepe euen to the end,
mine heart will I incline.
34 Grant me the knowledge of thy law,
and I shal it obey:
With heart and mind and all my might,
I will it keepe I say.

35 In the right path of thy precepts,
guide me Lord I require:
None other pleasure do I wish,
nor greater thing desire:
36 Incline mine heart thy lawes to keepe,
and couenants to embrace:
And from al filthy auarice
Lord shield me with thy grace.

37 From vaine desire and worldly lusts
turne backe mine eyes and sight:
Giue me the spirite of life and power,
to walke thy waies aright.
38 Confirme thy gracious promise Lorde,

quhilk thou hast made to me:
Quhilk am thy seruant, and do loue
and feare nothing but thee.

39 Reproch and shame quhilk I so feare,
from me O Lord expell:
For thou doest iudge with equitie,
and therein doest excell.
40 Behold myne hearts desire is bent,
thy lawes to keepe for aye:
Lord strengthen me so with thy grace,
and it performe I may.

VAV 6.

41 Thy mercies great and manifold,
let me obtaine O Lord:
Thy sauing health let me enioy,
according to thy word.
42 So shall I stoppe the slandrous mouthes,
of lewd men and vniust:
For in thy faithfull promise
standeth my comfort and trust.

43 The word of truth within my mouth
let euer still be prest:
For in thy iudgements wonderfull,
mine hope doth stand and rest.
44 And while that breath within my brest,
doth naturall life preserue:
Yea till this world shall be dissolued,
thy lawe will I obserue.

45 So walke will I, as set at large
and made free from all dreads
Because I sought how for to keepe,
thy precepts and thy rede.
46 Thy noble acts will I describe,
as things of most great fame:
Euen before Kings I will them blase,
and shrinke no whit for shame.

47 I will reioyce then to obey,
thy worthy heastes and will:
Quhilk euermore I haue loued best,
and so will loue thee still.
48 Mine hands will I lift to thy lawes
quhilk I haue deare lo sought:
And practise thy commandements,
I will in deede and thought.

ZAIN 7.

49 Thy promise quhilk thou madst to me,
thy seruant Lord remember:
For therein haue I put my trust,
and confidence for euer.
50 It is my comfort and my ioy,
when troubles me assaile:
For were my life not by thy word,
my life would sune me faile.

51 The prowde and such as God contemne,
still made of me a scorne:
Yet would I not thy law forsake,
as he that were forlorne.
52 But cald to mind Lord thy great warks
shewd to our fathers old:
Whereby I felt the ioy surmount,
my griefe an hundreth folde.

53 But yet alas for feare I quake,
seeing how wicked men
Thy law forsake and did procure
thy iudgement, who knoweth when?
54 And as for me, I stande my songs,
thy statutes to exalt:
When I among the strangers dwelt,
and thoughts gan me assault.

55 I thought vpon thy name O Lord,
by night when others sleepe:
As for thy law also I loue,
and euer will it keepe.
56 This grace I did obtaine, because
the couenants sweet and deare:
I did imbrace, and also keepe,
with reuerence and with feare.

HETH. 8.

57 O God quhilk art my part and lot,
my comfort and my stay:
I haue decreed and promised,
thy law to keepe alway.
58 Mine earnest heart did humblie sue,
in presence of thy face.
As thou therefore hast promised,
Lord graunt me of thy grace.

59 My life I haue examined,
and tride my secreat heart:
Quhilk to thy statutes caused me
my feet straight to conuert:
60 I did not staie nor linger long,
as they that slow full are:
But hastely thy lawes to keep,
I did my selfe beware.

61 The cruell hands of wicked men,
haue made of me their praie:
Yet would I not thy lawes forget,
nor from thee go astraie:
62 Thy righteous iudgement toward me,
so great is and so hie:
That euen at midnight will I rise,
thy name to magnifie.

63 Companion am I to all them,
quhilk feare thee in their heart:
And neuer will for loue nor dread:
from thy commandements start.
64 Thy mercies Lord most plenteously,
do all the world fulfill:
Oh teach me how I may obey,
thy statutes and thy will.

TETH.

TETH. 9.

65 According to thy promise Lord,
so hast thou with me dealt:
For of thy grace in sundrie sorts,
haue I thy seruant felt.
66 Teach me to iudge alwaies aright,
and giue me knowledge sure:
For certainely beleeue I do,
that thy precepts are pure.

67 Yet thou didst touch me with thy rod,
I erde and went astray:
But now I keepe thy holy word,
and make it all my stay.
68 Thou art both gude and gracious,
and giuest most liberally:
Thine ordinances how to keepe,
therefore O Lord teach me.

69 The proude & wicked men haue forgde,
against me many a lie:
Yet thy commandments still obserue,
with all mine heart will I.
70 Their harts are swollen with worldly wealth
as greasse so are they fat:
But in thy law do I delight,
and nothing seeke but that.

71 O happie time may I well say,
when thou didst me correct:
For as a guide to learne thy lawes,
thy rod did me direct.
72 So that to me thy word and lawe,
is dearer manifold:
Then thousands great of siluer and gold,
for ought that can be tolde.

IOD. 10.

73 Seeing thy handy haue made me Lord,
to be thy creature:
Graunt knowledge likewise how to learn
to put thy lawes in vre.
74 So they that feare thee shal reioyce,
when euer they me see:
Because I haue learned by thy word,
to put my trust in thee.

75 When with thy rods the world is plagued,
I know the cause is iust:
So when thou didst correct me Lord,
the cause iust needes he must:
76 Now of thy gudenes I thee pray,
some comfort to me send:
As thou to me thy seruant hest,
so from all ill me shend.

77 Thy tender mercies powre on me,
and I shall surely liue:
For ioy and consolation both,
thy lawes to me doth giue.
78 Confound the proud whose false pretece
is me for to destroy:
But as for me thy hestes to know,
I will my life employ.

79 Who so with reuerence do thee feare,
to me let them retire:
And such as do thy couenants know,
let them all one desire.
80 My heart without all wauering,
let on thy lawes be bent:
That no confusion come to me,
whereby I should be shent.

CAPH. 11.

81 My soule doth faint and ceaseth not,
thy sauing health to craue:
And for thy words sake still I trust
my hearts desire to haue.
82 Mine eyes do faile with looking for,
thy word and thus I say,
O when wilt thou me comfort Lord,
why doest thou thus delay?

83 As a skin bottle in the smoke,
so am I parcht and dride,
Yet will I not out of my heart,
let thy commandments slide.
84 Alas how long shall I yet liue,
before I see the houre.
That on my foes which me torment,
thy vengeance thou wilt poure.

85 Pre sumptuous men haue digged pits
thinking to make me fure:
Thus contrary against thy law,
my hurt they do procure.
86 But thy commandements are all true,
and causles they me grieue:
To thee therefore I do complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroid,
and brought me quite to ground:
Yet by thy statutes I abode:
and there in secoure found.
88 Restore me Lord againe to life,
(for thy mercies excell)
And so shall I thy couenants keepe,
till death my life expel.

LAMED. 12.

89 In heauens Lord, where thou dost dwel
thy word is stablisht sure:
And shal for all eternitie,
fast grauen there endure.
90 From age to age thy truth abideth,
as doth the earth witnesse.
Whose ground warke thou hast laid so fure,
as no tongue can expresse.

91 Euen to this day we may well see,
how all things persenere:
According to thine ordinance,

for all things thee reuere.
92 Had it not beene that in thy law,
my soule had comfort sought.
Long time yer now in my distresse
I had beene brought to nought.

93 Therefore will I thy precepts aye,
in memory keepe fast:
By them thou hast my life restorde,
when I wes at last cast.
94 No wight to me can title make,
for I am onely thine:
Saue me therefore for to thy lawes,
mine eares and heart incline.

95 The wicked men do seeke my bane,
and thereto lie in wait:
But I the while considered,
thy noble acts and great.
96 I see nothing in this wide world,
at length quhilk hath not end:
But thy commandement and thy word,
beyond all end extend.

MEM. 13.

97 What great desire and feruent loue
do I beare to thy law:
All the day long my whole deuise,
is onely on thy saw.
98 Thy word hath taught me,farre to passe
my foes in pollicie:
For still I keepe it as a thing
of most excellency.

99 My teachers quhilk did me instruct
in knowledge I excell:
Because I do thy couenants keepe,
and them to others tell.
100 In wisedome I do passe also,
the ancient men indeed:
And all because to keepe thy lawes,
I held it aye best rede.

101 My feet I haue restrayned eke
from euery euill way:
Because that I continually
thy word might keepe I say.
102 I haue not swerud from thy iudgments
nor yet shrunke any dell:
For why thou hast me taught thereby,
to liue godly and well.

103 O Lord howe sweet vnto my taste,
find I thy words alway:
Doubtlesse no hony in my mouth,
foole ought so sweet I may.
104 Thy laws haue me such wisdom learnd,
that vtterly I hate:
All wicked and vngodly wayes,
in euery kind of rate.

NVN. 14.

105 Euen as a lanterne to my feet
so doth thy word shine bright:
And to my pathes where euer I goe,
it is a flaming light.
106 I haue both sworne and wil performe,
most certainely doubtlesse:
That I wil keepe thy iudgements iust,
and them in life expresse.

107 Affliction hath me sore oppresst,
and brought me to deathes dore:
O Lord as thou hast promised,
so me to life restore:
108 The offrings which with heart and (voice
most frankely I thee giue:
Accept and teach me how I may,
after thy iudgements liue.

109 My soule is aye so in my hand,
that dangers it assaile:
Yet do I not thy lawes forget,
nor it to keepe wil faile.
110 Altho ugh the wicked laid their net,
to catch me at a bay:
Yet did I not from thy precepts,
once swerue or go astray.

111 Thy law haue I so claimde alway,
as mine owne heritage:
And why for therein I delight,
and set my whole courage.
112 For euermore I haue beene bent
thy statutes to fulfil:
Euen so likewise vnto the end,
I will continue still.

SAMECH. 15.

113 The craftie thoughts and doubled (harts
I do alwaies detest:
But as for thy law and precepts,
I loued them euer best.
114 Thou art my hid and secreat place,
my shield of strong defence:
Therefore haue I thy promises,
lookt for with patience.

115 Go to therefore ye wicked men,
depart from me anone:
For the commandments wil I keepe,
of God my Lord alone.
116 As thou hast promisde so performe me,
that death me not assaile:
Nor let my hope abuse me so,
that through distrust I quaile.

117 Vphold me and I shalbe safe,
for ought they do or say:
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trode such vnder thy feet,
as do thy statutes breake:
For nought auailth their subtilty,
their

their counsel is but weake.

119 Like drosse thou casts the wicked out
where euer they be or dwel:
Therefore can I as thy statutes,
loue nothing halfe so well.
120 My flesh alas is taken with feare,
as though it were benumde:
For when I see thy iudgements straie,
I am as one astonde.

AIN. 16.

121 I do the thing that lawful is,
and giue to all men right:
Resigne me not to them that wold,
oppresse me with their might.
122 But for thy seruant surety be,
in that thing that is good:
That proude men gine me not the foyle
quhilk rage as they were woode.

123 Mine eyes with waiting are now blind,
thine health so much I craue:
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy seruant louingly,
and fauour to him show,
The statutes of most excellency,
teach me also to know.

125 Thine humble seruant Lord I am,
oh grant me to vnderstand:
How by thy statutes I may know,
best what to take in hand.
126 It is now time Lord to beginne,
for truth is quite decaide.
Thy law likewise they haue transgrest,
and none against them said.

127 This is the cause wherefore I loue
thy statutes better then gold:
Or lowe is fine quhilk are esteemde,
most costly to be sold.
128 I thought thy precepts all most iust,
and so them laide in store:
All craftie and malicious waies,
I do abhorre therefore.

PE. 17.

129 Thy couenants are most wonderfull,
and ful of things profound:
My soule therefore doth keepe them sure
when they are tride and sound.
130 When men first enter into thy words
they find a light most cleare:
And very idiots vnderstand,
when they it reade or heare.

131 For ioy I haue both gapt and breathd
to know thy commandement.
This I might guide my feet thereby,
I sought what thing it meant.
132 With mercy and compassion Lord,
behold me from aboue:
As thou art wont to behold such,
as thy name feare and loue.

133 Direct my footsteps by thy word
that I thy will may know:
And neuer let iniquitie,
thy seruant ouerthrow.
134 From slaundrous termes and deadly
preserue and keepe me sure: (harme
Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance which doth surmount
the sunne in his bright hew:
Let shine on me and by thy law,
teach me what to eschew.
136 Out of mine eyes great flods gush out,
of dreary teares and fell.
That I behold how wicked men,
thy lawes keepe neuer a dell.

ZADE. 18.

137 In euery point (Lord) thou art iust
the wicked though they grudge:
And when thou doest sentence pronounce,
thou art a righteous iudge:
138 To render right and flie from guile,
are two chiefe pointes most hie:
And such as thou hast in thy law,
commanded vs straightly.

139 With zeale and wrath I am consumde,
and euen pinde away:
To see my foes thy worde forget,
for nought that I doe may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing most,
do loue or do esteeme.

141 And though I be nothing set by,
as one of base degree:
Yet do I not thy hests forget,
nor shrinke away from thee.
142 Thy righteousnes (Lord) is most iust,
for euer to indure:
Also thy lawes and truth is iuste,
most constant and most pure.

143 Trouble and griefe haue fild on me,
and brought me wondrous low:
Yet do I still of thy precepts,
delight to heare and know.
144 The righteousnes of thy iudgements,
doth last for euermore:
Then teach them me for euen in them,
my life lyeth vp in heare.

KOPH. 19.

145 With feruent heart I cald and cride,
now answere me O Lord.
That thy commandements to obserue,
I may fully accord.
146 To thee my God I make my suite,
with most humble request:
Saue me therefore and I will keepe,
thy precepts and thine heste.

147 To thee I crie euen in the morne,
before the day waxe light:
Because that I haue in thy word.
my confidence whole plight.
148 Mine eies preuent the watch by night
and yet they call I wake:
That by deuising of thy word
I might some comfort take.

149 Incline thine eares to heare my voice
and pittie on me take:
As thou wast wont to iudge me Lord,
lest life should me forsake:
150 My foes draw neere and do procure
my death maliciously:
Quhilk from thy lawe are farre gone back,
and straid frō it lewdly.

151 Therefore O Lord approch thou neare
for need doth so require:
And all thy precepts true they are,
then help I thee desire.
152 By thy commandments I haue learnde,
not now but long agoe.
That they remaine for euermore,
thou hast them grounded so.

RESCH. 20.

153 My trouble and affliction,
considre and behold:
Deliuer me for of thy law,
I euer take fast hold.
154 Defend my guide and righteous cause
with speed me succour send:
From death as thou hast promised,
Lord keep me and defend.

155 As for the wicked, far they are,
from hauing health and grace:
Whereby they might thy statutes know,
they enter not the trace.
156 Great are thy mercies, Lord I grant,
what tongue can them attaine?
And as thou hast me iudged yet now,
so let me life obtaine.

157 Though many men did trouble mee,
and persecute most sore:
Yet from thy lawes I neuer shronke,
nor went awrie therefore.
158 And truth it is, for griefe I die,
when I their traitors see:
Because they keepe no whit thy word,
nor follow after thee.

159 Behold for I do loue thy lawes,
with heart most glad and faine:
As thou art good and gracious Lord,
restore my life againe.
160 What thy word doth decree must be,
and so it hath beene euer:
Thy righteous iudgements are also,
most true and decay neuer.

SCHIN. 21.

161 Princes haue fought by cruelty,
causes to make me crouch:
But all in vaine, for of thy word,
the feare did my hart touch.
162 And certainly euen of thy word,
I was more merrie and glad:
Than he that of rich spoiles and pray,
great store and plentie had.

163 As for all lies and falsitie,
I hate most and detest:
For why? thy holy law do I,
about all things loue best.
164 Seuen times a day I praise thee Lord,
singing with heart and voice:
Thy righteous acts and wonderfull,
so cause me to reioice.

165 Great rest and peace shal all such haue,
as do thy statutes loue:
No daunger shall their quiet state,
impaire or once remoue.
166 My onely health and comfort Lord,
I looke for at thy hand:
And therefore haue I done those things,
which thou didst me command.

167 Thy lawes haue beene my exercise,
which my soule most desired:
So much my loue to them was bent,
that nought els I required.
168 Thy statutes and commandements,
I kept thou knowest aright:
For all the things that I haue done,
are present in thy sight.

TAV. 22.

169 O Lord let my complaint and crie
before thy face appeare:
And as thou hast me promise made,
so teach me thee to feare.
170 Mine humble supplication,
toward thee let find accesse:
And grant me Lord deliuerance,
for so is thy promise.

171 Then shall my lips thy praises speake,
after

after most ample sort,
When thou thy statutes hast me taught,
wherein stands my comfort.
172 My tong shal sing & preach thy works,
and on this wise thy shalt:
Gods famous acts and noble lawes,
are iust and perfect all.

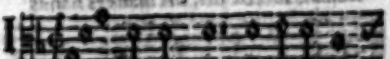
173 Stretch out thy hand I thee beseech,
and speedily me saue:
For thy commandements to obserue,
chosen (O Lord) I haue.
174 Of thee alone (Lord) I crane health,
for other I know none:
And in thy law and nothing els,
I do delight alone.

175 Grant me therefore long dayes to liue,
thy name to magnifie:
And of thy iudgements mercifull,
let me thy fauour try.
176 For I wes lost and went astray,
much like a wandring sheepe:
Oh seeke me, for I haue not faild
thy commandements to keepe.

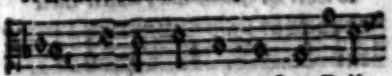
Ad Dominum cum tribularer.

PSALME CXL. T. Ster.

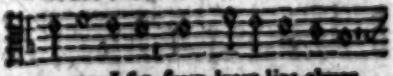
The prayer of Dauid being now banished among the barbarous people of Arabia by the false reportes of enuious flatterers, And therefore he lamenteth his long abode among those infidels, who were giuen to all kinde of wickednes and contention.



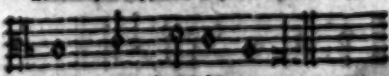
N trouble and in thrall, vnto the Lord



I call, And he doth me comfort: Deli-



uer me, I sly, from lyars lips alway,



And tongues of false report.

3 What vantage or what thing,
Getst thou, thus for to sting,
Thou false and flattring lyer?
4 Thy tongue doth hurt I weene,
No lesse then arrowes keene,
Of whote consuming fire.

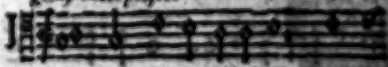
5 Alas, to long I slacke,
Within these tents so blacke,
(Quhilk Kedars are by name)
By whom the folke elect,
And all of Iacobs sect,
Are put to open shame.

6 With them that peace did haue,
I came a peace to make,
And set a quiet life.
7 But when my word wes told,
Causles I wes controld,
By them that wold haue strife.

Leuaui oculos meos in montes.

PSALME CXXI. W. K.

The Prophet sheweth by his owne example that the faithfull ought to take for all their succour of God alone, who will succour and giue gude successe to all their godly enterprises.

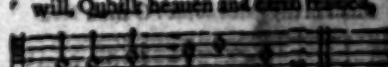


Lift mine eyes to Sion hill, From

whence I do intend, That succour God

me send. The mightie God me succour

will, Quhilk heauen and earth framed,



And all things therein named.

3 Thy sure from slip he will preserue,
And will thee safely keepe,
For he will neuer sleepe.
4 Lo he that Israel doth conserue,
No sleepe at all can him catch,
But his eyes shall euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer:
As at thy right hand euen.
6 The Sunne shall not thee parch by day,
Nor the Moone (not halfe so bright)
Shall with cold thee hurt by night.

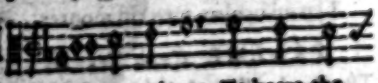
7 The Lord will keepe thee from distresse,
And will thy life sure saue:
And thou also shalt haue.
8 In all thy haines gude successe,
Where

Where euer thou goest in or out,
God will thy things bring still about.

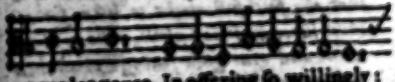
Letatus sum in his quæ dicta.

PSALME. Cxxii. W. K.

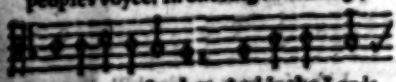
Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his arke in Sion: for the quhilk he giueth thankes, and prayeth for the prosperitie of the Kirk.



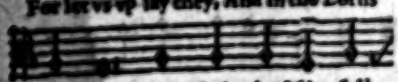
I Did in heart reioyce, To heare the



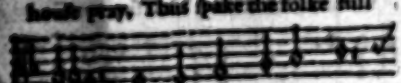
peoples voyce, In offering so willingly:



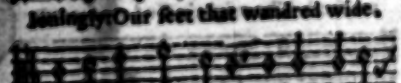
For let vs vp say they, And in the Lords



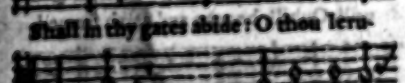
houſe pray. Thus ſpake the folke full



lustyly: Our feet that wandred wide,

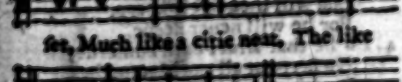


Shall in thy gates abide: O thou Ieru-



ſalem full faire, quhilk art ſo ſeemely

ſet, Much like a citie neat, The like



whereof is not elſe where.

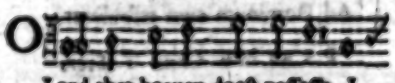
4 The tribes with one accord,
The tribes of God the Lord.
Are thither bent their way to take,
So God before did tell,
That there his Iſrael,
their prayer ſhould together make.
5 For there are thrones erect,
And that for this reſpect,
To ſet ſooth iuſtice orderlye
Quhilk thrones right to mainteine,
To Dauids houſe perteine,
His folke to iudge accordingly.

6 To pray let vs not ceaſe,
For Ieruſalems peace:
Thy friends God proſper mightily:
7 Peace be thy walles about.
And proſper thee throughout,
Thy palaces continually.
8 I wiſh thy proſperous ſtate,
For my pure brethrens ſake,
That comfort haue by meanes of thee.
9 Gods houſe doeth me allure,
Thy wealth for to procure,
So much alwayes as lyeth in me.

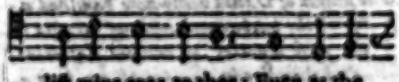
Ad te leuaui oculos meos.

PSALME Cxxiii. T. Ster.

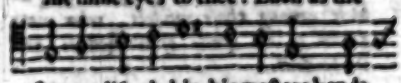
A prayer of the faithfull, quhilk are afflicted by the wicked worldlings, and contemners of God.



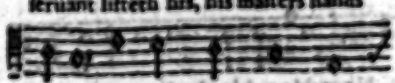
O Lord that heauen doeſt poſſeſſe, I



lift mine eyes to thee: Euen as the

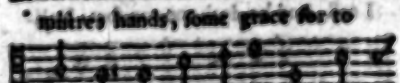


ſeruant lifteth his, his maſters hands

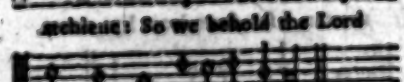


to ſee. As handmaides watch their

maiſtres hands, ſome grace for to



atchieue: So we behold the Lord



our God, till he do vs forgiue.

3 Lord grannt vs thy compaſſion,
and mercy in thy ſight:
For we be fild and ouercome
with hatred and deſpight.
4 Our mindes be ſtuft with great rebuke,
the rich and worldly wise,

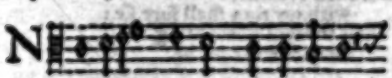
Doe

Doe make of vs their mocking stocke,
the proud doe vs despise.

Nisi Dominus fuisset in nobis.

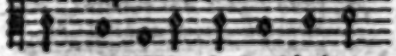
PSALME Cxxiiii. W. Wh.

The people of God being deliuered out of a great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God, and shew in how great perill they were.

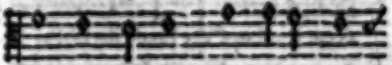


Ow Israell may say, and that truly,

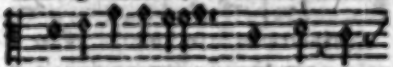
If that the Lord had not our cause



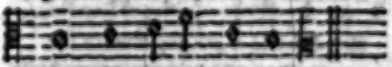
mainteind, If that the Lord had not



our right suteind, When all the world



against vs furiously: made their vp-



roares, and said we should all dye.

3 Now long agoe,
they had deuoured vs all,
And swallowed quicke,
for ought that we could deeme.
Such wes their rage,
as we might well esteeme.
4 And as the fludes
with mighty force doe fall,
So had they now
our life euen brought to thrall.

5 The raging streames
most proud in roaring noyce,
Had long agoe
ouerwhelmd vs in the deepe,
6 But loused be God,
quhilk doeth vs safely keepe,
From bludy teeth
and their most cruell voyce,
Quhilk as a praie
to eate vs would enioyce.

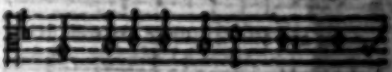
7 Euen as the bird
out of the Foulers gren,
Escapeth away,
right so it farith with vs,
Broke are their nets,
and we haue scaped thus.
8 God that made heauen
and earth, is our help then,
His name hath saued
vs from these wicked men.

Qui confidunt in Domino.

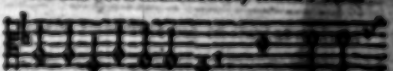
PSALME Cxxv. W. Ke.

He describeth the assurance of the faithfull in their afflictions, and desireth their wealth, and the destruction of the wicked.

Vch as in God the Lord do trust, as

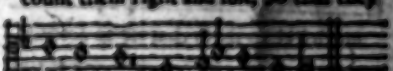


mount Sion shall firmely stand: And



be removed at no hand. The Lord will

count them right and iust, So that they



shall be sure, For euer to indure.

2 As mightie mountaines huge and great,
Ierusalem about doe close:
So will the Lord be vnto those,
Who on his godly will do waite:
Such are to him so deare,
They neuer need to feare.

3 For though the righteous vse doth lie,
By making wicked men his rod,
Least they through griefe forsake their God,
It shall not as their lot still be.
4 Giue Lord to those thy light,
Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies quhilk they out sought,
The Lord will surely bring to nought,
With workers vile they shall abide.

But

Bot peace with Israell,
For euermore shall dwell:

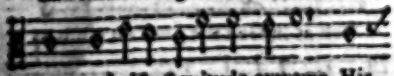
In conuertendo Dominus captiuitatem.

PSALME Cxxvi. W. Ke.

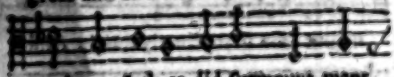
¶ This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuenty yeares captiuity foresspoken by Ieremy. chap. 25. 12. and 29. 10.

When that the Lord againe his Sion

had furth brought. From bondage

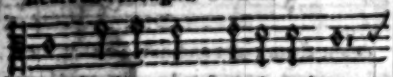


great and also seruitude extreme, His



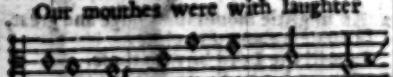
worke wes such as did surmount mans

heart and thought. So that we were

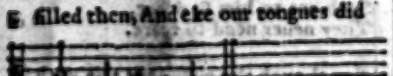


much like to them that vse to dreame.

Our mouthes were with laughter



2 filled then, And eke our tongues did



shoure vs ioyfull mery.

3 The heathen folke,
were forced then this to confesse,
How that the Lord,
for them also, great things had done,

4 Bot much more we,
and therefore can confesse no lesse,
Wherefore to ioy,
we haue gude cause as we begonne.

4 O Lord goe furth,
thou canst our bondage end:
As to desertes,
thy flowing riuers send.

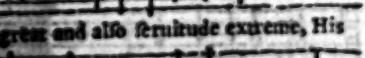
5 Full true it is,
that they quhilk sow with teares in-
A time will come, (dede,
when they shall reape in mirth & ioy.

6 They went and wept,
in bearing of their precious seed,
For that their foes,
full often times did them annoy.
Bot their returne,
with ioy they shall sure see:
Their sheaues home bring,
and not impeded be.

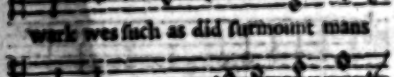
Nisi Dominus ædificauerit.

PSALME Cxxvii. W. W.

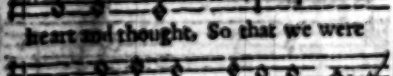
It is not mans wit, power or labour, bot the free gudnes of God, that giueth riches, prosperuth townes and countries, and graunteth nourishment and children.



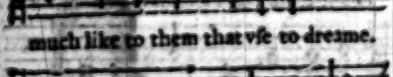
Except the Lord the house do make,



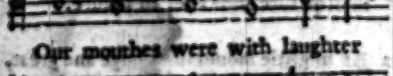
And thereunto do set his hand. What



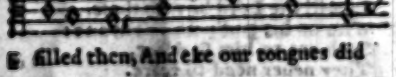
men do build it can not stand. Like-



wise in vaine men vndertake, Cities



and holdes to watch and ward,



Except the Lord be their safegard.

2 Though ye rise early in the morne,
And so at night go late to bed,
Feeding full hardly with browne bread,
Yet were your labour lost and worne.
Bot they whom God doth lone and keep,
Receiue all things with quiet sleep.

3 Therefore marke well when euer ye see
That men haue heires to enioy their land,
It is the gift of Gods owne hand.

For

For God himselfe doth multiplie
Of his great liberalitie,
The blessing of posteritie.

4 And when the children come to age,
They grow in strength and actiuenes,
In person and in comelinesse:
So that a shaft shot with courage,
Of one that hath a most strong arme.
Flyeth not so swift, nor doth like harme.

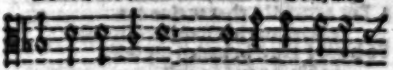
5 Oh well is him that hath his quiuer
Furnisht with such Artillerie,
For when in perill he shall be,
Such one shall neuer shake nor shiuer,
When that he pleadth before the iudge,
Against his foes quhilk beare him grudge.

Beati omnes qui timent Dominum.

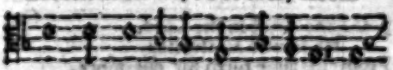
PSALME Cxxviii. T. Ster.

He describeth the prosperous estate of them that be married in the feare of God, ioyning withall the promise of Gods blessings to all them that liue in this honorable estate, according to his commandements.

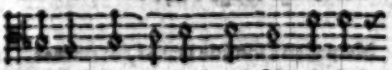
Lessed art thou that feareſt God, and



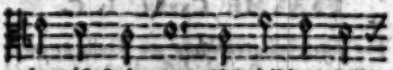
walkeſt in his way: For of thy labour



thou ſhalt eat, happie art thou I ſay. Like



fruitfull vine on the houſe ſides, ſo doth



thy wife ſpring out: Thy children ſtand

like Oliue plants thy table round about.

4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee,
The promiſed Ieruſalem,
and his felicitie,
6 Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe,
And likewiſe grace on Iſrael,
proſperitie and peace.

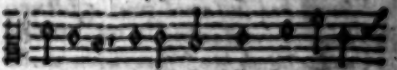
Sæpe expugnauit me a iuuentute.

PSALME Cxxix. W. W.

David admoniſheth the Kirk to reioyce, though it haue been afflicted in all ages, for God will deliuer it, and the enemies for all their glorious ſhew, ſhall ſuddenly be deſtroyed.

F Iſraell this may now be the ſong,

Euen from my youth my foes haue oft



me noyed, A thouſand ils, ſince I was

tender, and yong, they haue me wrought,

yet was I not deſtroied.

3 As yet I beare
the marke in bone and skinne:
That one would thinke
that the plowmen with their plowes,
Vpon my backe
haue made their balkes far in:
For like plow ground
euen ſo haue I long furrowes.

4 But yet the Lord,
quhilk doth all things iuſtly,
Hath cut the ropes
and ſo ſtaid the wicked rages
5 Euen ſo ſhall all
ſuch perish ſhamefullie:
Quhilk hate Sion,
or wiſh it any domage.

6 Al ſuch men ſhal
be like the graſſe that groweth,
Vpon the walles,
or tops of houſes moſt high,
Quhilk ſuddenly
or one beware withereth:
So that no fruit
on ſuch hearbes can gathered be.

7 Neuer man ſaw
that any mower mowde,
Such graſſe as that,
or thereof his hand did fil.

Nor

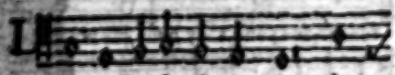
Much lesse that he,
quhilk glaimth of that is fowde,
Vnder his arme
bare somewhat his house vnbill.

8 Nor yet that he
that passeth by that way,
Saith to the reapers,
God saue you, or God speed,
No, no man doth
wish them gude lucke I say,
Or pray that God
wold for their wark graunt thē mede.

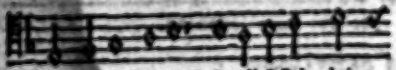
De profundis clamaui ad te Domine.

PSALME Cxxx. W. Wh.

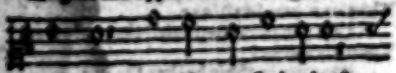
An afflicted mans prayer of him that for his sinnes had sustained great afflictions, and notwithstanding he fully trusteth and assureth himselfe to obtaine mercie and forgiuenesse of his sinnes, and at length deliuerance from all euill.



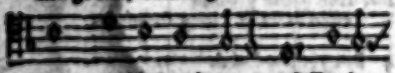
Ord to thee I make my mone, when



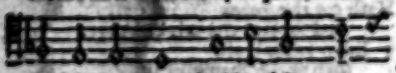
danger me oppresse: I call, I sigh, plaine



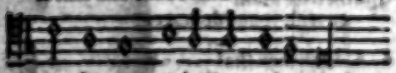
and grone, Trusting to find releasse.



Heare now O Lord, my request, For it



is full due time: And let thine eares



ay be prest, Vnto this prayer mine.

2 O Lord my God, if thou way
Our sinnes, and them peruse:
Who shall then escape and say
I can my selfe excuse.
4 But Lord, thou art mercifull,
And turnst to vs thy grace,
That we with hearts most carefull,
Should feare before thy face.

5 In God I put my whole trust,
My soule wayteth on his will,
For his promise is most iust,
And I hope therein still.
6 My soule to God hath regard,
Wishing for him alway:
More then they that watch and ward,
To see the dawning day.

7 Let Israell then boldly,
In the Lord put his trust:
He is that God of mercy,
That his deliuer must.
8 For he it is that must saue,
Israell from his sinne,
And all such as surely haue,
Their confidence in him.

Domine non est exaltatum.

PSALME Cxxxi. N.

Dauid charged with ambition and greedy desire to raigne, protesteth his humblesy & modesty before God, and teacheth all men what they should doe.

Sing this as the 69. Psalme.

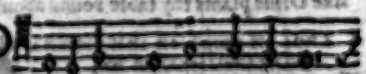
LOrd I am not puft in mind,
I haue no scorneful eye:
I do not exercise my selfe,
in things that be too hie.
2 But as a child that wained is,
euen from his mothers breast:
So haue I Lord behaued my selfe
in silence and in rest.

3 O Israel trust in the Lord,
let him be all thy stay:
From this time furth for euermore,
from age to age I say.

Memento Domine Dauid, &c omnes.

PSALME Cxxxii. I. C.

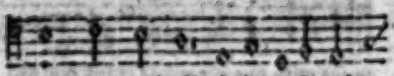
The faithfull grounding on Gods promise made vnto Dauid, desireth that he would establish the same both as touching his posterite and the building of the Temple, to pray there as was foretold.



F Dauid Lorde in minde recorde

I, and eke of his afflictions all: Who sware

an oath vnto the Lord. And made a so-



lemne vow with all: saying to Isacobs

mightie God.

3 This promise Lord to thee I make:
Mine house not enter in will I.
4 Nor rest vpon my couche will take,
Ne once giue sleepe vnto mine eye,
Or yet mine eye liddes close fro wake.

5 Vntill I for the Lord prouide,
And find some place his owne to be:
Where Iacobs mightie God may bide:
And plant his house eternally,
There to remaine from time to tyde.

6 Behold the same then heare did we,
In Ephrata that fruitfull ground:
Quhilk is right pleasant vnto thee:
And haue thy dwelling place out found
Within the forrests fields to bee.

7 Let Tabernacles there once pight.
To worship thee we will be prest:
Before thy futestoole there in sight.
Arise therefore, come to thy rest.
Thou, & the Arke of thy great might.

9 Let righteousnesse thy Priests embrace,
A precious garment it them make,
Giue to thy holy ones solace
10 And for thy seruant Danids sake:
Refuse not thine annointed face.

11 To Danid God in truth did sweare,
And sure he will performe that thing,
Saying doubtlesse I will vpreare
The fruit that fro thy loynes shal spring
Vpon thy throne the rule to beare.

12 Gif that thy sonnes my bond retaine,
And from my lawes abacke not flit
Quhilk I them learn this grace againe
Wil I them shew their sonnes shal sit,
Vpon thy seat, aye to remaine.

13 For God hath chosen mount Sion,
Where to abide he liketh wells
14 Saying, this is my rest alone,
For euermore, I here will dwell,
My whole delight is set thereon.

15 I doubtlesse will her victuals blesse,
Her pure with bread eke satisfie:
And cloth her priests with helefulnesse
Yea all her gud men cause will I,
To shout and crie for ioyfulnes.

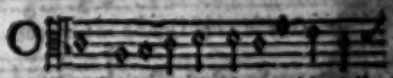
16 My seruant Danids horne of might,
In her will I make bud and spring,
For I ordained haue a light,
To mine annointed Christ and King,
(There to remaine in all mens sight)

17 But I will cloth his enemies all,
With vile reproch rebuke and shame:
Whereas his crowne imperiall.
Vnto his honour and great fame,
Vpon his head still florish shall.

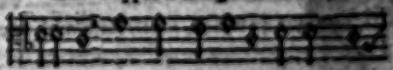
Ecce quam bonum. & quam

PSALME Cxxxiii. W. W.

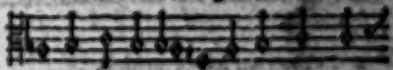
This Psalme containeth the commendation of brotherly amitie, among the seruants of God.



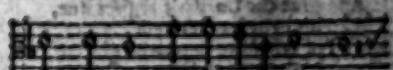
How happie a thing it is and ioyfull



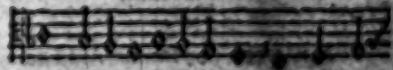
for to see, Brethren together fast to hold



the band of amitie: It calth to mind that



sweet perfume and that costly ointment,



quhilk on the sacrificers head, by Gods pre-

cept was spent.

It wet not Aarons head alone.
but drenchit his beard throughout,
And finally it did runne downe
his rich attire about.

3 And at the lower ground doth drinke,
the dew of Hermon hilli
And Sion with his ſiluer drops
the fields with fruit doth fill.

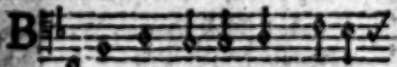
4 Euen ſo the Lord doth powre on them,
his bleſſings manyfold:
Whoſe harts and minds without all guile,
this knot doe keepe and hold.

The laſt verſe is ſung with the two laſt clauſes.

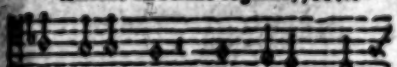
Ecce benedicite Dominum.

PSALME. Cxxxiiii. W.Ke.

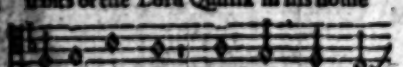
Dauid exhorteth the Leuites, that watch in the Temple, to praiſe the Lord.



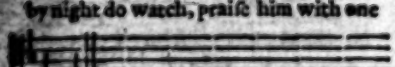
Beholde and haue regarde, yee ſer-



uants of the Lord Qphilk in his houſe



by night do watch, praiſe him with one



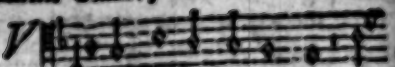
accord.

2 Lift vp your hands on high,
vnto his holy place:
And giue the Lord his praiſes due,
his beneſites imbrace.
3 For why? the Lord who did
both earth and heauen frame:
Doth Sion bleſſe, and will conſerue
for euermore the ſame.

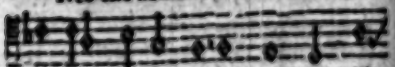
Laudate nomen Domini, laudate.

PSALME. Cxxxv. M.

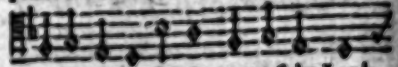
Dauid exhorteth all the faithfull, of what eſtate ſoeuer they be, to praiſe God for his marueilous workes, and ſpecially for his graces towards his people, wherin he hath declared his Maieſtie, to the confuſion of all Idolaters, and their Idols.



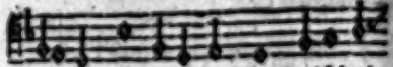
Vnto the name of God the Lord, giue



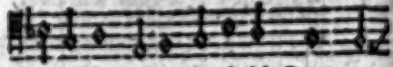
praiſe with one accord: O praiſe him ſtill



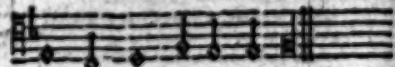
all ye that be the ſeruants of the Lord.



Extoll his praiſe al ye that ſtand within the



houſe of God, all ye that in his Courts re-



maine, his praiſe declare abroad.

3 Praiſe ye the Lord, for he is gud,
ſing praiſes to his name:
It is a comely and gud thing,
alwaies to doe the ſame.
4 For God hath choſen Iacob out,
his very owne, you ſee:
So hath he choſen Iſrael,
his treaſure for to be.

5 For this I know aſſuredly,
the Lord is verie great:
And that he hath aboue all gods
his dwelling place and ſeat.
6 For whatſoeuer pleaſed him,
that hath he brought about:
In heauen in earth and in the ſea,
yea, all the depths throughout:

7 He from the earth the clouds doth bring
the lightnings and the raine
He maketh eke, and winds to come.
from where they did remaine.
8 He ſmote the firſt borne of ech thing
in Egypt that take reſt:
He ſpared there no liuing thing,
the man, nor yet the beaſt.

9 O Egypt he in middes of thee,
hath made his woonders ſkill:
On Pharao thy cruell king.
and on his ſeruants all.
10 He ſundrie people brought to nought,
deſtroying them out right:
And many kings he ſlew alſo,

that

that were of power and might.

11 As Sehon (that sometimes was Lord)
and king of Ammorites:
And Og the King of Basan Land,
with all the Cananites:
12 And gaue their land to Israell,
an heritage we see:
To Israel his chosen folke,
their heritage to be.

13 Thy name O Lord, shall still indure,
and thy memorial:
Throughout all generations
that are, or euer shall.
14 The Lord will surely iudge aright,
his people all indeed:
And to his seruant fauour shew,
will he in time of need.

15 The Idoles of the heathen all
throughout their coastes and lands,
Of syluer and of gold they be,
the workes euen of mens hands.
16 For mouths they haue but speak no whit
and eyes but may not see:
17 So haue they eares that nothing heare,
and breathlesse wholly be.

18 Wherefore all they are like to them
that so do see them foorth:
And likewise those that trust in them,
or thinke they be ought woorth.
19 O all ye house of Israell,
see that ye praise the Lord:
And ye that be of Aarons house,
praise him with one accord.

20 And ye that be of Leules house,
praise ye likewise the Lord:
And all that stand in awe of him,
praise him with one accord.
21 And out of Sion sound his praise,
the praise of God the Lord:
Quhilk dwelleth in Ierusalem,
praise him with one accord.

Confitemini Domino, quoniam

PSALME. CXXXVI. I. C.

A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all thinges, quhilk standeth in confessing that he giueth vs all of his meere liberalitie.

O Laud the Lord bycause, whose mer-

cies last for aye. Giue thanks and praise

sing to the God of gods, I say. For certain-

ly, His mercies dure both firme and sure

eternally.

3 The Lord of Lords praise ye,
Whose mercies are do dure,
4 Great wonders onely he
Doth worke by his great power,
For certainly,
His mercies dure
Both firme and sure
Eternally.

5 Quhilk Lord omnipotent,
By his great wisedome hier
The heauenly firmament
Did frame as we may see.
For certainly
His mercies dure
Both firme and sure
Eternally.

6 Yea he the heauie charge
Of all the earth did stretch,
And on the waters large
The same he did out reach.
For certainly
His mercies dure
Both firme and sure
Eternally.

7 Great lightes he made to be,
For why: his loue is ayer.
8 Such as the Sunne we see,
To rule the lightsome day.
For certainly
His mercies dure,
Both firme and sure
Eternally.

9 And eke the Mune so cleare,
(Quhilk shineth in our sight)
And starres that do appeare
To guide the darkesome night.
For certainly
His mercies dure
Both firme and sure
Eternally.

10 With grieuous plagues and sore,

All Egypt more he than,
Their first borne lesse and more,
He slew of beast and man.
For certainly.
His mercy dure
Both firme and sure
Eternally.

11 And from amidst their land,
His Israell furth brought:
12 Quhilk he with mightie hand
And stretched arme hath wrought,
For certainly
His mercies dure
Both firme and sure
Eternally.

13 The sea he cut in two,
Quhilk stode vp like a wall:
14 And made through it to goe
His chosen children all.
For certainly
His mercies dure
Both firme and sure,
Eternally.

15 But there he whelmed then,
The proude King Pharao,
With his huge hoste of men.
And Charets eke also.
For certainly
His mercies dure
Both firme and sure
Eternally.

16 Who led through wildernes,
His people safe and sound,
And for his loue endless:
17 Great kings he brought to ground,
For certainly
His mercies dure
Both firme and sure
Eternally.

18 And slew with puissant hand
Kings mightie and of fame:
19 As of Amorites land,
Sehon the King by name.
For certainly
His mercies dure,
Both firme and sure
Eternally.

20 And Og, the Giant large,
Of Basan King also:
21 Whose land for heritage
He gaue his people tho.
For certainly
His mercies dure
Both firme and sure
Eternally:

22 Euen vnto Israel
His seruant deare I say,
He gaue the same to dwell,
And there abide for aye.
For certainly
His mercies dure
Both firme and sure
Eternally.

23 To mind he did vs call,
In our most base degree:
24 And from oppressors all,
In safetie set vs free:
For certainly
His mercies dure,
Both firme and sure
Eternally.

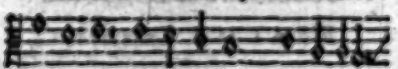
25 All flesh in earth abrode.
With fode he doth fulfill.
26 Wherefore of heauen the God,
To laude, be it your will.
For certainly
His mercies dure,
Both firme and sure
Eternally.

Iuxta flumina Babilonis.

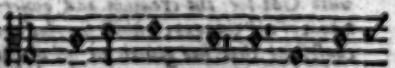
PSALME. Cxxxvii. W.W.

The people of God in their banishment sing Gods true religion decay, lined in great anguish and sorrow of hearte, the quhilk griefe the Caldeans did so little pitie, that they rather increased the same dayly with taunts, reproches and blasphemie against God: wherefore the Israelites desire God, first to punish who prouoked the Babilonians against them, and moued by the spirite of God, prophecied the destruction of Babylon, where they were handled so tyrannously.

Hen as we sate in Babylon the riuers



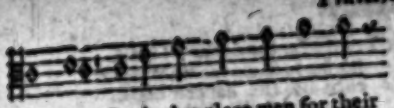
round about, And in remembrance of Sion



the teares for griefe brast out: We hangd

our harpes and instruments, the willow

trees



trees vpon: For in that place men for their

vse had planted many one,

3 Then they to whom we prisoners were
said to vs taumingly:
Now let vs heare your Hebrue songs,
and pleasant melody.
Alas said we, who can once frame,
his sorrowfull heart to sing:
The praises of our louing God,
thus vnder a strange king?

5 But yet if I Ierusalem
out of mine heart let slide:
Then let thy fingers quite forget
the warbling Harpe to guide.
6 And let my tongue within my mouth,
be tyed for euer fast:
If that I ioy before I see,
thy full deliuerance past.

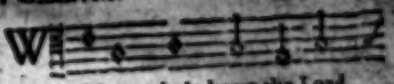
7 Therefore O Lord remember now,
the cursed noyce and cries
That Edoms sonnes against vs made,
when they razde our Citie.
Remember Lord their cruell wordes,
when as with one accord:
They cride on sacke, and raze their walles
in despight of their Lord.

8 Euen so shalt thou O Babilon,
at length to dust be brought:
And happy shall that man be cald,
that our reuenge hath wrought:
9 Yea, blessed shall the man be cald,
that taketh thy Children yong:
To dashe their bones against hard stones
quhilk lie the streetes among.

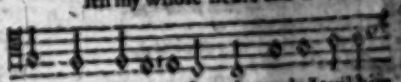
Confitebor tibi Domine.

PSALME. Cxxxviii. V. Ke.

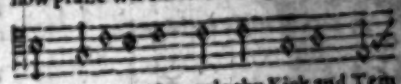
Dauid with great courage praiseth the goodnes of God towards him, the quhilk is so great, that it is knowen to forren Princes, who shall praise the Lord together with him. And he is assured to haue like comfort of God in that time following as he hath had heretofore.



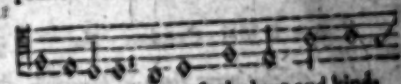
With my whole heart the Lord



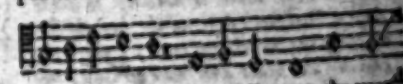
now praise will I: Before the gods I will him



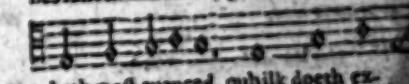
praise for euer: Towards thy Kirk and Tem



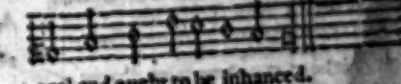
ple will I cry. Because thy loue and kind-



nes faileth neuer. Thy godly name thy word



hath most auanced, quhilk doeth ex-



cel and ought to be inhanced.

3 When I did call
then didst thou me heare,
And strengthned hast
my soule sore oppressed:
All earthly Kings
shall the Lord praise with feare:
For they haue heard
thy words by mouth expressed:
5 They all shall sing
and praise thy wales so holy,
For great thou art,
and great Lord is thy glory.

6 The Lord is high,
bot yet the meeke doth see,
As for the proude,
farre of he him obserueth.
7 Bot though I walke
and in great troubles be
Me to reuiue,
from all harm he dischargeth.
Thine hand stretch furth,
my foes their meede doth render,
And with the same
thou art my sure defender.

8 The Lord his warke,
quhilk he in me began,

Will it performe:
I am therefore resolued.
Thy mercies Lord
expresse with pen who can,
They are so great.
they cannot be reuolued,
Forsake not Lord
the warke quhilk thou hast framed,
Bot let me be
by thee alwaies reclaimed.

Domine exploraſti me

PSALME Cxxxix. N.

Dauid to cleanse his heart from all hipocriſie ſheweth that there is nothing ſo hidde quhilk God ſeeth not, quhilk hee confirmeth by the creation of man. After declaring his zeale and feare of God, hee proteſteth to bee enemie to all them that contemne God.

Sing this as the 137. Pſalme.

O Lord thou hast me tride and knowen,
my ſitting doeſt thou know
2 And ryſing eke my thoughts a farre,
thou vnderſtandſt alſo.
3 My pathes yea and my lying downe
thou compaſſeſt alwaies:
And by familiar cuſtome art,
acquainted with my waies.

4 No word wes in my tonge O Lord
bot knowne it wes to thee.
5 Thou bindſt me in on euery ſide,
and layeſt thine hand on me.
6 Too wonderfull aboue my reach,
Lord is thy cunning skill:
It is ſo hie that I the ſame
can not attaine vntill.

7 From ſight of thy all ſeeing ſpirit,
Lord whether ſhall I go:
Or whether ſhall I flee away,
thy preſence to ſcape fro:
8 To heauen if I mount a loft,
lo, thou art preſent there:
In hell if I ly downe below,
euen there thou doeſt appeare.

9 Yea let me take the morning wings,
and let me go and hide:
Euen there whese are the fartheſt parts,
where flowing ſea doth ſtide,
10 Yet notwithſtanding thither ſhall,
thy reaching hand me guide:
And thy right hand ſhall hold me faſt,
and make me to abide.

11 Yea if I ſay the darkenes ſhall,
yet ſhroude me from thy ſight:
Lo euen alſo the darkeſt night,
about me ſhalbe light.
12 Yea, darkenes hideth not from thee,
bot night doth ſhine as day:
To thee the darkenes and the light,
are both alike alway.

13 For thou poſſeſſed haſt my raines,
and thou haſt couered me:
When I within my mothers wombe,
encloſed wes by thee.
14 I will thee praiſe, for fearefully
and wondrous made I am:
Thy warkes are meruellous and wel,
my ſoule doth know the ſame.

15 My bones they are not hid from thee
although in ſecreat place:
I haue beene made and in the earth
beneath I ſhapen was:
16 When I wes formeles then thine eye,
ſaw me for in thy buke:
Were written all (nought wes before)
that after faſhion take.

17 The thoughts therefore of thee O God
how deare are they to me?
And of them all how paſſing great,
the endles numbers be:
18 If I ſhould count them, lo their ſumme,
more then the ſand I ſee:
And whenſoeuer I awake,
yet am I ſtill with thee.

19 The wicked and the bludy men,
oh that thou woldeſt ſlay:
Euen thoſe O God to whom I crie
depart from me away.
20 Euen thoſe of thee O Lord my God
that ſpeake full wickedly:
Thoſe that are lifted vp in vaine,
and enemies are to thee.

21 Hate I not them that hate thee Lord
and that in earneſt wiſe:
Contend I not againſt them all,
that do againſt thee riſe?
22 I hate them with vnfained hate,
euen as mine vtter foes:
23 Trie me O God and know my hearl,
my thoughtes proue and diſcloſe.

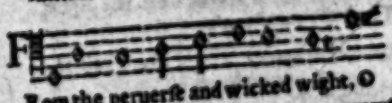
24 Conſider Lord if wickednes
in me there any be:
And in the way of God my guide,
for euer lead thou me.

Eripe me Domine ab homine malo.

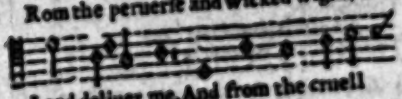
PSALME Cxl. I. C.

Dauid complayneth of the cruelle falſhood,

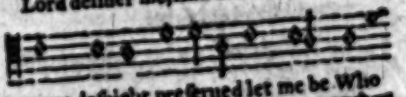
hand, and iniuries of his enemies. Against the quhilk he prayeth vnto the Lord, and assureth himselfe of his help and succour. Wherefore he prouoketh the iust to praise the Lorde and to assure themselues of his iustice.



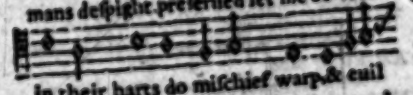
From the peruerse and wicked wight, O



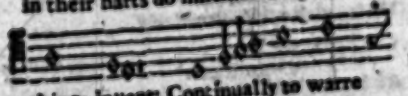
Lord deliuer me, And from the cruell



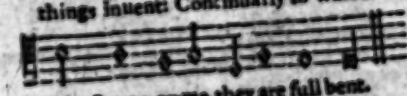
mans despight preserue let me be Who



in their harts do mischief warpe & euil



things inuent: Continually to warre



righ sharpe on me they are full bent.

3 They whetted haue their tongues als (keene
as is the serpents speare:
They Adders poison may be seene,
vnder their lips to beare.
4 From wicked hands Lord me withhold,
preserue me to abide:
Free from the cruel man that would,
cause my futesteps to slide.

5 For lo the proude a snare haue set,
for me in my pathway:
And haue with coards spreade furth their net,
and grennes for me they lay.
6 Therefore vnto the Lord said I,
thou art my God alone:
Heare then O Lord the voice and crie,
wherewith I plaint and mone.

7 O Lord my God the strength and stay,
of my saluation:
Mine head thou couerdst in the day,
that battel came me on:
8 Let not the wicked man obtayne
on me his harts desire:
Nor yet performe his thoughtes most vaine
lest pride him set on fire:

9 Of those that compasse me O Lord
the chiefe and principall:
The mischiefe of their lippes accorde,
vpon themselues to fall.
10 Let coales vpon their heads downe fal,
them cast in fierie glow:
And that they rise no more at all,
into deepe pits them throw.

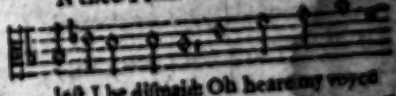
11 The Lord I know the afflicteds cause,
will surely take in hand:
And he against the pure mans foes,
with iudgement iust will stand.
12 Vndoubtedly the man vpright
shall praise thy name therefore:
And eke the iust shall in thy sight,
inhabite euermore.

Domine clamaui ad te.

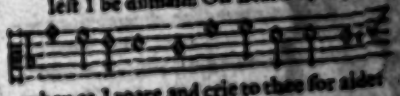
PSALME Cxli. I. C.

Dauid being grieuously persecuted vnder Saule, onely flieth vnto God to haue succour, & striueth him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

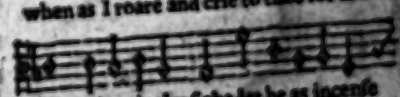
O Nthee I call: O Lord therefore haste



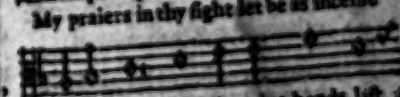
left I be dismaide: Oh heare my voyce



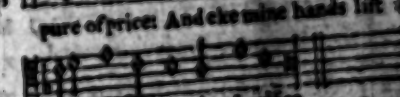
when as I roare and crie to thee for aide:



My praiers in thy sight let be as incense



pure of price: And eke mine hands lift 4



vp to thee as euening sacrifice.

3 Before my mouth O Lord a warde,
and watch set I thee pray:
And of my lips be thou the garde,
and keeper sure for aye.
4 Let not my heart to ill incline,
that with those wicked mates:
Quhilk mischiefe worke, I fall to fine,
nor taste their delicates.

5 When I offend then let the iust,
correct me Lord that day:
For as a benefite needes must,
I take the same alway.
Yea his reproofe shalbe sweet oyle,
that shall mine head not breake:
As for my foes within short while,
I shall haue cause to speake.

6 And when their iudges downe shall fall,
amongst the stones to ground:
The people shall my words heare all,
quhilk sweet and true they found.
7 O Lord behold our bones are strowde,
about the pit and graue.
Like chippes by him that wold haue hewde
or digged in a caue.

8 Yet vnto thee mine eyes their sight,
do cast in this distresse:
On thee O Lord my trust is pight,
leaue not my soule helples.
9 Bot keep me from the snare, quhilk they
haue spread to trap me in:
And from the grins quhilk such do lay,
as are addict to sinne.

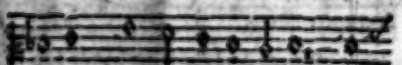
10 As for the wicked let them fall,
into their nets preparde:
Whilst I escape: yea let them all,
together so be snarde.

Voce mea ad Dominum clamaui.

PSALME Cxlii. VV. Ke.

The Prophet neyther astonied with feare, nor carried away with anger, nor forced by desperation would kill Saule, bot with a quiet mind directed his earnest prayer to God, who did preserue him.

Nto the Lord I did crie and call,



yea with my voyce I him besought: And

my requestes before him let fall: So that

my griefes and troubles withal before

his presence I furth brought. To stay my

troubled thought.

3 Though I in spirite,
wes troubled and rent:
Yet thou my path,
didst know alway.
The selfe same trade
wherein I then went:
My foes so much
to malice were bent.
They priuily,
their snares did lay:
To take me as their pray.

4 As I now at
my right hand did luke,
And so behold
on eyther side:
Not one found I
quhilk could them wel bruke.
Bot seeming strange,
they ther me forsuke:
All refuge wes,
from me full wide.
My soule the selfe same tride.

5 Then cride I,
O Lord vnto thee:
And also said,
thus in effect:
Thou art mine hope,
and so till shalt be.
Yea my whole part,
quhilk thou gauest me:
Within that land,
so seemely deckt.
Where dwel do thine elect.

6 To my complaint,
O Lord now giue eare:
For I am brought
ful low and base.
Saue me from such,
as put me in feare:
Quhilk tyrants would,
a sunder me teare.
For why: their force.
might soone take place,
Me throughly to deface.

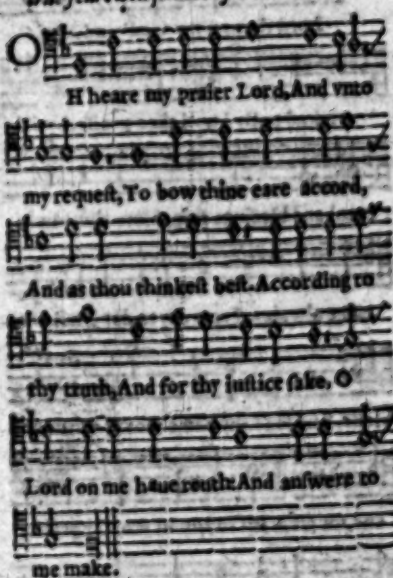
7 Make free my soule,
in bands that lie:
That I may praise
thine holy name.
The righteous then,
wil stil stand me by.
And with much ioy,
thy praise furth crie:
For shewing Lord
to me the same:
They wilbe furth thy fame.

Domine exaudi orationem.

PSALME

PSALME Cxliii. I. C.

An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. He desireth to be restored to grace, to be governed by his holy spirite, that hee may spende the remnant of his life in the true feare and seruice of God.



2 To iudgement enter not,
With me thy seruant pure:
For why? this wel I wote,
No man in sight may dure,
Of thee the liuing God.
If thou his deedes would trie,
He dare make none abode
Himselfe to iustifie.

3 Behold mine enemy,
Pursued hath with spight,
My soule it to destroy:
Yea he my life downe right,
Vnto the earth hath smote:
And laid me full low,
In darkenes, as forgot,
Or men dead long agoe.

4 Where through my spirite alas,
Wes troubled with vnrest:
Mine heart amased was,
And vexed my brest.

5 Yet I to mind did call
Time past and do recorde
Thy warkes yet thinke on all
Thine handy warkes O Lord.

6 With grieuous plaint and mone,
Mine hands I stretch abroad
To thee mine help alone.
For lo my soule O God,
Most ardently desires
And longeth after thee,
As thirstie ground requires,
With raine refresht to bee.

7 O Lord for mine auaile,
To heare me make good speed.
For lo my spirite doth faile:
Hide not thy face in neede
Fro me pure wretch I rede,
For doubtles els I shall
be like to them that passe,
And in the graue do fall.

8 Now sith I trust in thee,
Thy clemencie benigne
To heare, grant vnto me.
When breake of day doth spring.
The way to me describe,
That I should walke and goe:
For I my soule on hie,
To thee haue lifted tho.

9 From all my foes me saue,
And set me free I pray.
For Lord with thee I haue
Still hid my selfe away.

10 To do thy will instruct
Me Lord my God of might,
Let thy gude spirite conduct
Me to the land of right.

11 To quicken me accord,
For thy names sake alsso:
And for thy iustice Lord,
Bring out my soule from woe.

12 And for thy mercies stay
My foes and put to shame,
My soules oppressors aye:
For I thy seruant am.

Benedictus Dominus.

PSALME Cxliiii. N.

Dauid rayseth the Lord with great affection, & humilitie for his kingdome restored, and for his victories obtayned: yea calling for help, and the destruction of the wicked, promising to acknowledge the same with sang of prayse, & declareth wherein the felicity of any people consisteth.

sing this as the 135 Psalme.

1 BLest be the Lord my strength that doth,
instruct my hands to fight:
The Lord that doth my fingers frame,
to battell by his might.

2 He is my guidence sure and sweet,
deliuerer and shield:
In him I trust my people he
subdues to me to yeeld.

3 O Lord what thing is man, that him
thou

thou holdest so in price:
Or sonne of man that vpon him,
thou thinkest in such wise.
4 Man is but like to vanitie,
so passe his dayes to end:
5 As fleeting shade, bow downe O Lord,
the heauens and descend.

6 The mountains touch & they shal smoke
cast furth thy lightning flame:
And scatter them thine arrows shoote,
consume them with the same.
7 Send downe thy hand euen from aboue,
O Lord deliuer me.
Take me from warres great, from the hand,
of strangers make mee free.

8 Whose subtile mouth of vanitie,
and fondnes doth intreat:
And their right hand is a right hand,
of falshude and deceit.
9 A new song will I sing O God,
and singing will I be:
On Viole and on instrument,
ten stringed vnto thee.

10 Euen he it is that onely giues,
deliuerance to Kings:
Vnto his seruant Dauid help,
from hurtfull swoorde he bringes.
11 From strangers hand me sane and shend,
whose mouth talkes vanitie:
And their right hand is a right hand,
of guile and subtiltie.

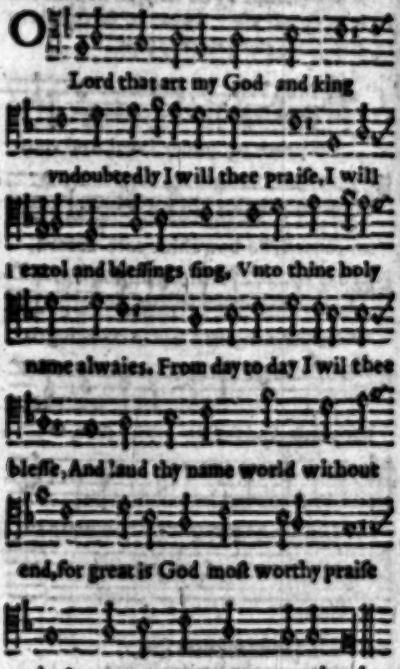
12 So that our sonnes may be as plants,
whom growing youth doth reare:
Our daughters carued corner stones,
like to a pallace faire.
13 Our garners full and plentie may,
with sundry sorts be found:
Our sheepe bring thousands in our streetes,
ten thousand may abound.

14 Our Oxen be to labour strong,
that noie do vs inuade:
There be no going out, nor crie
within our streetes be made.
15 Those people blessed are that with
such blessings are so storde:
Yea blessed all the people are,
whose God is God the Lord.

Exaltabo te Deus meus Rex.

PSALME Cxlv. I. C.

This Psalme was composed when the kingdome of Dauid flourished: wherein he describeth the wonderfull prouidence of God, as well in conseruing men as in preserning Aduersity of his creatures: His prayseth God for his iustice and mercy, but specially for his louing kindnesse towardes those that call vpon him, that feare him, and loue him, for the which he promiseth to prayse God for euer.



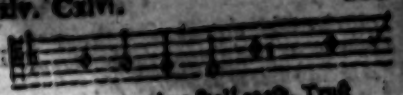
4 Race shal thy warks praise vnto race:
And so declare thy power O Lord.
5 The glorious beauty of thy grace,
And wondrous warks will I record.
6 And all men shal the power, O God,
Of all thy feareful actes declare:
And I to publish all abroad,
Thy greatnes at no time wil spare.

7 They shall breake out to mention,
And specifie thy great gudenes,
And with loud voice their songs echone
Shal frame to shew thy righteousnes.
8 The Lord our God is gracious
Yea mercifull he is also:
In mercy he is plenteous
Bot vnto wrath and anger slow.

9 The Lord to all men is benigne,
Whose mercies all his warks exceed,
10 Thy warks echone thy prayses sing,
And eke thy saints thee blesse indeed.
11 The glorie of thy kingdome they

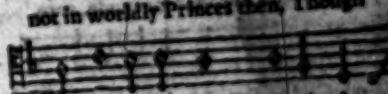
De

Do shew: and of thy power do tell,
12 That so mens sons his might know may
And kingdome great that doth excell.

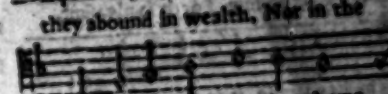


13 Thy kingdome hath no end at all,
Thy Lordship euer doth remaine:
14 The Lord vpholdeth all that fall,
And doth the feeble folke sustaine.
15 The eyes of all things Lord attend
And on thee wait that beere do line:
And thou in season dew doest send,
Sufficient fude them to relieue.

16 Yea, thou thine hand doest open wide,
And euery thing doest satisfie:
That line and on this earth abide,
Of thy great liberalitie:
17 The Lord is iust in his waies all,
And holy in his warkes each one:
18 At hand to all that on him call,
In truth, that call to him alone.



19 The Lord will the desire fulfill,
Of sich as do him feare and dread:
And he also their crie heare will,
And saue them in the time of neede.
20 He doth preserue them more and lesse,
That beare to him a louing heart:
Bot workers all of wickednes
Destroy will he, and cleane subuert.



21 My mouth therfore my speach shal frame
To speake the prayses of the Lord:
All flesh to blesse his holy name,
For euermore, eke shall accord.

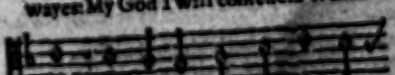
Lauda anima mea Dominum.

PSALME Cxlvi. I. Hop.

David declareth his great zeale that he hath to prayse God, and teacheth not to trust in man, bot onely in God almightie, quhilk deliuereth the afflicted, defendeth the strangers, comforteth the fatherles, and the widdows, and raigneth for euer.

My soule prayse thou the Lord al-

wayes: My God I will confesse: While



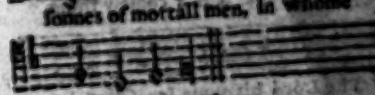
breath and life prolong my daies, My

tongue no time shall ceasse. Trust

not in worldly Princes then, Though

they abound in wealth, Nor in the

sonnes of mortall men, in whome



there is no health.

4 For why their breath doth sune depart,
to earth anone they fall:
And then the counsels of their hart
decay and perish all.
5 O happy is that man I say
whom Iacobs God doth aide:
And he whose hope doth not decay,
bot on the Lord is staide.

6 Quhilk made the earth and waters deep,
the heauens hie withall:
Quhilk doeth his word and promise keep,
in truth and euer shall.
7 With right alwayes doth he procede,
for sich as suffer wrong:
The pure and hungry he doth feede,
and louse the fetters strong.

8 The Lord did send the blind their sight,
the lame to limmes restore:
The Lord I say doth loue the right
and iust man euermore.
9 He doth defend the fatherles,
the strangers sad in heart:
And quite the widdow from distresse,
and ill mens waies subuert.

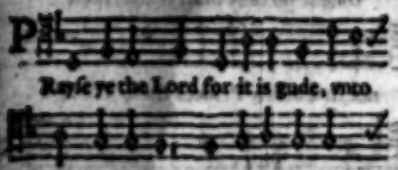
10 Thy Lord and God eternally,
O Sion still shall raigne:
In time of all posterity,
for euer to remaine.

Laudate Dominum quoniam.

PSALME Cxlvii. N.

The Prophet prayseth the bountye, wisdome, power, iustice, and prouidence of God vpon all his creatures. Bot specially vpon his Kirke, quhilk he gouerneth

together after the dispersion, declaring his word and iudgements so vnto them, as he hath done to no other people.



Rayse ye the Lord for it is gude, vnto our God to sing, For it is pleasant, and to praise it is a comely thing.

The Lord his owne Ierusalem, he buildeth vp alone, And the dispersit of Israell, doth gather into one.

3 He heales the broken in their heart, their sore vp doth he bind:
4 He counts the number of the starres, and nameth them in their kind.
5 Great is the Lord, great is his power, his wisdome infinite:
6 The Lord receiueth the meek, & throws to ground the wicked wight.

7 Sing vnto God the Lord with praise, vnto the Lord reioyce,
And to our God vpon the harpe, a hiance your singing voice.
8 He couereth heauen with clouds & for the earth prepareth raine.
And on the mountaines he doth make the grasse to grow againe.

9 He giueth beasts their fude: yea to yong Rauens when they crie:
10 In strength of horse nor in mans legs no pleasure taketh he,
11 But in all those that feare the Lord, the Lord hath his delight:
And such as do attend vpon his mercies shining light.

12 O praise thy Lord Ierusalem, thy God O Sion praise:
13 For he the barres hath forged strong, wherewith thy gate he stayes.
14 Thy children he hath blest in thee, and in thy borders he
Doth settle peace, and with the floure of Wheat he filleth thee.

15 And his commandement vpon the earth he sendeth out:
And eke his word with speedy course, doth swiftly run about.
16 He giueth snow like wooll, hore frost like ashes doth he spread,
17 Like morsels cast his yce, the colde who can abide?

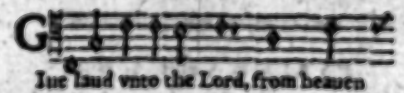
18 He sendeth furth his mightie word, and melteth them againe:
His wind he maketh blow, and then, the waters flow amaine.
19 The doctrine of his holy word to Iacob doth he show,
His statutes and his iudgements he giues Israell to know.

20 With euery nation hath he not so dealt, nor they haue knowne
His secret iudgements now therefore praise ye the Lord alone.

Laudate Dominum de cœlis.

PSALME Cxlviii. L. Ps.

Dauid prouoketh all creatures to praise the Lord in heauen, in earth, and in all places, specially for the power that he hath giuen to his people Israell, whome he hath taken so neere vnto him.



Giue laud vnto the Lord, from heauen that is so hie: Praise him in deed and word, aboue the starry skie. And also yee, his Angels all, Armies royall, Praise him with glee.

3 Praise him both Mune and Sun, Quhilk are so cleare and bright:
The fame of you be done,
Ye glistering starres of light.

And

4 And eke no lesse,
Ye heauens faire,
5 And clowdes of the aire,
His laud expresse.

6 For at his word they were
All formed as we see:
At his voice did appeare,
All things in their degree.
Quhilk he set fast,
To them he made
A law and trade,
For ay to last.

7 Extoll and praise Gods name,
In earth, ye Dragons fell:
All deeps do ye the same,
For it becommeth you well.
8 Him magnifie,
Fire, hayle, yce, snow,
And stormes that blow
At his decree.

9 The hilles and mountaines all,
And trees that fruitfull are,
The Cedars great and tall,
His worthy praise declare.
Beasts and cattell,
10 Yea, Birds flying,
And wormes creeping,
That on earth dwell.

11 All Kings both more and lesse,
With all their pompous traine,
Princes and all Iudges,
That in the world remaine.
Exalt his name.
12 Yong men and maides,
Old men and Babes,
Doe ye the same.

13 For his name shall we proone,
To be most excellent:
Whose praise is farre aboue
The earth and firmament.
14 For sure he shall,
Exalt with blisse,
The horne of his,
And help them all.

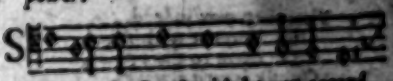
His Saints all shall furth tell,
His praise and worthinesse:
The children of Israell,
Each one both more and lesse,
And also they,
That with gude will,
His words fulfill,
And him obey.

Glorie to the Father be,
And to the Sonne most sweet,
The same glory giue we
Vnto the holy Spreit,
As wes before,
God create all,
Is now and shall
For euermore.

Cantate Domino canticum nouum.

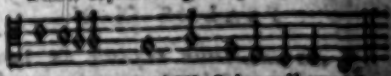
PSALME. Cxlix. I. Pul.

An exhortation to the Kirk to praise the Lord for his victories and conquest that he giueth his Saints against all mans power.



Ing vnto the Lord, with hearty accord,

a new ioyfull song: His praises resound



In euery ground, His Saints all among.

2 Let Israell reioyce,
And praise eke with voyce,
His maker louingly:
The sonnes of Sion,
Let them euery one
Be glad in their king.

3 Let all then aduance
His name in the dance
Both now and alwayes,
With Harp and Tabret:
Euen so likewise let
Them vtter his praise.

4 The Lords pleasure is
In them that are his,
Not willing to scarce
But all meanes doe seeke,
To succour the meeke
and humble in heart.

5 The Saints more and lesse,
His praise shall expresse,
as is gude and right:
Reioycing, I say,
Both now and for aye,
in their beds at night.

6 Their throates shall haue out
In euery route,
In praise of their Lord:
And as men most bold,
In hand shall they hold,
a two edged sword.

7 Auen-

7 Auenged to be
In euery degree,
The heathen vpon,
And for to reproone,
As them doth behoone,
The people each one.

8 To binde strange Kings fast,
In chaines that will last.
Their Nobles also,
In hard iron bands,
As well feet as hands,
To their griefe and woe.

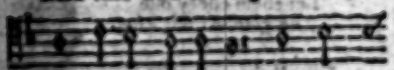
9 That they may indeed,
Giue sentence with speed
On them to their paine,
Quhilk is writ alwayes
Such honour and praises
His Saints shall obtaine.

Laudate Dominum in Sanctis eius.

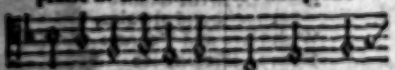
PSALME Cl. N.

An exhortation to praise the Lorde without ceasse by all maner of wayes, for all his mighty and wonderfull workes.

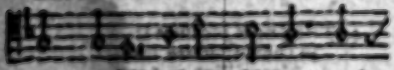
Beld vnto God the mighrie Lord,



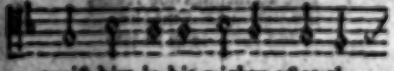
praise in his Sanctuarie: and praise



him in his firmament that shewth his



power on hie: aduance his name, and



praise him in his mighty actes al-

wayes: according to his excellence

of greatnes giue him praise.

3 His praise, with the princely noyse,
of sounding trumpets blow:
Praise him vpon the Viole and
vpon the Harpe also.

4 Praise him with Timbrell & with Flute,
Organes and Virginals:

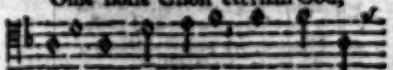
5 With sounding Cimbals praise ye him,
praise him with loud Cimbals.

6 What euer hath the benefit,
of breathing praise the Lord.
To praise the name of God the Lord
agree with one accord.

The end of the Psalmes of Dauid in metre.

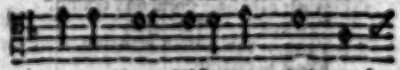
VENI CREATOR.

Ome holie Ghost eternall God,

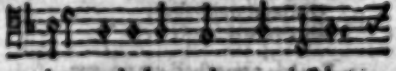


proceeding from abone, Both from the

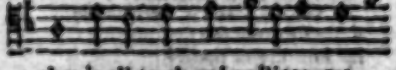
Father and the Sonne: the God of



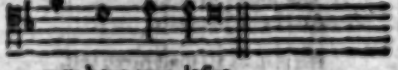
peace and loue. Visite our mindes and



inro vs thy heauenly grace inspire,



that in all truth and godlines, we



may haue true desire.

Thou art the very comforter,
in all woe and distresse:
The heauenly gift of God most high,
quhilk no tongue can expresse.
The fountaine and the liuely spring,
of ioy celestiall:
The fire so bright, the loue so clearc,
and vnction spirituall.

Thou in thy gifts art manifold,
whereby Christs Kirk doth stand,
In

In faithfull hearts writing thy lawe,
the finger of Gods hand.
According to thy promise made
thou giuest speech of grace,
That through thy help the praise of God,
may stand in euery place.

O holie Ghost into our wits,
send downe thy heauenly light:
Kindle our hearts with feruent loue,
to serue God day and night.
Strength and stablish all our weakenes,
so feeble and so fraile:
That neither flesh, the world nor Deuill
against vs do preuaile.

Put backe our enemies far from vs,
and graunt vs to obtaine:
Peace in our hearts with God and man,
without grudge or disdaine.
And grant O Lord, that thou being
our leader and our guide,
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plentie of thy grace,
gude Lord grant, we thee pray:
That thou maist be our comforter,
at the last dreadfull day.
Of all strife and dissention,
O Lord dissolue the bands,
And make the knots of peace and loue,
throughout all Christian lands.

Grant vs. O Lord through thee to know,
the Father of all might:
That of his deare beloued Sonne,
we may attaine the sight.
And that with perfect faith also,
we may acknowledge thee:
The Spirit of them both alway,
one God in persons three.

Laud and praise be to the Father,
and to the Sonne equall:
And to the holie Spirit also,
one God coetermall.
And pray we that the onely Sonne,
vouchsafe his Spirit to send:
To all that do professe his name,
vnto the worldes end.

The X. Commandements of Almighty God. Exod. 20.

Attend my people and giue eare, of

serly things I will thee tell: set

that my words in mind thou beare,

and to my precepts listen well.

1 I am thy soueraigne Lord and God,
Quhilk haue thee brought from carefull
And eke reclaimd frō Pharaos rod (thrall:
Make thee no Gods on them to call.

2 Nor fashioned forme of anything,
In heauen or earth to worship it:
For I thy God by reuenging,
With grieuous plagues this sin will smite.

3 Take not in vaine his holy Name,
Abuse it not after thy will:
For so thou might soone purchast blame,
And in his wrath he would thee spill.

4 The Lord frō work the seuenth day ceast,
And brought all things to perfect end:
So thou and thine that da. take rest,
That to Gods hestes ye may attend.

5 Vnto thy parents honour giue,
As Gods Commandements do precend:
That thou long daies and good maiest liue,
In earth where God a place doth lend.

6 Beware of murther and cruel hate,
7 All filthy fornication feare:
8 See thou steale not in any rate,
9 False witnesse against no man beare.

10 Thy neighbours house with not to haue
His wife nor ought that he calles mine:
His feld, his Oxe, his Asse, his sine,
Or any thing quhilk is not thine.

A Prayer.

THe spirit of grace graunt vs O Lord,
To keepe thē lawes our harts vnstrong
And cause vs all with one accord,
To magnifie thy name therefore.

For of our selues no strength we haue,
To keepe thē lawes after thy will
Thy might therefore O Christ we crauue,
That we in thee may them fulfill.

Lord for thy names like graue vs this,
Thou art our strength, oh Sauiour Christ
Of thee to speede, how should we misse,
In whom our treasure doth consist.

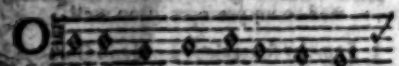
To thee for euermore be praise,
With the Father in eych respect:

And

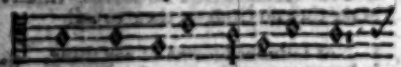
And with thy holy Spirit alwayes,
The Comforter of thine elect.

The Lords Prayer.

D. Cosin.



O Vr Father quhilk in heauen art,



And makst vs all one brotherhud,

We call vpon thee with one heart.

Our heauenly father and our God,

Grant we pray not with lips alone,

But with the harts deep sigh & grone.

Thy blessed name be sanctified,
Thy holie word mought vs inflame,
In holie life for to abide,
To magnifie thy holie name,
From all errours defend and keepe,
The little flock of thy poore sheepe.

Thy kingdome come euen at this houre,
And hence furth euerlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plenteously.
From Sathans rage and filthy hand,
Defend vs with thy mightie hand.

Thy will be done with diligence,
Like as in heauen in earth also,
In troubles graunt vs patience,
Thee to obey in wealth and woe:
Let not flesh, blude, or any ill,
Preuaile against thy holy will.

Giue vs this day our dayly bread,
And all other gude gifts of thine:
Keep vs from warre, and from bludshed,
Also from sickres, dearth and pine,
That we may liue in quietnes,
Without all greedy carefulnes.

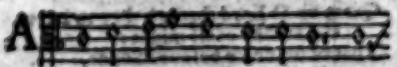
Forgiue vs our offences all,
Relieue our carefull conscience,
As we forgiue both great and small,
Quhilk vnto vs haue done offence:
Prepare vs (Lord) for to serue thee,
In perfite loue and vnitie.

O Lord into temptation,
Lead vs not when the fiend doth rage:
To withstand his inuasion,
Giue power and strength to euery age:
Arme and make strong thy feeble host,
With faith and with the holy Ghost.

(O Lord) from euill deliuer vs,
The dayes and times are dangerous:
From euerlasting death saue vs,
And in our last end comfort vs.
A blessed end to vs bequeath,
Into thy hands our soules receiue.

For thou O Lord, art King of Kings,
And thou hast power ouer all,
Thy glorie shineth in all things,
In the wide world vniuersall.
Amen let it be done O Lord,
that we haue praid with one accord.

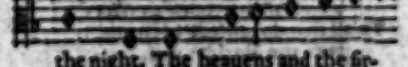
The xii. Articles of the *Christian Faith.*



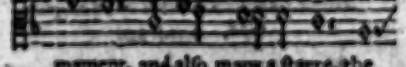
A L thy beliefe and confidence, is

in the Lord of might, the father quhilk

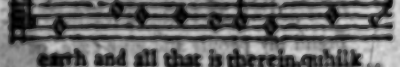
all things hath made, The day and eke



the night. The heauens and the firmament, and also many a starre, the



earth and all that is therein, quhilk



possessus reason sure.

And

And in like maner I beleeue,
in Christ our Lord his sonne:
Coequall with the Deitie,
and man in flesh and bone:
Conceiued by the holy Ghost,
his word doth me assure:
And of his mother Marie borne,
yet she a Virgine pure

Because mankind to Sathan vext,
for sinne in bond and thrall:
He came and offred vp him selfe,
to death to saue vs all.
And suffering most grieuous paine,
then Pilate being iudge:
Wes crucified vpon the crosse,
and therein did not grudge.

And so he died in the flesh,
and quickned in the Spirit:
His body then wes buried,
as is our vse and rite.
His Spirite did after this descend,
into the lower parte:
To them that long in darknes were,
the true light of their hearte.

And in the third day of his death
he rose to life againe:
To the end he might be glorified,
out of all griefe and paine.
Ascending to the heauens hie,
to sit in glorie still.
On Gods right hand his Father deare,
according to his will.

Vntill the day of iudgement come,
when he shall come againe:
With Angels power, yea of that day
we all be vncertaine:
To iudge all people righteously,
whom he hath dearly bought:
The liuing and the dead also,
quhilk he hath made of nought.

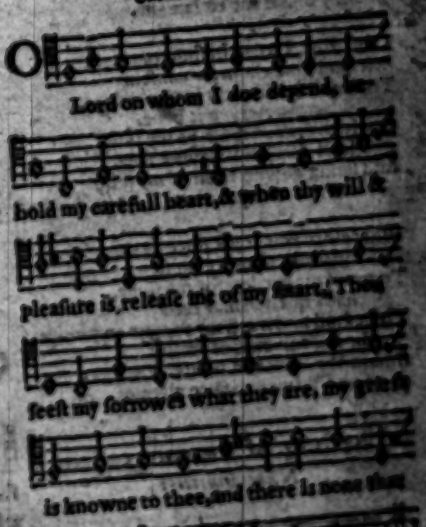
And in the holy Spirit of God,
my faith to fruisfie:
The third person in trinitie,
beleeue I stedfastly.
The holy and Catholike Kirk,
that Gods word doth maintaine,
And holy Scripture doth allow,
quhilk Sathan doth disdaine.

And also I doe trust to haue,
by Iesu Christ his death.
Release and pardon of my sinnes,
and that onely by faith.
What time all flesh shall rise againe,
before the Lord of might:
And see him with these bodyly eyes
quhilk now doe giue me light.

And then shall Christ our Samson,
the sheepe and Goates diuide:
And giue life euerlastingly,
to those whom he hath tride:
Quhilk is the realme celestiall,
in glorie for to rest:
With all the holy companie,
of Saints and Angels blest.

Quhilk serue the Lorde omnipotent,
obediently each hoore:
To whom be all dominion,
and praise for euermore.

The humble Sute of a Sinner. &c.



But onely thou whose ayde I craue,
whose mercy still is prest
To succour all those that come to thee
for succour and for rest.
And sith thou seest my restlesse eyes,
my teares and grieuous grones:
Attend vnto my sute O Lord,
marke well my plaint and mone.

For sinne hath so inclosed me,
and compast me about:
That I am now remediles,
if mercy helpe not out.
For mortall man can not releasse,
or mitrigate this paine.
But earn thy Christ my Lord and God
quhilk for my sinnes wes slaine.

Whose bloudy wounds as yet to see.

I though

though not with mortall eye:
Yet doe thy Saincles behold them all
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it gude:
I shall enioy the sight of him,
and see his wounds and blude.

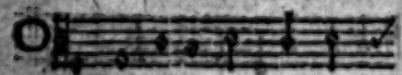
And as thine Angels and thy Saints,
doe now behold the sune:
So trust I to possesse that place,
with them to praise thy name,
Dot whiles I liue here in this vale,
Where sinners doe frequent:
Assist me euer with thy grace,
my sinnes for to lament.

Least that I tread in sinners trace,
and giue them my consent:
To dwell with them in wickednes,
whereto nature is bent.
Only thy grace must be my stay,
least that I fall downe flat:
And being downe then of my selfe
can not recouer that.

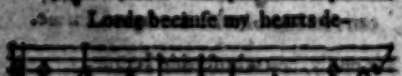
Wherefore this is yet once againe,
my suite and my requeist:
To grant me pardon for my sinne,
that I in thee may rest,
Then shall my heart, my tongue and voice,
be instruments of praise:
And in thy Kirk and house of Saincts
sing Psalmes to thee alwaies.

The song of Simeon, called.

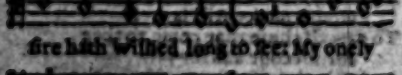
Nunc dimittis.



Lord because my hearts de-

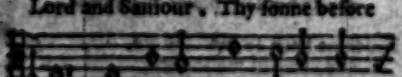


sire hath wished long to see: My onely

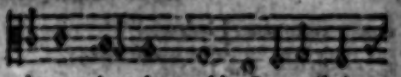


Lord and Saviour, Thy sonne before

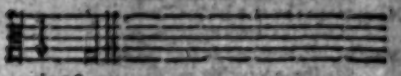
I die. The ioy and health of all man-



kind desired long before, Quhilk now



is come into the world, of mercy brin-



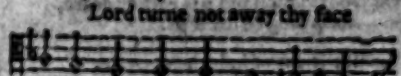
ging store.

Thou sufferest thy seruant now
In peace for to depart:
According to thy holy word,
Quhilk lightneth my heart.
Because mine eyes quhilk thou hast made,
To giue my body light:
Hath now beheld thy sauing health,
Quhilk is the Lord of might.

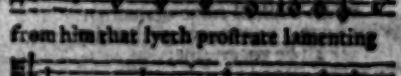
Whome thou mercifully hast set
Of thine aboundant grace,
In open sight and visible,
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glory of
Thy people Israel.

The Lamentation of a Sinner.

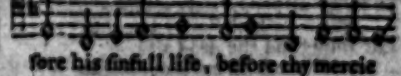
O Lord turne not away thy face



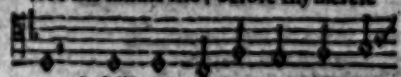
from him that lyeth prostrate lamenting



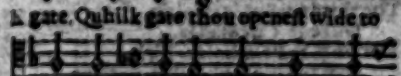
sore his sinfull life, before thy mercie



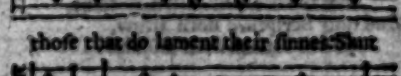
gate. Quhilk gate thou openest wide to



those that do lament their sinnes: Shut



not that gate against me Lord, but let me



enter in.

And call me not to mine accompts,
How

Now I haue liued here:
For then I know right well, O Lord,
How vile I shall appeare:
I need not to confesse my life,
I am sure thou canst tell:
What I haue beene and what I am,
I know thou knowest it well.

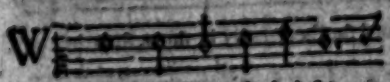
O Lord thou knowest what things be past
And eke the things that be,
Thou knowest also what is to come,
Nothing is hid from thee:
Before the heauens & earth were made
Thou knowest what things were then:
As all things elſe that haue beene since,
Among the sonnes of men.

And can the things that I haue done,
Be hidden from thee then:
Nay nay thou knowst them all O Lord,
Where they were done and when.
Wherfore with teares I come to thee
To beg and to intreat,
Euen as the child that hath done euill,
And feareth to be beat.

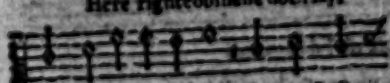
So come I to thy mercy gate,
Where mercy doth abound:
Requiring mercy for my sinne
To heale my deadly wound.
O Lord I need not to repeat,
What I doe beg or craue,
Thou knowest O Lord before I aske,
The thing that I would haue.

Mercy giue Lord mercy I aske,
This is the total summe:
For mercy Lord is all my suite,
Lord let thy mercy come.

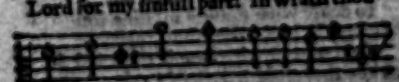
The Complaint of a sinner.



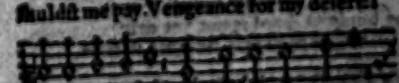
Here righteousnesse doth sty.



Lord for my sinfull part: In wrath thou



shouldst me pay. Vengeance for my desert I



am sure deny, but needs I must confesse

how that continually, thy lawes I doe

transgresse, thy lawes I do transgresse.

But if it be thy will,
With sinners to contend:
Then all thy flocke shall spill,
And be lost without end.
For who liueth here so righte,
That rightly he can say
He sinneth not in thy sight,
Full oft and euery day?

The Scripture plaine tells me,
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth,
So that the righteous man
Doth walke in no such path,
But he falth now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise,
Falth oft in sinfull bandes,
Whereby thy wrath may rise,
Lord I that am vniust,
And righteousnes none haue,
Whereto then shall I trust,
My sinfull soule to saue?

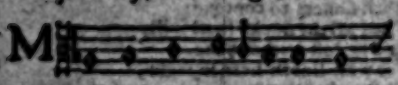
But truly to that post,
Whereto I cleaue and shall:
Quhilk is thy mercy most,
Lord let thy mercy fall:
And mittigate thy mude,
Or elſe we perish all:
The price of this thy blude,
Wherein mercy I call.

The Scripture doth declare,
No drop of blude in thee:
But that thou didst not spare:
To shed each drop for me.
Now let those drops most sweet,
So moist my heart to drive:
That I with sinne repeat,
May liue and sinne may die.

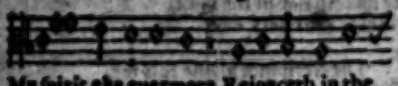
That being mortified,
This sinne of mine in me
I may be sanctified,
By grace of thine in thee:
So that I neuer fall,
Into such mortall sinne,
That my foes infernall:
Reioyce my death therein.

Bot vouchsafe me to keepe,
From those infernall foes:
And from that lake so deep,
Wherein no mercy growes,
And I shall sing the songs,
Confirmed with the iust:
That vnto thee belongs,
Quhilk art mine onely trust.

THE SONG OF THE BLESSED Mary, called Magnificat.

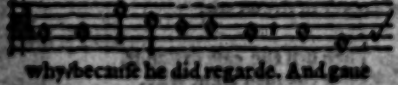


Y soule doth magnifie the Lord

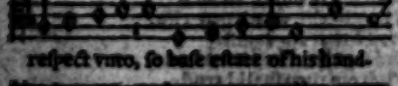


My spirit eke euermore, Reioyceth in the

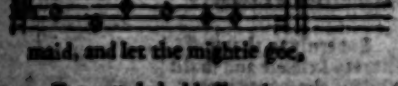
Lord my God quhilk is my Sahiour. And



why/because he did regarde. And gaue



respect vnto, so haste estate of his hand-



maid, and let the mightie goe,

For now behold all nations,
And generations all:
From this time furth for euermore:
Shall me right blessed call.
Because he hath me magnified,
Quhilk is the Lord of might:
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace,
All men he doth embrace:
Throughout all generations,
To such as feare his name.
He sheweth strength with his right arme
And made the proude to stare:
With all imaginations,
That they bare in their hart.

He hath put downe the mightie outs,
From their seigemall seat:
And did exalt the meeke in hart,
As he hath thought it meet.
The hungrie he replenished,
With all things that were gude:

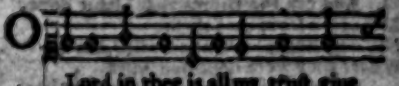
The Lamentation.

And through his power he made the rich
Oft times to want their foode.

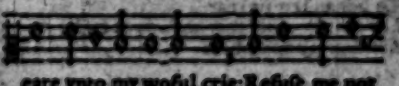
And calling to remembrance,
His mercy euery deale:
Hath holpen vp assistantly,
His seruant Israel.
According to his promise made
To Abraham before
And to his seed successiuely
To keepe for euermore.

THE LAMENTATION.

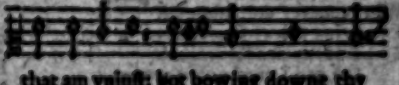
Through perfite repentance the sinner hath a sure trust in God that his sinnes shall be washed away in Christes blode.



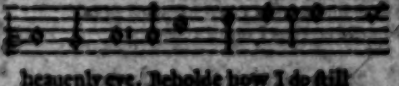
O Lord in thee is all my trust giue



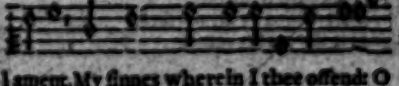
eare vnto my woful crie: Refuse me not



that am vnsaft: bot bowing downe thy



heauenly eye. Beholde how I do still



lament. My sinnes wherein I thee offend: O

Lord for them shall I be shent, Sith thee to

please I do intend:

No, no, not so thy will is best,
to deale with sinners in thine ire:
Bot when in heart they shall repent.
thou grantst with speedst their iust de-
To thee therefore still shall I crie. (sire
to wash away my sinfull crimes:
Thy blode O Lord is not yet drie
bot that thou may help me in time.

Haste thee O Lord haste thee I say,
to poure on me thy gifts of grace,
That

That when this life must fit away,
in heauen with thee I may haue place
Where thou doest raigne eternally,
with God who euer did there dwell
Where Angels sing continually: (first
to thee be praise world without end.

So be it.

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as well the nomber, as also in what leafe to find the same.

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The Confession of the Faith [illegible]

in the English Congregation at Geneua: receyued and approued by the Church of Scotland.

I believe and confesse my Lord God eternall, infinite, vnmeasurable, incomprehensible and inuisible, one in substance, and three in person, Father Sonne and holy Ghost, who by his Almightie power and wisedome hath not onely of nothing created heauen, earth & all things therein contained, and man after his owne image, that hee might in him be glorified, but also by his fatherly prouidence gouerneth, maintayneth and preserueth the same according to the purpose of his will.

I Beleeue also and confesse Iesus Christ the onely Sauiour and Messias, who being equall with God made himselfe of no reputation, but tooke on him the shape of a seruant, and became man in all things like vnto vs, (sinne except) to assure vs of mercie and forgiuenesse. For when through our father Adams transgression we were become children of perdition, there was no meanes to bring vs from that yoake of sinne and damnation, but onely Iesus Christ our Lorde: who giueth vs that by grace which was his by nature made vs through faith the children of God, who when the fulnesse of time was come, was conceaued by the power of the holy Ghost, borne of the virgine Mary according to the flesh and preached in earth the Gospell of saluation, till at length by tyrannie of the Priestes he was guiltles condemned vnder Pontius Pilate, the president of Iury & most shamefully hanged on the crosse between two theeues as a notorious trespasser, wher taking vpon him the punishment of our sins he deliuered vs from the curse of the law.

And for as much as he being onely God, could not feele death, neither being onely man, could ouercome death, he ioyned both together, and suffred his humanitie to bee punished with most cruell death, feeling in himselfe the anger and seuere iudgement of God, euen as if he had beene in extreame torments of Hel, and therefore cried with a lowde voice, My God my God why hast thou forsaken me? Thus of his free mercy, without compulsion hee offred vp himselfe as the onely sacrifice to purge the sinnes of all the whole world, so that all other sacrifices for sinne are blasphemous, and derogate from the sufficiency hereof. The which death albeit it did sufficiently reconcile vs to God, yet the scriptures commonly do attribute our regeneration to his resurrection. For as by rising againe from the graue the thirde day, he conquered death, euen so the victorie of our faith standeth in his resurrection, and therefore without the one we feele the benefite of the other. For as by death sinne was taken away, so our righteousnes was restored by his resurrection.

And because hee woulde accomplish all things and take possession for vs in his kingdome, he ascended into heauen to enlarge that same kingdome by the abundant power of his spirite, by whom we are mooued of his continuall intercession towards God the father for vs. And although he be in heauen as touching his corporall presence where the father hath now set him at his right hand, committing vnto him the administration of all thinges aswell in heauen aboue as in the earth beneath, yet is he present with vs his members, euen to the end of the world, in preseruing & gouerning vs with his effectual power and grace who (when all thinges are fulfilled which God hath spoken by the mouth of all his Prophets since the world began) will come in the same visible sonne, in the which hee ascended with an vnspeakeable Maiestie power, and companie, to separate the lambes from the Goates, the elect from the reprobate so that none whether he be aliue then or dead before, shal escape his iudgement.

Moreouer, I beleeue and confesse the holy Ghost God equal with the Father & the Son, who regenerateth & sanctifieth vs, maketh and guideth vs into all truth perswading most assuredly in our consciences that we be the children of God, brethren to Iesus Christ, & fellowe heires with him of life euerlasting: for without standing it is not sufficient to beleeue that God is omnipotent, & mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power & effect, except we doe apply the same benefites to our selues which are Gods elect.

I beleeue therefore and confesse one holy Church, which as (members of Iesus Christ the onely head thereof) is conioyned Faith, Hope and Charitie, vsing the gifts of God, whether they be corporall or spirituall

all, to the profite and furtherance of the same: which Church is not seene to mans eye, but onely knowen to God, who of the lost sons of Adam, hath ordayned some as vesselles of wrath to damnation, and hath chosen others as vessels of his mercy to bee saued: the which also in due time hee calleth to integritie of life and godly conuersation, to make them a glorious Church to himselfe.

But that Church which is visible and seene to the eye, hath three tokens or markes, whereby it may be knowne. First the word of God contayned in the olde & newe Testament, which as it is aboue the authoritie of the same Church and onely sufficient to instruct vs in all things concerning saluation: so is it left for all degrees of men to read and vnderstand. For without this word neither Church, councell, or decree can establish any point touching saluation.

The second is the holy Sacramentes to wit of Baptisme and the Lordes Supper, which Sacraments Christ hath left vnto vs, as holy signes and seales of Gods promise: For as by Baptisme once receiued, is signified that we (as wel infants as others of age and descrecion) being strangers from God by originall sinne, are receyued into his family and congregation, with full assurance that although this roote of sinne lie hid in vs, yet to the elect it shal not be imputed: so the Supper declareth that God, as a most prouident Father, doth not onely feed our bodies, but also spiritually nourish our soules with the graces & benefites of Iesus Christ, (which the scripture calleth eating of his flesh, and drinking of his bloude) neyther muste we in the administration of these Sacramentes follow mans phantasie, but as Christ himselfe hath ordained, so must they bee ministred: and by such as by ordinarie vocation are thereunto called. Therefore whosoeuer reuerenceth and worshippeth these Sacramentes, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is Ecclesiastical discipline, which standeth in admonicion & correction of faults. The final end whereof is excommunication, by the consent of the Church determined, if the offendour be obstinate. And besides this Ecclesiastical discipline I acknowledge to belong to this Church, a politicall Magistrate, who ministreth to every man iustice, defending the good, and punishing the euill. To whom we must render honour and obedience in all things, which are not contrary to the word of God.

And as Moses, Ezechias, Iosias & other godly Rulers purged the Church of God frō superstition & Idolatry, so the defence of Christes Church appertayneth to all the Christian Magistrates, against all Idolatery & Heretikes as Papistes, Anabaptistes, with such like limbs of Antichrist to root out all doctrine of Deuils and men, as the Masse, Purgatory, Limbus patrū, praiers to saints, & for the dead, free wil, distinctiō of meats, apparel and dayes, vowes of single life, presence at idole seruice, mans merits, with such like, which draw vs from the societie of Christs Church, wherein standeth onely remission of sins, purchased by Christs bloud to all them that believe, whether they bee Iewes or Gentiles, & leade vs to vaine confidence in creatures, & trust in our owne imaginations: the punishment whereof, although God oftentimes deferreth in this life: yet after the generall resurrection, wher our soules & bodies shall rise againe to immortalitie, they shall be damned to vnquenchable fire: & then we which have forsaken al mans wisedom to cleaue vnto Christ, shal heare the ioyful voyce, Come ye blessed of my Father inherite ye the kingdom prepared for you from the beginning of the world, and so shal go triumphing with him in body and soule, to remaine euerlastingly in glorie, where wee shall see God face to face, and shal no more need one to instruct another, for we shal all know him from the highest to the lowest: to whom with the Sonne and the holy Ghost be all praise honour & glorie, now and for euer. So be it.

Another Confession and Prayer commonly vsed in the Church of Edenburgh, on the day of common prayer.

O Dreadfull and most mightie God, thou that from the beginning hast declared thy selfe a consuming fire, against the contemners of thy most holy precepts: & yet to the penitent sinners hast alwaies shewed thy selfe a fauourable father, and a God ful of mercie: we thy creatures and workemanshippe of thine owne hands, confesse our selues most vnworthy to open our eies vnto the heauens but far lesse to appear in thy presence. For our consciences accuse vs, & our manifolde iniquities haue borne witnes against vs, that we haue declined from thee. We haue been polluted with Idolatrie: we haue giuen thy glory to creatures: we haue sought support where it was not to be found & haue lightlied thy most wholesom admonitions by the manifest corruption of our liues in all estates. euidently proued, that wee haue not rightly regarded thy statutes, lawes & holy ordinances & this was not onely done, O Lorde in the time of our blindnes, but euen now when of thy mercy thou hast opened vnto vs an entrance to thy heauenly Kingdome, by the preaching of thine holy Euangel, the whole

body

body of this miserable realme still encreaseth in that its former impiety. For the most part alas, following the footsteps of the blind & obstinate princesse, vtterly despise the light of thy Gospel, and delight in ignorance & Idolatrie: others line as a people without God, and without all feare of thy terrible, iudgements. And some O Lorde, that in mouth professe thy blessed Euangel, by their slaunderous life blaspheme the same: Wee are not ignorant O Lord, that thou art a righteous iudge that cannot suffer iniquity long to bee vnpunished vpon the transgressors: especially O Lord, when that after so long blindnes and horrible defection frō thee, so louingly thou callest vs againe to thy fauour & fellowship, and that yet we do obstinately rebell, we haue O Lord, in our extreame miserie called vnto thee: yea euē when wee appeared vtterly to haue beene consumed in the furie of our enemies, and then diddst thou mercifully incline thine eares vnto vs. Thou foughtest for vs euen by thine owne power, when in vs there was neither wisedome nor force. Thou alone breakest the yoke from our necks, & set vs at liberty, when we by our foolishnes had made our selues slaues vnto strangers. and mercifully vnto this day hastethou cōtinued with vs the light of thine Euangell, and so ceasest not to heape vpon vs benefites, both spirituall and temporall. But yet alas. O Lord we clearely see that our great ingratitude craueth farther punishment at thy hands, the signes whereof are euident before our eyes. (For the whispering of sedition, the contempt of thy graces offred and the maintenance of Idolatrie are assured signes of thy farther plagues to fal vpon vs in particular for our grieuous offences. And this vnmeasurable vntemperatenes of the ayre, doth also threaten thine accustomed plague of famine, which cōmonly followeth riotous excesse and contempt of the poore, wherewith alas the whole earth is replenished.) We haue nothing O Lorde, that we may lay betwixt vs and thy iudgement, but thine onely mercy freely offred vnto vs in thy deare sonne our Lorde Iesus Christ purchased to vs by his death & passion. For if thou wilt enter into iudgement with vs thy creatures, & keepe in mind our grieuous sinnes & offences, then can there no flesh escape condemnation. And therefore we most humbly beseech thee, O Father of mercies, for Christ Iesus thy sonnes sake, to take from vs these stony harts, who so long haue heard as well thy mercies, as seuere iudgements, and yet haue not beene effectually moued with the same, and giuen vnto vs harts mollified by thy spirit, that we may both conceyue and keepe in mind the sentence that is due vnto thy Maiestie. Looke O Lord vnto thy chosen children labouring vnder the imperfection of the flesh, and grant vnto vs that victorie that thou hast promised vnto vs by Iesus Christ thy Sonne our onely mediatour and Lawgiuer. To whom with thee and the holy Ghost be all honour and praise now and euer.

A Confession of sinnes, *to be vsed before Sermons.*

TRuth it is O Lorde that wee are vnworthy to come to thy godly presence by reason of our manifolde sinnes and wickednes, much lesse are wee worthie to receiue any grace and mercy at thy hands, if thou shouldest deale with vs according to our deserunings: for we haue sinned O Lord against thee, and we haue offended thy Godly & diuine Maiestie: if thou shouldest beginne to reckon with vs euen from our first conception in our mothers womb, thou canst find nothing at all in vs but occasion of death and eternall condemnation: For truth it is that first we were conceyued in sinne and in iniquitie was euery of vs borne of our mother, all the dayes of our life we haue so still continued in sin and wickednes, that rather we haue giuen our selues to follow the corruption of this our fleshly nature, then otherwise with that earnest care and diligence to serue and worshippe thee our God as it becommeth vs. and therefore if thou shouldest enter into iudgement with vs, iust occasion hast thou, not onely to punish these our wretched and mortall bodies, but also to punish vs both in body and soule eternally, if thou shouldest handle vs according to the rigour of thy iustice. But yet O Lorde as on the one parte wee acknowledge our owne sinnes and offences, together with the fearefull iudgements of thee our God, that iustly by reason thereof thou mayest powre vpon vs, so also on the other parte we acknowledge thee to be a mercifull God, louing and a fauourable Father to all them that vnfaynedly turne vnto thee. Wherefore O Lord we thy people and the worshipp of thine owne house, most humbly beseech thee for Christ thy sonnes sake to shew thy mercy vpon vs & forgiue vs all our offences. Impute not vnto vs the sinnes of our youth, neyther yet receiue them to reckoning of vs for the iniquitie of our old nature, but as thou hast shewed thy selfe mercifull to all them that iustly vnfaynedly called vnto thee

thee, so shew the like mercy & the like fauour vnto vs thy poore seruants. Indue our hearts O God with a true and perfecte acknowledging of our sinnes, that wee may powre forth before thee the vnfained sighes and sobs of our troubled hartes, & afflicted consciences for our offences committed against thee. Inflame our harts with such a zeale and feruency towardes thy glory, that all the dayes of our life our onely studye, trauel and labour may be to serue and worship thee our God in spirite, in truth and in veritie, as thou requirest of vs, and that this may be the better performed in vs preserue vs from all impediments & stayes that in any wise may hinder or stoppe vs in the same, but in speciall O Lord preserue vs frō the craft of Sathan, from the snares of the world, and from the naughtie lustes and affections of the flesh. Make thy spirit O God once to take such full possession and dwelling in our hartes, that not onely all the actions of our life but also al the words of our mouth, and the least thought & cogitation of our minds, may be guided and ruled thereby. And finally, graunt that all the time of our life may bee so spent in thy feare and obedience, that altogether we may end the same in the sanctification and honouring of thy blessed name through Iesus Christ our Lorde, to whom with thee and the holy Ghost, bee all honour & glory now and for euer. So be it.

A Confession of sinnes, and petitions made vnto God in the time of our extreame troubles, and yet commonly vsed in the *Churches of Scotland before the sermon.*

ETernall & euerlasting God Father of our Lord Iesus Christ, thou that shewest mercy and keepest couenant with them that loue & in reuerence keep thy commandements, euen when thou powrest forth thy hot displeasure & iust iudgement vpon the obstinate & inobedient. We here prostrate our selues before the throne of thy maiesty, from our hartes confessing that iustly thou hast punished vs by the tyranny of strangers, & that more iustly thou shalt bring vpon vs against the bondage & yoke which of thy mercy for a season thou hast removed: our Kings, Princes & people in blindnes haue refused the word of thine eternal veritie, and in so doing, we haue refused the league of thy mercy offred to vs in Iesus Christ thy Son which albeit thou now of thy meere mercy hast offered to vs again in such aboundance, that none can be excused by reason of ignorance, yet neuertheless to the iudgement of men, impietie ouerfloweth the whole face of this Realme. For the great multitude delight themselues in ignorance & idolatrie: and such alas as appear to reuerence & imbrace thy word, do not expresse the fruites of repentance, as it becommeth the people to whom thou hast shewed thy selfe so merciful & fauourable. These are thy iust iudgements O Lord, whereby thou punishest sin by sin, & man by his owne iniquitie, so that there can bee no ende of sinne except thou preuent vs with thy vndeserued grace. Conuert vs therefore O Lord and wee shall bee conuerted, suffer not our vnthankefulnes to procure thy most iust iudgements, that strangers againe raigne not ouer vs, neither yet that the light of thy Gospell bee taken from vs. But how soeuer it be, that the great multitude be altogether rebellious, & also that in vs ther remayneth perpetual imperfection, yet for the glory of thine owne name, & for the glory of thine onely beloued Son Iesus Christ, whose veritie & Euangel thou of thy meere mercy hast manifested amongst vs, it wil please thee to take vs into thy protection and in thy defence that al the world may know, that as of thy meere mercy thou hast begunne this worke of our saluation amongst vs so of this same mercy thou wilt continue it. Graunt vs this mercyfull Father for Christ Iesus thy Sonnes sake. So be it.

A Prayer for the whole state of Christs Church.

ALmighty God, and most mercifull Father we hubly submit our selues and fall downe before thy Maiesty, beseeching thee from the bottome of our harts, that this seed of thy word now sowen among vs, may take such deep roat, that neither the burning heat of persecution cause it to wither, neyther the thornie cares of this life do choake it but that as seede sowen in good grounde, it may bring forth thirty, sixtie, & an hundreth folde, as thine heauenly wisedome hath appointed. And because we haue neede continually to crane many things at thine hands, we humbly beseech thee, O heauenly Father, to graunt vs thine holy spirit, to direct our petitions, that they may proceed frō such a feruent mind as may bee agreeable to thy most blessed will. And seeing our infirmity is able to doe nothing without thine helpe, and that thou art not ignorant

ignorant with how many and great temptations we poore wretches are on euerie side enclosed & compassed, let thy strength, O Lord sustaine our weakenes, that we being defended with the force of thy grace, may be safely preserued against all assaults of Satan, who goeth about continually like a roaring Lion, seeking to deuoure vs. Increase our faith, O mercifull Father, that wee doe not swarue at any time from thy heauenly word, but augment in vs hope and loue, with a carefull keeping of all thy commandements, that no hardnesse of heart, no hypocrisie, no concupiscence of the eyes, nor entisements of the world, do draw vs away from thine obedience. And seeing we liue now in these most perilous times, let thy fatherly prouidence defend vs against the violence of all our enemies, which do euery where pursue vs, but chiefly against the wicked rage and furious vproares of that Romish Idoll, enemie to thy Christ.

Furthermore, for as much as by thine holy Apostle wee are taught to make our prayers and supplications for all men, wee pray not onely for our selues here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captiuitie of blindnesse and errour, to the pure vnderstanding of thine heauenly trueth, that wee all with one consent and vnitie of minde, may worship thee our onely God and Sauiour: and that all Pastors, shepheards and Ministers, to whome thou hast committed the dispensation of thine holy word, and charge of thy chosen people, may both in their life and doctrine be found faithfull, setting onely before their eyes thy glorie, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy folde.

Moreouer, because the hearts of Rulers are in thine hands we beseech thee to direct and gouerne the hearts of all Kings, Princes and Magistrates, to whome thou hast committed the sword: especially O Lorde, according to our bounden duetie, we beseech thee to maintein and increase the noble estate of the Kings Maiestie, and his honourable Counsell, with all the Estate and whole bodie of the commonwealth. Let thy fatherly fauour so preserue him, and thine holy Spirit so gouerne his heart, that he may in such sort execute his office, that thy Religion may be purely maintained, manners reformed, and sinne punished according to the precise rule of thy holy word.

And for that we be all members of the mysticall bodye of Christ Iesus, we make our requests vnto thee O heauenly Father, for all such as are afflicted with any kinde of crosse or tribulation, as warre, plague, famine, sickneesse, penurie, imprisonment, persecution, banishment, or any other kinde of thy roddes, whether it be griefe of bodie, or vnquietnesse of minde, that it would please thee to giue them patience and constancie, till thou send them full deliuerance of all their troubles.

And finally O Lord God, most mercifull Father, wee most humblie beseech thee to shewe thy great mercies vpon our brethren which are persecuted, cast in prison, and daily condemned to death for the testimonie of thy truth. And though they be vtterly destitute of all mans ayde, yet let thy sweete comfort neuer depart from them but so inflame their hearts with thine holie Spirit, that they may boldly and cheerefully abide such tryall, as thy godly wisedome shall appoint, & that at length as well by their death, as by their life, the Kingdome of thy Sonne Iesus Christ may increase & shine through all the world. In whose name we make our humble petitions vnto thee, as he hath taught vs.

Our Father which art in heauen, &c.

ALmightie and euerliuing God vouchsafe, we beseech thee, to graunt vs perfect continuance in thy liuely faith, augmenting the same in vs daily, till we grow to the full measure of our perfection in Christ, whereof we make our confession, saying.

I beleeue in God the Father, &c.

¶ Another manner of Prayer after the Sermon.

ALmightie God and heauenly Father, since thou hast promised to graunt our requests which we shall make vnto thee, in the name of our Lord Iesus Christ thy welbeloued Sonne: and we are also taught by him and his Apostles to assemble our selues in his Name, promising that he will be among vs, and make intercession for vs vnto thee, for the obtaining of all such things, as vnto shall agree vpon here in earth: we therefore (hauing first thy commandement to pray for such as thou hast appointed Rulers and Gouernours ouer vs, and also for all things needfull both for thy people, and for all sorts of men, for asmuch as our faith is grounded on thine holy word & promises, and that we are heere gathered together before thy face, and in the Name of thy Sonne our Lord Iesus) We I say, make our earnest supplication vnto thee, our most mercifull God and heauenly Father, that for Iesus Christes sake our onely Sauiour

and Mediatour, it would pleaſe thee of thine infinite mercie, freely to pardon our offences, and in ſuch ſort to draw and lift vp our hearts and affections towards thee, that our requeſts may both proceede of a feruent minde, and alſo be agreeable vnto thy moſt bleſſed will and pleaſure, which is onely to be accepted.

We beſeech thee therefore, O heauenly Father, as touching all Princes and Rulers, vnto whome thou haſt committed the adminiſtration of thy Iuſtice, and namely, as touching the excellent eſtate of the Kings Maieſtie, and all his honorable Counſell, with the reſt of the Magiſtrates and Commons of the Realme, that it would pleaſe thee to graunt him thine holy ſpirit, and increaſe the ſame from time to time in him, that he may with a pure faith acknowledge Ieſus Chriſt thine only Sonne our Lord, to be King of all kings, and gouernour of all gouernours, euen as thou haſt giuen all power vnto him both in heauen and in earth: and ſo giue himſelfe wholy to ſerue him, and to aduance his kingdome in his dominions, (ruling by thy word his ſubiects, which be thy creatures, and the ſheepe of thy paſture) that we being maintained in peace and tranquillitie, both heere and euery where, may ſerue thee in all holineſſe and vertue: and finally being deliuered from all feare of enemies, may render thanks vnto thee all the dayes of our life.

We beſeech thee alſo moſt deare Father and Sauiour, for all ſuch as thou haſt appointed Miniſters vnto thy faithful people, and to whome thou haſt committed the charge of ſoules, and the miniſterie of thine holy Goſpell, that it would pleaſe thee ſo to guide them with thine holy Spirit, that they may be found faithfull and zealous of thy glorie, directing alway their whole ſtudie vnto this end, that the poore ſheepe which be gone aſtray out of the flocke, may be ſought out, and brought againe vnto the Lord Ieſus, who is the chiefe ſheepheard and head of all Biſhops, to the intent they may from day to day grow and increaſe in him vnto all righteouſneſſe and holineſſe: and on the other part, that it would pleaſe thee to deliuer all thy Churches from the danger of rauening wolues, and from hirelings, who ſeeke their owne ambition and profit, and not the ſetting forth of thy glorie onely, and the ſafegard of thy flocke.

Moreouer, we make our prayers vnto thee, O Lord God, moſt mercifull Father, for all men in generall, that as thou wilt be knowen to be the Sauiour of all the world, by the redemption purchaſed by thine onely Sonne Ieſus Chriſt: euen ſo, that ſuch as haue beene hitherto holden captiue in darkeneſſe and ignorance for lacke of the knowledge of thy Goſpell, may through the preaching thereof, and the cleare light of thine holy ſpirit, be brought into the right way of Saluation, which is to know that thou art onely very God, and that he whome thou haſt ſent, is Ieſus Chriſt: likewiſe that they whome thou haſt alreadie endued with thy grace, and illuminated their hearts with the knowledge of thy word, may continually increaſe in godlineſſe, and be plenteouſly enriched with ſpirituall beneſites: ſo that we may altogether worſhip thee, both with heart and mouth, and render due honor and ſeruice vnto Chriſt our Maſter, King, and Lawmaker.

In like manner, O Lord of all true comfort we commend vnto thee in our prayers all ſuch perſons as thou haſt viſited and chaſtiſed by thy croſſe and tribulation, all ſuch people as thou haſt puniſhed with peſtilence, warre or famine, and all other perſons afflicted with pouertie, impriſonment, ſickneſs, baniſhment, or any like bodily aduerſitie, or haſt otherwiſe troubled and afflicted in ſpirit: that it would pleaſe thee to make them perceiue thy fatherly affection toward them, that is, that theſe croſſes be chaſtiſings for their amendment, to the intent that they ſhould vnfainedly turne vnto thee, and ſo by cleauing vnto thee, might receiue full comfort, and be deliuered from all manner of euill. But eſpecially we commend vnto thy diuine protection all ſuch which are vnder the tyrannie of Antichriſt, and both lacke this foode of life, and haue not libertie to call vpon thy Name in open aſſemblie: chiefly our poore brethren which are impriſoned and perſecuted by the enemies of thy Goſpell, that it would pleaſe thee, O Father of conſolations, to ſtrengthen them by the power of thine holie Spirit, in ſuch ſort as they neuer ſhrinke backe, but that they may conſtantly perſeuer in thine holy vocation, and ſo to ſuccour and aſſiſt them, as thou knoweſt to be moſt expedient, comforting them in their afflictions, maintaining them in thy ſafegard againſt the rage of wolues, and increaſing in them the gifts of thy Spirit, that they may gloriſie thee their Lord God, both in their life, and in their death.

Finally, O Lord God moſt deare Father, we beſeech thee to graunt vnto vs alſo, which are heere gathered in the name of thy Sonne Ieſus, to heare his word preached, and to celebrate his holy Supper, that we may acknowledge truely, and without hypocriſie, in how miſerable a ſtate of perdition we are in by nature, and how worthily we procure vnto our ſelues euerlaſting damnation, heaping vp from time to

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time thy grieuous punishmentes toward vs, through our wicked and sinfull life, to the end that (seeing there remaineth no sparke of goodnesse in our nature, and that there is nothing in vs, as touching our first creation and that which we receiue of our parentes, meete to enioy the heritage of Gods kingdome) we may wholy render vp our selues with all our hearts, and with an assured confidence vnto thy dearely beloued Sonne Iesus our Lord, our onely Sauiour and redeemer, to the intent that he dwelling in vs, may mortifie our old man, that is to say, our sinfull affections, and that we may be renewed into a more godly life, whereby thine holy Name (as it is worthie of all honour) may be aduanced and magnified throughout the world, and in all places: likewise that thou mayst haue the tuition and gouernance ouer vs, and that we may learne dayly more and more to humble and submit our selues vnto thy Maiestie in such sort, that thou mayest be counted King and gouernour ouer all guiding thy people with the scepter of thy word, and by the vertue of thine holie Spirit, to the confusion of thine enemies, through the might of thy truth and righteousnesse, so that by this meanes all power and height which withstandeth thy glory, may be continually throwen downe and abolished, vntill such time as the full and perfect face of thy kingdome shall appeare, when thou shalt shew thy selfe in iudgement in the person of thy Sonne: whereby also we with the rest of thy creatures, may render vnto thee perfect and true obedience, euen as thine heauenlie Angels do applie them selues only to the performing of thy commandements, so that thine only will may be fulfilled without any contradiction, and that euerie man may bend himselfe to serue and please thee, renouncing their owne wills, with all the affections and desires of the flesh. Graunt vs also, good Lord, that we thus walking in the loue and dread of thine holy name, may be nourished through thy goodnes, and that we may receiue at thine hands, all things expedient and necessarie for vs, and so vse thy gifts peaceably and quietly, to this end, that when we see that thou hast care of vs, we may the more affectuously acknowledge thee to be our Father, looking for all good gifts at thine hand, and by withdrawing and pulling backe all our vaine confidence from creatures, may set it wholy vpon thee, and so rest onely in thy most bountifull mercy. And for so much as whiles we continue heere in this transitorie life, we are so miserable, so fraile, and so much enclined vnto sinne, that we fall continually and swarue from the right way of thy commaundements, we beseech thee pardon vs our innumerable offences, wherby we are in danger of thy iudgement and condemnation, and forgiue vs so freely, that death and sinne may hereafter haue no title against vs, neither lay vnto our charge the wicked roote of sinne, which doth euermore remaine in vs: but graunt that by thy commandements we may forget the wrongs which other do vnto vs, and in stead of seeking vengeance, may procure the wealth of our enemies. And for as much as of our selues wee are so weake, that we are not able to stand vpright one minute of an houre, and also that we are so beladie, and assailed euermore with such a multitude of so dangerous enemies, that the deuill, the world, sinne, and our owne concupiscences, do neuer leaue off to fight against vs: let it be thy good pleasure to strengthen vs with thy holy spirit, and to arme vs with thy grace, that thereby we may be able constantly to withstand all tentations, and to persiuere in this spirituall battell against sinne, vntill such time, as we shall obtaine the full victorie, and so at length may triumphantly reioyce in thy Kingdome, with our Captaine and Gouernour Iesus Christ our Lord.

Another Prayer.

GOD Almightie and heauenly Father, we acknowledge in our consciences, and confesse, as the truth is, that we are not worthie to lift vp our eyes vnto heauen, much lesse presume to come into thy presence, and to be bold to thinke that thou wilt heare our prayers, if thou haue respect to that which is in vs: for our consciences accuse vs, and our owne sinnes do beare witnes against vs: yea, and we know that thou art a righteous Iudge, which doest not count sinners righteous, but punishest the faults of such as transgresse thy commandements. Therefore O Lord, when we consider our whole life, we are confounded in our owne hearts, and cannot choose but be beaten downe, and as it were despaire, euen as though we were alreadie swallowed vp in the deepe goulfe of death. Notwithstanding, mercifull Lord, since it hath pleased thee of thine infinite mercie, to commaund vs to call vpon thee for helpe, euen from the deepe bottome of hell: and that the more lacke and default we feele in our selues, so much the rather we should haue recourse vnto thy soueraigne bountie: since also thou hast promised to heare and accept our requests and supplications, without hauing any respect to our worthines, but only in the name, and for the merits of

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Lord Iesus Christ, whome alone thou hast appointed to be our Intercessour and Aduocate, we humble our selues before thee, renouncing all vaine confidence in mans helpe, and cleaue only to thy mercie, and with full confidence call vpon thine holy Name, to obteine pardon for our sinnes.

First, O Lord, besides the innumerable benefites which thou doest vniuersally bestow vpon all men in earth, thou hast giuen vs such speciall graces, that it is not possible for vs to rehearse them, no nor sufficiently to conceiue them in our minds. As namely, it hath pleased thee to call vs to the knowledge of thine holy Gospell, drawing vs out of the miserable bondage of the deuill whose slaues we were, and deliuering vs from most curssed Idolatrie, and wicked superstition, wherein we were plunged, to bring vs into the light of thy truth. Notwithstanding, such is our obstinacie and vnkindnes, that not only wee forget those thy benefites which we haue receiued at thy bountifull hand: but haue gone astray from thee, and haue turned our selues from thy Lawe, to goe after our owne concupiscences and lustes, and neither haue giuen worthie honour and due obedience to thine holy word, neither haue aduaunced thy glory as our duety required. And although thou hast not ceased continually to admonish vs most faithfully by thy word, yet we haue not giuen eare to thy fatherly admonition. Wherefore, O Lord wee haue sinned and haue grieuously offended against thee, so that shame and confusion appertaineth vnto vs: and we acknowledge that we are altogether guiltie before thy iudgement, and that if thou wouldest intreate vs according to our demerites, we could looke for none other then death and euerlasting damnation. For although we would go about to cleare and excuse our selues, yet our owne conscience would accuse vs, and our wickednes would appeare before thee to condemne vs. And in very deed, O Lord, we see by the corrections which thou hast alreadie vsed towards vs that we haue giuen thee great occasion to be displeased with vs: for seeing that thou art a iust and vpright Iudge, it cannot be without cause, that thou punishest thy people. Wherefore, forasmuch as we haue felt thy stripes, we acknowledge that we haue iustly stirred vp thy displeasure against vs, yea, and yet we see thine hande lifted vp to beate vs afresh: for the rods and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou hast against the wicked sinners, be in full readines.

Now, though thou shouldest punish vs much more grieuously then thou hast hitherto done, and that, whereas we haue receiued one stripe, thou wouldest giue vs an hundreth: yea, if thou wouldest make the curses of thine old Testament which came then vpon thy people Israel, to fall vpon vs, wee confesse that thou shouldest doe therein very righteously and we cannot denie but we haue fully deserued the same. Yet Lord, for so much as thou art our Father, and we be but earth and slime: seeing thou art our maker, and we the workemanship of thine hands, since thou art our Pastour, and we thy flocke: seeing also that thou art our Redeemer, and we are the people whome thou hast bought: finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against vs, that thou shouldest punish vs in thy wrath, neither remember our wickednes, to the end to take vengeance thereof, but rather chastise vs gently according to thy mercie.

Though it is, O Lord, that our misdeeds haue enflamed thy wrath against vs, yet consider that we call vpon thy Name, and beare thy marke and badge, maintaine rather the worke that thou hast begun in vs by thy free grace, to the end that all the world may know that thou art our God and Sauiour. Thou knowest, that such as be dead in graue, and whom thou hast destroyed and brought to confusion, will not set foorth thy praise, but the heauie soules, and comfortles, the humble hearts, the consciences oppreste and loaden with the grieuous burthen of their sinnes, and therefore thirst after thy grace, they shall set foorth thy glory and praise.

Thy people of Israell oftentimes prouoked thee to anger through their wickednes, whereupon thou diddest, as right required, punish them, but so soone as they acknowledged their offences, and returned to thee, thou didst receyue them alwayes to mercie: and were their enormities and sinnes neuer so grieuous, yet for the conenants sake, which thou hadst made with thy seruants Abraham, Isaack, and Iacob, thou hast alwayes withdrawn from them the rods and curses which were prepared for them, in such sort that thou didst neuer refuse to heare their praiers.

We haue obteined by thy goodnesse a farre more excellent couenant which we may alleadge, that is, the couenant which thou first madest and establishedst by the hand of Iesus Christ our Sauiour, and was also by thy diuine prouidence written with his bloud, and sealed with his death and passion.

Therefore, O Lord, we renouncing our selues, and all vaine confidence in mans helpe, haue our onely refuge to this thy

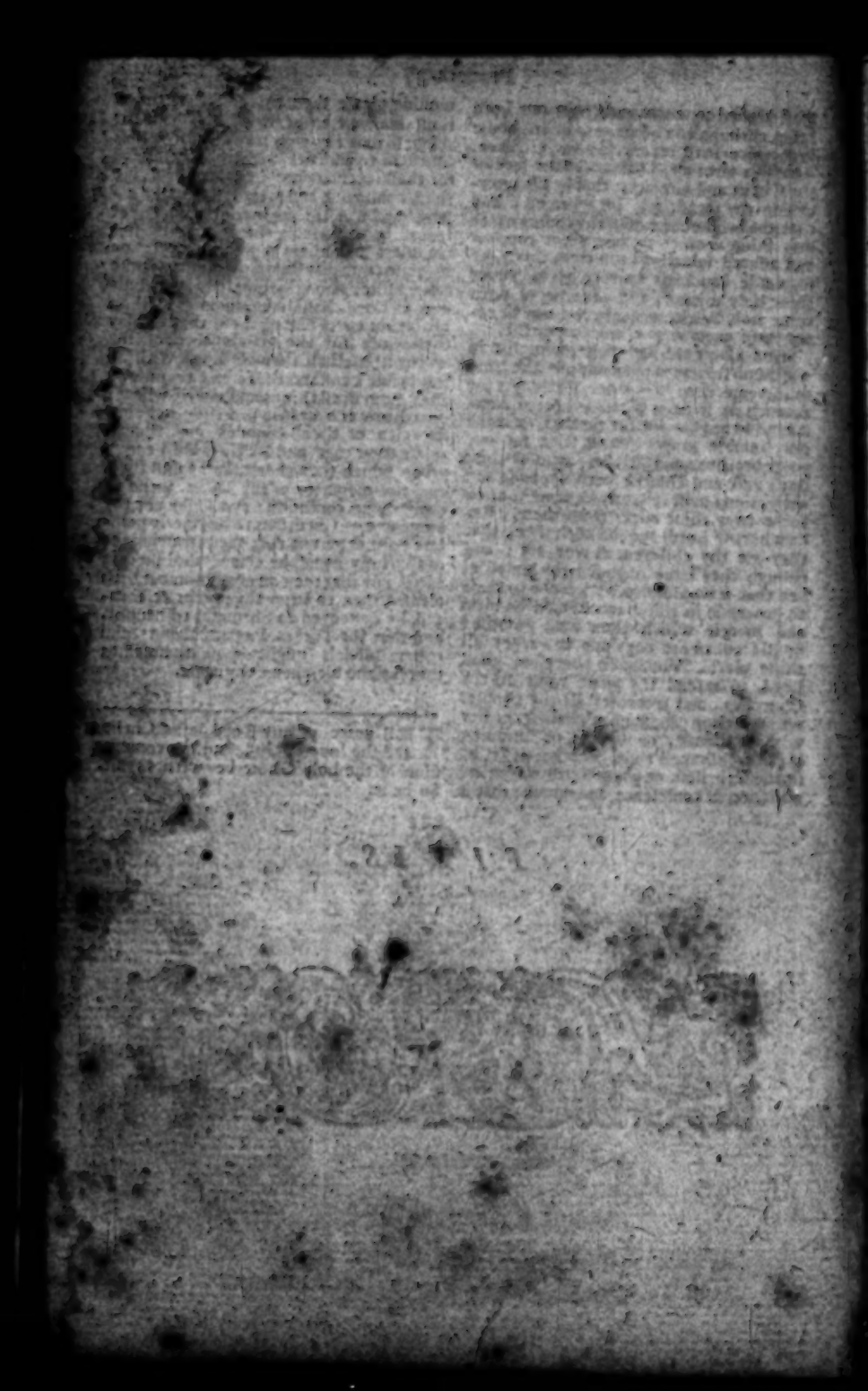
mer-

moſt bleſſed couenant, whereby our Lord Ieſus, through the offering vp of his bodie in ſacrifice, hath reconciled vs vnto thee. Behold therefore, O Lord, in the face of thy Chriſt, and not in vs, that by his interceſſion thy wrath may be appeaſed, and that the bright beames of thy countenance may ſhine vpon vs to our great comfort and aſſured ſaluation: and from this time forwarde vouchſafe to receiue vs vnder thine holy tuition, and gouerne vs with thine holy Spirit, whereby we may be regenerate anew vnto a farre better life.

And albeit we are moſt vnworthie in our owne ſelues to open our mouthes, and to intreate thee in our neceſſities, yet for as much as it hath pleaſed thee to commaund vs to pray one for another, we make our humble prayers vnto thee for our poore brethren, and members, whome thou doeſt viſit and chaſtiſe with thy rods and corrections, moſt inſtantly deſiring thee to turne away thine anger from them. Remember, O Lord, we beſeech thee, that they are thy children, as wee are: and though they haue offended thy Maieſtie, yet that it would pleaſe thee not to ceaſe to proceede in thine accuſtomed bountie and mercie which thou haſt promiſed ſhould euermore continue towardes all thine elect. Vouchſafe therefore good Lord, to extend thy pittie vpon all thy Churches, and towardes all thy people, whome thou doeſt now chaſtiſe either with peſtilence, or warre, or ſuch like thine accuſtomed rods, whether it be by ſickneſſe, priſon, or pouertie, or any other affliction of conſcience and minde: that it woulde pleaſe thee to comfort them as thou knoweſt to be moſt expedient for them, ſo that thy rods may be inſtructions for them to aſſure them of thy fauour, and for their amendment, when thou ſhalt giue them conſtancie and patience, and alſo aſſwage and ſtay thy corrections: and ſo at length by deliuering them from all their troubles, giue them moſt ample occaſion to reioyce in thy mercie, and to praiſe thine holie name: chiefly that thou wouldeſt, O Lord, haue compaſſion as well on all, as on euery one of them that employ themſelues for the maintenance of thy truth: ſtrengthen them, O Lord, with an inuincible conſtancie: defend them, and aſſiſt them in all things and euerie where: ouerthrow the craftie practiſes and conſpiracies of their enemies and thine: bridle their rage, and let their bold enterpriſes which they vndertake againſt them, and the members of thy Sonne, turne to their owne confuſion: and ſuffer not thy kingdome of Chriſtians to be vtterly deſolate. neither permit that the remembrance of thy holy name be cleane aboliſhed in earth, nor that they among whome it hath pleaſed thee to haue thy praiſes celebrated, be deſtroyed and brought to naught, and that the Turkes, Pagans, Papiſts, and other Infidels might boaſt themſelues thereby, and blaſpheme thy name.

THE grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with vs all. So be it.

FINIS.



THE

CATECHISME,

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VVherein the Minister demaundeth *the question, and the Childe* maketh answere: Made by the excellent Doctor and Pastor in Christs Church.

Iohn Caluin.

EPHES. 2.

The doctrine of the Apostles and Prophets is the foundation of Christes Church.

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OF THE ARticles of the Faith.

THE MINISTER.

WHat is the principall and chiefe end of mans life?

THE CHILD.

To know God.

M. What moueth thee to say so?

Wherevnto man was created & made.

Ch. Because hee hath created vs, and placed vs in this world to set forth his glory in vs. And it is good reason that wee employ our whole life to his glory, seeing he is the beginning and fountaine thereof.

M. What is then the chiefe felicicie of man?

The greatest felicicie that mi can attaine to.

C. Euen the selfe same, I meane to know God and to haue his glorie shewed foorth in vs.

M. Why vloest thou call this mans chiefe felicitie?

C. Because that without it our condition or state were more miserable then the state of brute beasts.

M. Hereby then wee may euidently see that there can no such miserie come vnto man, as not to liue in the knowledge of God?

C. That is most certaine.

The true knowledge of God.

M. But what is the true & right knowledge of God?

C. When a man so knoweth God, that he giueth him due honour.

The right maner to worship God standeth in foure points.

M. Which is the way to honor God aright?

C. It is to put our whole trust and confidence in him: to study to serue him in obeying his will: to call vpon him in our necessities: seeking our saluation and all good things at his hand, and finally, to acknowledge both with heart and mouth that he is the liuely fountaine of all goodnes.

M. Wel then, to the ende that these things may bee discussed in order, and declared more at large: Which is the first point?

The first point of knowing God.

C. To put our whole confidence in God.

M. How may that bee?

C. When wee haue an assured knowledge that he is almighty, & perfectly good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no woorthines in vs, why God should either shew his power to helpe vs, or vse his mercifull goodnes to saue vs.

M. What is then further required?

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he will be both his Father and Sauiour.

M. How shall wee bee assured hereof?

C. By his owne worde, wherein he vttered vnto vs his mercy in Christ, and assureth vs of his loue towards vs.

M. Then the very ground to haue sure confidence in God is to

know him in our Sauiour Christe

The foundation of our faith.

C. Yea truly.

M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the faith, vsed of all Christians, which is commonly called the Creed of the Apostles: both because it is a briefe gathering of the Articles of that Faith, which hath beene alwaies continued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

The Creed of the apostles

C. I beleeue in God the Father almightie, maker of heauen and earth: And in Iesus Christ his only sonne our Lord: Who was conceiued by the holy Ghost, borne of the Virgin Marie, suffred vnder Pontius Pilate, was crucified, dead, buried, and descended into hell: He rose againe the third daye from death: He ascended into heauen, & sitteth at the right hande of God the Father almighty: From thence he wil come to iudge the quicke & the dead.

I beleeue in the holy Ghost: The holy Church vniuersall: The communion of Saints: The forgiuenes of sinnes: The rising againe of the bodies, and life euerlasting.

III. Sunday.

M. To the intent that this confession may be more plainly declared into how many parts shall we deuide it?

The Christian faith standeth in foure points.

C. Into foure principall parts.

M. Which be they?

C. The first concerneth God the Father. The second is of his sonne Iesus Christ, wherein briefly also the whole historie of our redemption is rehearsed. The third is touching the holy Ghost. The fourth concerning the Church, and Gods gifts vnto the same.

M. Seeing there is but one God, what moueth thee to make rehearsal of the Father, the Son, and the holy Ghost, as if there were three?

As concerning the Trinitie.

C. Because that in the substance or essence of God we haue to consider the Father as the fountaine, beginning and originall cause of al things: Then secondly his Sonne, who is his euerlasting wisedome, and thirdly the holy Ghost, who is his vertue and power, spread vpon all creatures, and yet nevertheles remaineth alwaies wholly in himselfe.

M. This is then thy meaning, that there is no disconuenience at all to vnderstand seuerally these three persons in the Godheade, who notwithstanding is one, and not thereby diuided.

C. It is euen so.

M. Make rehearsall now of the first part of the Creed.

The first part of the beleefe.

C. I beleeue in God the Father Almightie maker of heauen and earth.

M. Wherefore doest thou call him Father?

The Father.

C. I call him so hauing respect to Iesus Christ, who is the euerlasting worde, begotten of God before all worlds, who being afterwards openly shewed vnto the world, was euidently declared to be his sonne. Now seeing God is our Sauiour Christs father, it followeth necessarily, that he is also our Father.

What is meant by this word almightie.

M. What meanest thou by that, that thou callest him Almightie?

C. I meane not onely that hee hath a power which hee doth not exercise, but also that al creatures be in his hand, & vnder his gouernance: that he disposeth all things by his prouidence, that he ruleth the world as it pleaseth him, and guideth all things after his owne good pleasure.

The power of God is not idle

M. So then by thy saying the power of God is not idle, but continually exercised, so that nothing is done but by him and by his ordinance?

C. That is most true.

III. Sunday. Psa. 104. Rom. 1.

M. Wherefore is that clause added Maker of heauen and earth?

C. Because he hath made himself knowne vnto vs by his works, it is necessarye for vs to seeke him out in them. For our capacity is not able to comprehend his diuine substance: therfore he hath made the world as a glasse, wherin we may behold him, in such sort as it is expedient for vs to know him.

Heb. 11. A glasse wherin we may see God

M. Doest thou not comprehend all creatures in these two words, heauen and earth.

C. Yes verily: and they may right wel be contained vnder these two words seeing that all things be either heauenly or earthly.

M. And why callest thou God only creatour, seeing that to order things, and to conserue them alwaies in their state, is a thing of

such

much more importance, then to haue for one time created them.

Concerning the prouidence of God.

C. By this worde Creatour it is not only meant that God did once create them, hauing no further regard to them afterwarde: but we ought to vnderstande that as the world was made of him in the beginning, euen so now he doth conserue the same, so that the heauen and earth, with the rest of the creatures could not continue in their estate, if his power did not preserue them. Moreouer, seeing in this maner he doth maintaine all things, holding them as it were in his hand: it must needes follow that he hath the rule and gouernance of all. Wherefore in that that he is Creator of heauen and earth, it is hee that by his goodnes, power, and wisedome doeth gouerne the whole order of nature. It is hee that sendeth raine and drought, haile, tempest, & fair weather, fertility and barrennesse, dearth & pleurise, health and sickenes, and to bee short, he hath all things at commandement, to doe him seruice at his own good pleasure.

Concerning the deuils.

M. What sayest thou as touching the deuils and wicked persons: be they also subiect to him?

C. Albeit that God doeth not guide them with his holy spirit, yet doth he bridle them, in such sort that they be not able to stirre or moue without his permission and appointment: yea, and moreouer he doth compell them to execute his will although it bee against their intent and purpose.

M. To what purpose doeth it serue thee to know this.

C. The knowledge hereof doth wonderfully comfort vs. For wee might thinke our selues in a miserable case, if the deuils & wicked had power to doe any thing contrarie to Gods will. And moreouer wee could neuer bee quiet in our consciences, if we should think our selues to be in their danger. But forsomuch as wee know that God bridleth them fast, and chaineth them, as it were in a prison, in such wise that they can do nothing, but as he permitteth, wee haue iust occasion not onely to be quiet in mind, but also to receiue most comfortable ioy, since God hath promised to be our protector and defender.

The Deuill hath no power but of Gods

M. Go to then, let vs come to the second part of our belefe.

C. And in Iesus Christ his onely Sonne our Lord.

M. What is the effect of this part?

C. It is to acknowledge the Sonne of God to be our Sauiour: and to vnderstand the meane whereby he hath redeemed vs from death, & purchased life vnto vs.

V. sunday. The second part of the 3. Article.

M. What signifieth this word Iesus, by which thou nameste him?

Iesus.

C. It is as much to say as Sauiour: and this name was giuen him by the Angel at Gods commandement.

M. What? is that of more estimation then if that name had beene giuen vnto him by men?

C. Yea a great deale: for since Gods pleasure was that he should be so named, he must needes be a Sauiour indeed.

Christ.

M. What meaneth this worde Christ?

C. This worde Christ doth expresse more effectually his office, and doth vs to wit, that her was annointed of the Father, King, Priest and Prophet.

M. Howe hast thou the knowledge hereof?

C. By the Scripture, which doth teach vs that annoincing did serue for these three offices, the which be also attributed vnto him in many places of the same.

M. But what maner of oyle was it wherewith he was annointed?

C. It was no such material oile as we vse, for as did serue in old time to the ordaining of kings Priests, and Prophets, but a far more excellent oyle, euen the grace of Gods holy spirite, whereof the outward annointing in the olde Testament was a figure.

The kingdome of Christ. The priesthood of Christ. Heb. 7. 8. 9. 10. 13.

M. What maner of kingdome is that whereof thou speakest?

C. It is spirituall, and doth consist in Gods word, and in his holy Spirit, wherein is contained both righteousnes and life euerlasting.

M. And what is his Priesthood?

C. It is an office and authoritie to present himselfe before God to obtaine grace and fauour for vs, and to pacifie his fathers wrath by offring an acceptable sacrifice vnto him.

M. Why callest thou him a prophet?

C. Because that he Father descended into the world, as a chiefe Ambas-

wherin Christ was a prophet

dor of God his father, to declare as large his fathers will and to finish all reuelations and prophecies.

Iay.7. Iere.1.

M. Commeth there any profit vnto thee by those names and dignities of Christ?

VI. Sunday

Yea, they altogether belong to our comfort: For Christ did receiue all these of his father, to make vs partakers thereof. whereby wee might enery one receiue of his fulnesse.

Iohn.1.

M. Declare this thing vnto mee more at large.

C. He receiued the holy Ghost in full perfection with al the gifts of the same to bestowe them on vs, and to distribute them vnto enery one of vs, in the measure and quantitie that God knoweth to be most meete, and so by this meanes wee draw out of him, as out of a fountaine all the spirituall giftes that we haue.

Ephe.4

Christ is the fountain of all gudnes.

M. To what vse doth the Kingdome of Christ serue vs?

To what vse the kingdō of Chr. serueth vs.

C. To set vs in libertie of conscience to liue godly and holyly, that wee being enriched with his spirituall treasures, and armed with his power, may be able to ouercome the deuil, sinne, flesh and the world, which be pernicious enemies vnto our soules.

M. What profite haue we of his priesthood?

The profit of Christs Priesthood. Heb. 7. 8. 9. 10. 13.

C. First, by this meanes he is our Mediator to bring vs into the fauour of God his Father, and again hereby wee haue a free entrie to come in and shew our selues boldly before God, and to offer vp our selues with all that belongeth vnto vs for a Sacrifice. And in this point, we are fellowes after a sort of his Priesthood.

M. The vtilitie of his office, I vnderstand: but what is the vtilitie of his kingdome?

Wherefore Christ was a prophet

C. Since our Lorde Iesus hath receiued his office to become the maister and teacher of his flocke, the end of his dignitie is to bring vs to the right knowledge of the Father, and of his truth, so that we might become Gods houshold scholers, and of his family.

M. This is it then that a man may briefly gather of thy wordes, that this name Christ doth include these seuerall offices, the which God hath giuen to his Sonne, to the intent to bestow the fruit and profit vpon his elect.

C. It is verie true.

M. By what reason calleth thou Christ the onely Son of God, since God doth name vs al also his children?

VII Sunday Christ the only Son of God Iohn.1. Ephe.1. Heb.1.

C. As touching them, that wee are Gods children, we are not so by nature, but only by his fatherly adoption & by grace, in that God doeth accept vs for his children: now our Lord Iesus being begotten of the substance of his Father, and being of the same nature, may iustly be called Gods only Sonne, for that there is none other that is so by nature.

M. This is then thy meaning that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature. the which notwithstanding hee hath by free gift of his goodnesse communicated vnto vs, in that wee are his members.

C. It is euen so: and therefore in respect of that his communicating with vs, the scripture calleth christ in another place, the first borne among many brethren.

Rom.8. Col.1.

M. Why calleth thou him our Lord?

C. Because hee is appointed of the Father to haue Lordship ouer vs, and to rule in heauen and earth and to bee the head of men and Angels.

M. What is the meaning of that that followeth?

C. It declareth after what sort the Sonne of God was annointed of his Father to become our Sauiour: that is to say, he tooke vpon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they bee hereafter rehearsed.

The annointing of Christ.

M. What meanest thou by these two clauses, Conceiued by the holy Ghost, borne of the Virgine Marie?

C. That he was fashioned in the Virgines wombe, taking very substance and manhood of her, that he might thereby become the seed of Dauid, as the Prophets had before signified, and yet notwithstanding all this was wrought by the secrete and marueilous power of the holy Ghost, without the company of man.

Christ became verie man. Psa.132 Luke.1.

M. What? is it then possible that he should take vpon him our verie flesh?

C. Yea verily for it was conue-

nient

Rom.5. nient that mans disobedience a-
gainst God should be purged in the
nature of man. And moreouer if
2.Tim.2 Christ had not beene partaker of
Heb.4. our nature, he had not bin a meete
Mediator to make vs at one with
God his Father.

M. Then this is thy saying, that it behoueth that Christ should become very man, to the end that he might execute the office of a Sauiour as in our person.

Christ hath performed that which lacked in vs.

C. Yea verily: for we must borow of him all that is lacking in our selues: for this our default could not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holy spirit and not rather by the company of man, according to the order of nature?

C. Because that the seed of man is of it selfe altogether corrupted with sin, it behoued that this conception of christ should be wrought by the power of the holy Ghost wherby our Sauiour might be preserued from al corruption of sinne, and replenished with all maner of holinesse.

Christ was conceiued by the spirite of God.

M. So then by these sayings it is euidently declared vnto vs that he which should purge and cleanse other from filth or sinne, must be himselfe free from all spots thereof, and euen from his mothers womb dedicated vnto God in puritie of nature, so that he may not bee guiltie of that corruption wherewith the whole stocke of man is infected.

C. I meane so.

M. Wherefore speakest thou of his death immediately after his birth, and leauest out the whole historie of his life?

VIII. Sunday

C. Because there is nothing mentioned or spoken of in our Creed, but that which peculiarly belongeth to the substance of our redemption.

M. Why is it not said plainely in one word that he died without any speaking of Pontius Pilate, by whose iudgement he suffered?

C. This was not onely to make the historie of Christes passion to haue more euident credit, but also to declare vnto vs, that he was condemned to death by a iudge.

M. How so?

C. He died to suffer the pain that was due vnto vs, that we might be thereby deliuered from the same. Now for as much as we were guilty before Gods iudgment as wicked malefactors, Christ to take vpon him our person, vouchsafed to shewe himselfe before an earthly iudge, and to be condemned by his mouth, that thereby we might be cleared before the iudgement seate of God.

Christ was condemned to dead vs.

Mat.27 Luk.23

M. Notwithstanding Pilate doth pronounce him innocent, & so by that doeth not condemne him as worthy of death.

Christ was condemned & for vs.

C. Pilate did both the one and other: first he was pronounced innocent and iust by the iudges own mouth, to signifie that he suffered not for his owne default, but for our trespasse, and yet withall the same iudge did giue solemnly the sentence of death against him, to testifie and expresse that he is our true pledge and ransome, as he who also hath taken vpon him our condemnation, to deliuer vs from the same.

Christ was our ransome.

M. That is well said: for if hee had bene a sinner indeede, he had not beene meete to haue suffered death for the offences of others: nevertheless to the ende that we might be clearely quit by his condemnation, it was necessarie that he shoulde bee counted as among the wicked.

Esa. 53. IX. Sunday

C. So I meane.

M. Where thou sayest, Christ suffered on the Crosse, was that kind of death of more importance then if he had bene otherwise put to death?

C. Yea verily: and touching that matter S. Paule saith, that he was hanged on a tree, to the intent that he might take vpon him our curse, and so discharge vs: for that kinde of death was accursed of God.

Christ tooke vpon him self the curse due vnto vs, that we might be free. Gal.3. Deu.21

M. What? is it not a great reproache and dishonour vnto our Lord Iesus, to say that he was accursed and that before God?

C. No, not a whit: for hee through his almightie power, by taking the curse from vs vnto himselfe, did in such sorte make it voide and of none effect, that hee himselfe nevertheless continued still so blessed, that hee was able to fulfill vs also with his blessings.

M. Declare that that followeth.

Christ ouercame in suffring death, vanquished.

C. In so much as death was a punishment appointed vnto men for sinne, therefore our Sauiour Christ did suffer death, and by suffering ouercame it. And to the intent also to make it the more certainely knowen vnto vs that his death was not counterfait, it pleased him also to be buried after the common manner of men.

M. But it appeareth not that any profite commeth to vs by this that Christ hath ouercome the victorie of death, seeing that wee notwithstanding cease not to die.

The death of the faithfull is nothing else but a ready passage to a better life.

C. That doeth not hinder: for the death of the faithfull is now nothing else, but a readie passage to a better life.

M. It followeth then necessarily hereof, that wee ought in no wise to be afraide of death, as though it were a dreadfull thing, but rather it behoueth vs willingly to walke the trace of our leader and captaine Iesus Christ, who as hee perished not by death, so will hee not suffer vs to perish thereby.

C. It is euen so.

X. Sunday The vnderstanding of this, Christ went downe into hel Act. 2.

M. What is the sense of that clause, *He descended into hell?*

C. That Christ did not onely suffer outward death, which is a separation of the soule from the bodie, but also that his soule was in wonderfull distresse, enduring grieuous torments, which S. Peter calleth the sorrowes of death.

M. For what consideration sustained hee those paines, and in what sort?

C. Because he presented himself before the iudgement seat of God to satisfie for sins, it was necessary that he should feele this horrible torment of conscience, as if God had vtterly forsaken him, yea as though God had been his extreme enemie, and being in this extremitie, hee cried to his father, my God, my God, why hast thou forsaken me? Mat. 27. Mar. 15

M. Why was God then angrie with him?

C. Nay, howbeit it was meete that God shoulde punishe him in such sort, to performe the wordes of Esay, that he was beaten with the hande of his Father for our sinnes, and that he was wounded for our transgressions. Psal. 73. 1. Pet. 2

M. But how could it be that he was in such dreadfull anguish, as though God had vtterly forsaken him, seeing he was God himself?

C. We must vnderstand, that he was in such distresse onely as touching his humanitie. And to the intent that hee might feele these panges in his manhood, his Godhead did in the meane time for a little space keep it selfe close, that is to say, it did not shew the might thereof.

M. But how could this bee, that Christ who is the Saluation of the world could be vnder such condemnation.

C. He was not so vnder it, that he should continue in the same for hee hath in such wise felt these terrours which we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battell against the power of hel to breake and destroy it.

The difference between the anguish of Christs spirit, & the conscience of the wicked

M. Hereby then we see the difference betweene the griefe of mind, which Christ did suffer, and that which the impenitent sinners do abide, whom God doth punish in his terrible wrath, for that very paine which Christ sustained for a time, the wicked must indure continually: and that which was vnto Christ but a pricke, is vnto the wicked in stead of a plague to wound them to death.

C. Truth it is, for our Sauiour Christ euen in the middest of his torments, did not cease to put a full trust euermore in God his father, but the damned sinners doe dispaire: yea they despite God, in so much that they blaspheme his Maiestie.

XI. Sunday The profite & vertue of Christs death standeth in three points.

M. May we now gather by this what profit commeth to the faithful by the death of Iesus Christ?

C. Yea very well: and first of all, we see that it is a sacrifice wherewith he hath fully satisfied his fathers iudgement in our behalfe: thereby also hee hath appeased Gods wrath, and hath brought vs into his fauour againe: secondly, that his bloud is a washing of our soules from all manner of spottes: and finally that he hath so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembrance of thē, so that the obligation which was against vs, is nowe cancelled and made voide.

M. Haue we none other profite of his death?

C. Yes verily: that is, if we be true

true members of Christ, our olde man is crucified, and our flesh is mortified, to the end that none euill lustes do hereafter beare rule in vs.

M. Expound the Article following.

C. He rose the third day from death to life.

1. Pet. 3. Wherein he shewed that he had gotten the victorie of death and sinne. For through his resurrection hee swallowed vp death, hee broke asunder the chaines of the Deuill and finally he destroyed all his power.

M. Tell mee howe many wayes this resurrection of Christ doeth profite vs.

C. Three maner of waies. The first, that wee haue fully obtained to be righteous thereby: secondly, it is a sure gage of our immortality: thirdely, that if we be indeede truely partakers of his resurrection, wee rise nowe in this present world into a new kind of life, whereby we serue God onely, and leade our liues agreeable to his will.

The benefite & vertue of Christs resurrection standeth in 3. points. Ro. 4. 6 1. Cor. 15

M. Let vs go forwarde to the rest.

XII. Sunday

C. He ascended vp into heauen.

Christ ascended into heauen.

M. Went Christ vp into heauen in such sort that he is no longer in the earth.

C. Yea: for when hee had performed wholly all things that were enioyned him by the commandement of his Father, and had accomplished all that was necessary for our saluation, it was not needfull that he shoulde remaine any longer in the world.

M. What profite haue we by his ascension?

C. We receiue double profite thereby: for since that our Sauiour Christ is entred into heauē in our name, euen in like manner as hee came downe from thence for our sakes, he hath thereby made an open entrie into the same place for vs, giuing withal an assured knowledge, that the gate of heauen is now open to receiue vs, which was before shut through our sinne. The 2. profit is, that he appeareth in the sight of God the Father to make intercession for vs, and to be our Aduocate to make answer for vs.

The profite of Christs ascension standeth in two points. Rom. 8. Heb. 7. 1 Ioh. 2.

M. But is our Sauiour Christ so ascended into heauen, that he is no more here with vs?

Mat. 28

C. No not so: for he himselfe promiseth contrarie: that is, that he will bee present with vs vnto the worldes end.

M. Is it meant of his bodily presence that he maketh promise so to continue with vs?

C. No verely: for it is another matter to speak of his body which was taken vp into heauen, and of his power which is spread abroad throughout the whole world.

Luk. 24 Act. 1.

M. Declare the meaning of this sentence.

He sitteth at the right hande of God the Father.

C. The vnderstanding of that is, that he hath receyued into his handes the gouernance of heauen and earth, whereby he is King and ruler ouer all.

Mat. 28

M. What signifieth this worde right hand, and the sitting at the right hand?

C. It is a similitude, or a maner of speech borrowed of earthly Princes, which are wont to place on their right side such as they substitute next vnder them, to rule in their name.

To sitte at the right hand of God.

M. Then thou meanest nothing else thereby but that which Saint Paul speaketh that he was appointed head of the Church, set in authoritie aboue all powers, & that he hath receiued a name and dignity passing all other.

Ephes. 1 Phila. 2

C. Euen so it is.

M. Go forwarde to the residue.

C. From thence he will come to iudge the quicke and the dead.

XIII. Sunday

That is to say, hee will come downe from heauen, and shewe him selfe visible once againe in iudgement, as he was seene to ascend.

Act. 1. 1. Co. 15 Act. 10. 1 The. 4 Act. 1. 2

M. Seeing the iudgement of God shall bee in the ende of the worlde, how may that bee which thou sayest: Some shall bee aliue, and other some shalbe dead, since it is a thing appointed vnto al men to die once?

Heb. 9

C. S. Paule maketh answere to this question himselfe, saying that they which at that time shall bee left aliue, shall be suddenly changed to the end that their corruptible nature being abolished, they may be clothed with incorruptible.

1 Cor. 15 2 The. 2

M. The meaning is then, that this change shall bee vnto them in stead of a death, in so much as it

shall abolish their former nature, & make them rise again in a new state.

C. Truth it is.

M. Doe we receiue any comfort by this that our Saviour Christ will come once to iudge the world?

Heb. 9. C. Yea verily, and that great: for we are taught certainly, that this comming at that time, shalbe only for our saluation.

M. Then there is no cause, why we should be afraide of the day of iudgement, or that wee should tremble therefore.

C. No truely: for so much as we shall appeare before none other Iudge but him, who is our aduocate and hath taken vpon him to defend our cause.

M. Let vs now come to the third parte.

C. That concerneth our faith in the holy Ghost.

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstand, that euen as God hath redeemed vs and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption and saluation through his holy Spirite.

M. How so?

C. In like maner as the bloud of Christ is the only purgation of our soules: euen so the holy Ghost must sprinkle our consciences with the same to make them cleane.

M. This needeth a more euident declaration.

C. It is to say, that the Spirite of God, dwelling in our heartes, doeth make vs feele the vertue of our Lorde Iesus: for it is hee that doeth open the eyes of our heart to beholde Christes benefites towards vs: hee doeth seale them in our hearts: and this Spirite doeth also regenerate vs, and make vs new creatures, in such sorte that by his meanes we receiue al those gifts and benefites, which be offred vnto vs in Christ our Sauiour.

M. What followeth now next?

C. The fourth parte of our belefe, where it is saide,

I beleeue that there is an holy Vniuersall Church.

M. What is the Church vniuersall?

C. It is the bodye and fellowship of them that beleeue, whome God hath ordained & chosen vnto life euerlasting.

M. Is it necessarie that wee beleeue this Article?

C. Yea, vnles we minde to make Christes death of none effect, and make all those things to no purpose which we haue rehearsed already: for all Christs doings prooue there is a Church.

M. This is then thy saying, that all which hitherto hath bene declared, doth touche the cause and ground of our saluatiō, in so much as God hath receiued vs into his fauour by the meane of our Sauiour Iesus Christ, and hath established this grace in vs through his holye Spirite, but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance thereof.

C. It is euen so.

M. What meanest thou by calling the Church holy?

C. I call the Church holy in this sense, because that those whome God hath chosen, bee inlightned and reformeth vnto holinesse and innocencie of life to make his glorie to shine in them: and also our Saviour Christ hath sanctified his Church, which he redeemed, to the end it might be glorious & without spot.

M. What meaneth this worde, Catholike or Vniuersall?

C. It serueth to put vs in remembrance, that as there is but one head of the faithfull, euen so it behoueth them to bee knit together in one bodye, so that there be not diuers Churches, but one Church onely, dispersed throughout the whole worlde.

M. Declare as touching the communion of Saincts.

C. That clause is put to, for a more plaine declaration of the vnitie of the members of Christes Church. Moreouer it doeth vs to vnderstand, that all the benefites that Christ hath giuen to his Church, belong to the profite and saluation of euerie faithfull person, for so much as they haue all a communitie together.

M. But is this holinesse of the Church now already perfect?

C. No verely: for it is in continuall battell so long as it is in this world and laboureth alway vnder imperfection & infirmities, which shall neuer be cleane taken away, vntill

For what purpose Christ suffered death.

Rom. 8. Ephe. 1.

Ephe. 5.

The meaning of this word Catholike. 1. Co. 12 Ephe. 4.

The communion of the faithful

Ephe. 5.

Christe shall iudge vs, and answer for vs. XIIII. Sunday The third parte of the Creede Of the holye Ghost and his gifts. 1. Pet. 1. 1. Iohn. 1 Psal. 51. Rom. 5.

Ephe. 1.

XV. Sunday The 4. part, which is of the Church What the Church is.

vnlll it be altogether coupled to her head Christ, by whome it is perfectly sanctified.

M. Is there none other way to knowe this Church but by Faith?

C. Yes verily: there is a Church which may be seene to the eye, for so much as God hath giuen fiue tokens, by the which wee maye knowe the same: but heere in this place, mention is made properlye of that Church which hee hath chosen by his secrete election to euerlasting life: the which can not bee perfectly discerned by our senses.

M. What is there more?

Touching the forgiuenes of sinnes.

C. I beleeue the remission of our sinnes.

M. What is the proper signification of this word, Remission?

C. That God doeth freely forgiue all the sinnes of them which beleeue in him, in such sorte that they shall neuer bee called to any account, to receiue any punishement therefore.

M. It is easie then to be gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our sinnes.

C. Yee sye true: our Sauiour Christ hath made satisfaction by sustaining the paine due vnto the sinnefull wee of our parte bee not able to make any recompence to God, but of his meere liberalitie, we obteine this benefit freely.

There is no remisse of sins without the bodye of the Church Isay. 46. Eze. 13. Ioel. 2. Gen. 8. 1. Pet. 3

M. Wherefore doest thou make mention of remission of sinnes, immediatly after that thou hast spoken of the Church?

C. Because that no man can receiue forgiuenesse of his sinnes, vnlesse he be ioyned in fellowship of Gods people, and so continue in the vnitie of Christs body euen to the end, like a true member of his Church.

M. By this saying then, without the Church there is nothing but Hell, death and damnation.

C. That is most certaine: for all such as doe deuide themselues from the body of Christ to breake the vnitie thereof by sectes, are vtterly destitute of all hope to enioy euerlasting life, whiles they keepe themselues so deuided.

M. What followeth more?

XVII. Sunday

C. The rising again of the body and life euerlasting.

M. Whereto serueth this Article in our beliefe?

Of our resurrection

C. To make that our felicitie consisteth not in any thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First it serueth to teach vs to passe thorough this transitorie world, as through a strange country, setting not by earthly things. Secondly it putteth vs in comfort, that although as yet we doe not fully enioye the fruite of that grace, which our Lorde God hath freely giuen vs in Christ, that yet we ought not to bee discouraged, but patiently to waite for him vnto the time that he shall appeare.

M. What shall be the manner of our resurrection?

C. All they which bee dead before that time, shall then take their owne bodies againe vnto them: howbeit they shall bee of another sorte: that is, they shall be no more subiect to death and corruption: and yet notwithstanding they shall be of the selfe same nature and substance as before: and such as shall then remaine aliue, God will raise them marueilously and suddenly change their bodies in the twincling of an eye, as we haue said before. 1. Cor. 15.

M. Shall not the wicked bee as wel partakers of this resurrection as the faithfull?

C. Yes verely: but they shall be in condition farre vnlike: for the faithfull shall rise againe to euerlasting ioy and saluation, and the other to euerlasting death & damnation. Mat. 25. Ioan. 5

M. Wherefore is there mention made of life euerlasting, and not of Hell?

C. Because the creede is a briefe summe of our faith, containing in as fewe words as can be, that that belongeth peculiarly to comfort to the consciences of Gods faithfull: therefore Gods benefits which he freely bestoweth vpon his people, be rehearsed onely, without any mention of the wicked, who are cleane shutte out of his Kingedome.

M. Since we haue the foundation whereupon our faith is builded, we may well gather hereof, what is the right faith.

XVIII. Sunday What a thing iustifying faith is.

C. Yes verely, that is to say, it is a sure perswasion and certaine knowledge of Gods tender loue towardes vs, according as he hath plainly vttered in his Gospell, whe-

he will be both a Father, and a Sauiour vnto vs, through the meanes of Iesus Christ.

M. Doeth faith stande in our power? either is it a free gift of God?

C. The Scripture teacheth vs, that it is a speciall gift of the holy Ghost, and very experience doeth also confirme the same.

M. Howe so?

C. For the feeblenesse of our wittes is such, that we can by no meanes atteine vnto the spirituall wisedome of God, the which is reuelled vnto vs by faith: and our hearts are naturally inclined to a certaine distrust or at least a vaine trust, either in our selues, or in other creatures: but what time Gods Spirite hath lightened our hearts, and made vs able to vnderstand Gods will, (the which thing wee can not atteyne otherwise) then doeth he ſtrengthen vs also with a stedfast confidence in his goodnesse, stabling the promises of saluation in our hearts.

The holy Ghost doeth lighten our mindes.

M. What profite commeth to vs thorough this Faith, when wee haue it?

C. It doth iustifie vs before God, and maketh vs inheritours of euerlasting life.

This faith maketh vs sure of our righteousnes.

M. Is not a man then iustified through good workes, if he liue holily, and in the obedience of Gods will?

XIX Sunday. All mans workes be damnable, vntill they be regenerate thorough Gods Spirit.

C. If any man were so perfect before God, he might worthely be called righteous: but for so much as we are all wretched sinners in the sight of God, we are driuen to seeke elsewhere for a worthinesse to make answere for vs to Gods iudgement.

M. But be all our woorkes so displeased, that they can merite nothing at all for vs before our God?

C. First, all such woorkes as we do of our selues, by our nature, are vtterly corrupt: whereof it followeth necessarily, that they can not please God, but rather doe prouoke his wrath, and he condemneth them euery one.

M. This is then thy saying, that vnto the time that God hath reuiued vs to mercie, and regenerate vs by his Spirite, we can doo nothing but sinne: euen as an euil tree can bring forth no fruite, but that that is euill.

Mat. 7.

C. Euen so it is: for although our workes make a faire shew in mans sight, yet they are wicked before God, so long as the heart is naught, vnto the which God chiefly hath respect.

M. Hereby then thou doest conclude, that it lyeth not in our power to present God with our merites, and so to prouoke him to loue vs, but much rather wee thereby do stirre him to be more and more angrie against vs.

C. Yea surely, and therefore I say, that without any consideration of our owne workes, he doth receiue vs into his fauour, of his bountifull mercie, through the merits of our Sauiour Christ, accounting his righteousnesse to be ours, and for his sake imputeth not our faults vnto vs. Tit. 3.

M. What meanest thou then, that a man is iustified by Faith?

C. For as much as through beleeuing, that is, receiuing with an assurance of the heart the promises of the Gospell, we enter into possession of this righteousnesse.

M. This is then thy meaning, that as God doeth offer righteousnesse vnto vs by his Gospell, so the onely way to receiue it, is faith?

C. So I meane.

XX Sunday. The good workes which proceed only of Faith.

M. Well then, after that God hath once receiued vs into his fauour, be not the woorkes which we doe by the vertue of his Spirit, acceptable vnto him?

C. Yes verely, because he doth of his free goodnesse so accept them, and not because their worthinesse doeth deserue so to be esteemed.

M. How is it that they bee not worthy of themselues to be accepted, since they proceede of the holy Ghost.

C. Because there is mixed some filth through the infirmitie of the flesh, whereby they are defiled.

M. By what meanes then are they made acceptable vnto God?

The way to do good workes which please God.

C. By Faith onely, whereby a man is assured in his conscience, that God will not straightly examine his workes, nor trie them by the sharp rigour of his iustice; but that he will hide the vnperfectnes and the vncleane spottes that be in them, with the pureneſſe of our Sauiour Christ, and so accounte them as perfect.

M. May we say then that a Chri-

stian

him is iustified by his works, after that God hath called him, or that hee doeth merit through them Gods fauour to the procurement of life euerlasting.

C. No verely: but rather it is Psa.143 said that no man liuing shall be iustified in Gods sight: and therefore we must pray, that he do not enter into iudgement with vs.

M. Thou meanest not heereby that the good deedes of the faithfull are vnprofitable.

C. I meane nothing lesse: for God promiseth to reward them largely, both in this world, and in the life to come: and yet this notwithstanding, those rewards of God be not giuen for our worthie deserts, but onely because it pleaseth God of his goodnesse to loue vs freely, and so to couer and forget our faultes, that hee will neuer call them any more to remembrance.

M. May we be iust without good workes?

A right faith is neuer idle. What it is to beleeue in Christ.

C. That is not possible: for to beleeue in Christ is as much to say, as to receiue Christ in such sort, as he doth giue himselfe vnto vs: now this is an euident thing, that Christ doth not onely promise to deliuer vs from death, and to restore vnto vs the fauour of God his Father through the onely merites of his innocencie, but also he promiseth to make vs new creatures by his Spirit, to the end that we should leade an holy conuersation in all good workes. so that these must be ioyned together, except we would deuide Christ from himselfe.

M. Then I see, that it is so farre from the office of Faith, to make men despisers of good deedes, that it is the very roote, whence all good workes doe spring.

C. It is most certaine: and for this cause the doctrine of the Gospell doth consist in these two points, Faith and Repentance.

The effect of the gospell is Faith & Repentance.

M. What maner of thing is Repentance?

XXI Sunday. What Repentance is

C. It is the hatred of sinne, and loue of iustice, proceeding of the feare of God, which bringeth vs to the forsaking of our selues, and to the mortifying of our flesh, that we may giue our selues to be gouerned by the Spirit, in the seruice of God.

M. This then was the seconde member in the diuision, which we made of the beginning concerning a Christian mans life?

Wherein the right seruing of God standeth.

C. Yea verely: and we haue said also that the very right and allowable seruice of God doth consist in obeying his will.

M. Why so?

C. Because he will not be serued after our fantasie, but after his owne pleasure.

M. What Rules hath he giuen vnto vs, to leade our life by?

C. His Lawe.

M. What things doth it containe?

The Lawe hath two partes.

C. It is deuided into two parts, whereof the first doth containe foure commaundements: the second conteineth six, so that there be tenne in the whole.

M. Who hath made this diuision thereof?

Leuit.19 Deut.5. Exo.20. Deu.10.

C. God himselfe: who also gaue it written in two Tables vnto Moses saying, that the whole was reduced into tenne sentences.

M. What is the content of the first Table?

The effect of the first Table.

C. It conteineth the maner of the true worship of God.

M. What is conteined in the second Table?

The effect of the seconde Table.

C. How wee ought to behaue our selues towardes our neighbours, and what duetie wee owe vnto them.

XXII Sunday. The first commandement. Exo.20. Deut.5

M. Rehearse the first commandement.

C. Harken and take heed Israel, I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage: thou shalt haue none other gods before my face.

C. In the beginning he vseth as it were an introduction to the whole Law. For he doth challenge here vnto himselfe first authoritie to commaund, naming himselfe Euerlasting, and the Creator of the worlde: and againe after, he calleth himselfe our God, to make vs highly to esteeme his doctrine: for if that he be our Sauiour, it is good reason, that we be alsso his obedient people.

What signifieth the deliuerance out of Egypt.

M. But that which followeth after, touching the deliuerance from the bondage of Egipt, is it not referd peculiarly to the people of Israel?

C. Yes verely, as concerning the bodie: howbeit it belongeth also indifferently vnto all, in so much as he hath deliuered our soules from the thirlsome captiuitie of sinne, and

and from the tyranne of the deuill.

M. Why doeth hee make mention of this in the beginning of his Lawe?

C. To put vs in remembraunce, how greatly we are bound to obey his good pleasure, and what vnkindnesse it is to doe the contrarie.

M. What requireth hee in this first commaundement?

The summe of the first commandement. The honour that is due to God alone.

C. To reserue vnto him only his whole honour, not giuing any part thereof to any other.

M. What is his due honour?

C. To worship him, to put our whole trust in him, to call vpon him, and such other like which be attributed onely vnto his Majestie.

M. Wherefore saith hee, before my face.

C. For so much as he seeth and knoweth all thinges, and iudgeth the secret thoughts of mens hartes: he signifieth vnto vs that he doeth not require onely that in outward profession, but that vnfainedlye from the bottome of our hearte, wee doe take him for our onely God.

M. Rehearse the seconde commaundement.

XXIII Sunday. The 2. commandement touching Images and the worshiping of them.

C. Thou shalt make thee no graue image, neither any similitude of thinges, that are in heauen aboue, neither that are in earth beneath, nor that are in waters beneath the earth: thou shalt not bow downe to them, neither serue them.

M. Doth hee vtterly forbid the making of Images?

C. No: but he doeth forbid expresly either to make any image to represent God, either to worship him thereby.

M. Wherefore are we forbidden to represent God in any visible Image?

Deut. 4. Isay. 41. Act. 17. Rom. 1.

C. Because there is no comparison betweene him that is an euerlasting spirit, incomprehensible, & a materiall body, mortall, corruptible and visible.

M. Thy minde is then that hee doeth greatly dishonour to Gods Majestie, that goeth about to represent him in such sort.

C. Yea verily.

M. What manner of adoration is hee condemned?

C. We are forbidden to come before an image to make our prayers, or to bow our knee before it, or to make any other signe of reuerence, as though God did there shew himself lie by them.

Of honouring nor forbidden to Images.

M. This is not then to be taken, as though all keruing or painting of images were vtterly prohibited but all onely to make images, either to serue to honour God in them, or to abuse them vnto any kind of superstition or Idolatrie.

C. It is euen so.

M. For what purpose was this commandement giuen?

C. That as in the first Commandement God sheweth himselfe to be him alone, whom wee ought to worship and honour, euen so now he sheweth the right kind of worship, to withdraw vs from all superstitious and carnall imaginations.

M. Go foorth.

XXIIII Sunday

C. He ioyneth vnto it a threatning, that hee is the eternall, our God iealous, visiting the iniquitie of the fathers in their children, vpon the third and fourth generation of such as doe hate him.

M. Wherefore doeth hee make mention of his might?

C. To signifie, that he is of sufficient power to maintaine his honour.

M. What meaneth hee by speaking of iealousie?

C. That he cannot abide a companion with him: for euen as hee hath of his vnspeakable goodnesse freely giuen himselfe vnto vs, euen so he will that wee become altogether his, and this is the chastitie of our soules, that they be dedicated vnto him and kept wholly for him: and contrarywise, it is a spirituall whoredome, if they be withdrawne from him to any kinde of Idolatrie or superstition.

Touching spirituall whoredome.

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children?

C. To pearce our hearters more deepely with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but their posteritie after them.

How God punisheth the fathers

M. What? is not this contrarie to the righteousnesse of God, to punishe the one for the others faults?

C. If wee consider the state of man

wicked net in the childe.

man the question is soone answered, for wee are euery one of vs by nature vnder the curse of God, so that wee cannot finde faulte with God, when hee leaueth vs in that state. And as he sheweth his fauor towardes his seruants, when hee doth blesse their posterity, so doth he shew his vengeance toward the wicked, when hee suffereth their offspring to continue in their cursed state.

M. What saith he more?

C. To the end hee might stirre vs also with tender loue, hee saith moreouer that he sheweth foorth his aboundant mercye vnto the thousand diseent of such as loue him and keepe his commaundements.

M. Doth he meane, that the obedience of a faithfull man shall be sufficient to saue his posteritie, although it be wicked?

How God sheweth mercy to a thousand generations.

C. No: but that he will in such sort shew foorth his goodnes toward the faithfull, that for the fauour he beareth vnto them, hee will also bee knowne vnto their children not only minding to prosper them heere in thinges of this worlde, but to sanctifie them also with the gifts of his holy Spirite, whereby they may become obedient to his will.

M. But this seemeth not alwaies so?

C. No: for as the Lord doth reserue this libertie to himselfe alwayes, to shewe mercy vnto the

Rom. 6. children of the wicked, so on the other part hee hath not so bounde his grace to the children of the faithfull, but that hee may at his pleasure reiect whom he will: yet notwithstanding hee doth in such wise order these thinges, that all men may easily see, that hee hath not made this louing promise for nought.

M. Wherefore doth he rehearse here in the promise, to a thousand diseents, where as in the threatning he made mention but of three or foure?

Exo. 34 num. 14 Psa. 103

C. To signifie, that God is more ready to vse gentlenes and fauour then roughnesse or rigour, according as he setteth of himselfe, that he is ready to shew mercy, & slow to anger.

XXV. Sunday

M. Let vs come to the thirde Commaundement.

C. Thou shalt not take the name of the Lord thy God in vaine.

The 3 commandement.

M. What is the vnderstanding thereof?

C. He doth not only forbid to abuse and blaspheme the blessed name of God by periurie, but forbiddeth as well all vaine and superfluous othes.

Of Othes.

M. May a man then sweare lawfully at any time?

C. Yea verily, when there is iust occasion, that is to saye, to maintaine the trueth, when the time shall require, and likewise to keepe brotherly charitie amongst vs.

M. Doth he disproue no othes, but such as are made to the hinderance of Gods honour?

C. In one kinde of othe hee teacheth vs a generall rule, that wee

With what reuerence we shoulde name God.

vse the name of God, but in feare and humblenesse, to glorifie his Name. For euen as it is holy, & of most worthy price, so it behoueth vs to take diligent heed, that either we may seme to passe lightly of it our selues, or giue to other occasion to haue it in small reuerence.

M. How shall this be?

C. If we doe neither thinke nor speake of God, nor of his workes, but with all reuerence and honour.

M. What followeth?

C. A threatning. That hee will not holde him innocent, that taketh his name in vaine.

M. Seeing that God pronounceth threateningly in other places in a generalitie, that hee will punish all transgressours, what vehemencie is there besides in these wordes?

C. Hee doeth expresly declare hereby in how great estimation he hath the honour of his Name, for so much as he striketh euidently, that hee can not abide that any man doe despite it, to the intent that wee might reuerence it the more.

M. Let vs come to the fourth commaundement.

XXVI. Sunday The 4. commandement.

C. Remember to keepe holy the Sabboth day: sixe dayes shalt thou labour, and do all thy worke, but the seuenth daye is the rest of the Lord thy God: thou shalt doe no worke in it, neither thou, nor thy sonne, nor thy daughter, neither thy seruant, nor thine handmaide, nor thine Oxe, nor Asse, neither the

the Stranger that is within thy gates: for in sixe dayes God made heauen and earth, and all that is in them, and the seuenth day he rested: Wherefore he hath blessed the day of rest, and hath made it holy to himselfe.

M. Doth God commaund to labor six dayes, and rest the seuenth?

C. No, not precisely: but he doth giue men leaue to trauel six daies, and maketh a restraint only of the seuenth, in the quhilk he forbiddeth to labour.

M. Are we then bound by Gods commaundement to refraine one day in the weeke from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: for as touching the obseruation of bodily rest, it belongeth to the ceremoniall law, quhilk was abolished at the cõming of Christ.

M. Sayest thou then, that this commaundement belongeth peculiarly vnto the Iewes, and that God did giue it only for the time of the olde Testament.

C. Yea verily, as touching the ceremony thereof.

M. Why then, is there any other thing contained in it besides the ceremonies?

Three considerations for the quhilk the Sabboth day was ordayned.

C. There be three considerations, why this commaundement was giuen.

M. What are they?

C. The first is, that it might be a figure to represent our spirituall rest: The second, for a comely order to be vsed in the Kirk: And thirdly, for the refreshing of Seruantes.

M. What is spirituall rest?

C. By mortifying our flesh, and subduing the inordinate affections of our nature, to the end that Gods Spirit may beare rule in vs.

M. Are we bound to this rest but one day in the weeke?

C. Yea, continually: so that whē we haue once begun to enter into it, we must goe on forward whiles our life lasteth.

M. Why is there but one day appointed to represent vnto vs a thing that dureth our whole life?

C. It is not necessary that the figure do resemble in all points the thing it is ordayned to represent: it is sufficient if they be like in some points.

M. Wherefore was the seuenth day appointed rather then any other?

C. The number of seuen doth signifie perfection in the scripture: wherefore the seuenth day was most meete to set our vnto vs a thing that should still continue: Moreouer, it putteth vs in remembrance, that our spirituall rest is but begun in this life, neither shall it be perfect vntill we depart this world. The number of seuē.

M. What is meant by that which our Lord alleadgeth here, saying, that it behoooueth vs to rest, for so much as he hath done the same? XXVI. Sunday.

C. When God had created all his workes in sixe dayes, he appointed the seuenth to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth foorth his owne example vnto vs, because there is nothing so much to be desired, as to become like vnto him.

M. Must wee then dayly meditate the warkes of God? or is it inough to haue minde of them one day in the weeke?

C. Our duty is to be exercised dayly therein: but for our weakenes sake there is one certaine day appointed. And this is that politicke order, whereof I speake. We are bound to praise God continuallie in his works. As touching politike order for dayes.

M. What order then is to be obserued that day?

C. That the people come together, and giue diligent eare to the word of God, vse common prayers, and make profession of their faith, and religion.

M. What meanest thou by saying, that it was partly ordayned for the ease of seruants?

C. That they that leuer vnder the power of others, might be released some what of their labour, the which thing also serueth to the furtherance of the cõmon wealth, for so much as euery man hath iust cause to be the redier, willingly to trauell the other sixe dayes, when they consider that they may take their rest in the seuenth. Colos.

M. Let vs now see how this commaundement belongeth vnto vs.

C. As touching the ceremonie thereof it is abolished: for wee haue the accomplishment thereof in Christ. The ceremoniall Sabbath is ended.

M. How so?

C. For our old man is now crucified

Rom.6. closed by the vertue of his death: and through his resurrection we are raised againe into a newnesse of life.

M. What is there then in this commandement, that concerneth vs?

C. We are bound to obserue the politike order appointed in the Church, for the hearing of Gods worde, for comming together to make common prayers, and for the right vse of the Sacraments.

M. And doth the figure profite vs no more?

C. Yes verily: for it leadeth vs to the truth of that thing, whereof the Sabbath day is a figure: quhilk is, that we being made the true members of Christ, ought to cease from our owne works, and commit our selues wholly vnto Gods gouernance.

XXviii. Sunday. The 5. commandement.

M. Let vs come now to the second Table.

C. Honour thy Father and thy mother.

M. What doest thou meane by this word, Honour?

What honour is due to our Superiours.

C. That children vse humble obedience towards their father and mother, bearing a reuerent minde toward them ready to ayd them, and willing to do after their commandements, according to their dutie.

M. Proceede.

C. God ioyned also a promise to this commandement, saying: That thy dayes may be prolonged vpon the land quhilk the Lord thy God hath giuen thee.

M. What is the meaning of this promise?

C. That God will indue them with a long life, which haue their father and mother in due reuerence.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a speciall benefit) since this life present is so full of miserie?

A long life.

C. Though our life be neuer so full of wretchednes, yet is it the blessing of God vnto the faithfull, at the least for this one cause, that it is a token of his fatherly fauor, in that he nourisheth them here, and preserueth them.

M. May a man gather of the contrary part, that he, who liueth not many yeares, is accursed of God?

C. No, but rather it commeth to passe many times, that our Lord taketh them soonest of all out of this world, whome he loueth most dearely.

M. In doing thus, it seemeth that he keepeth not alwayes promise?

C. What promise soeuer God maketh vs, touching the benefits of this world, we ought to take it with this condition, so far foorth as it shall bee expedient for the health of our soule: for it were a contrarie order, not to haue chiefe regard of the soule.

The benefits of this world are promised with one condition.

M. And what is to be said of them that be disobedient vnto father and mother?

C. God will not onely punish them with euerlasting paine in the day of iudgement, but he will execute his vengeance also on their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some other wayes.

The punishment of children, quhilk disobey their parents.

M. Doth not God speake expressely of the land of Canaan in this promise?

C. Yes, as touching the children of Israell: but we must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what countrey soeuer we do inhabit, God hath giuen vnto vs the same for a dwelling place.

Psal.24. Psal.33. Psa.115.

M. Is there nothing els to be vnderstand in this commandement?

C. Though no mention me made in it expresly but of the father and mother, yet we must vnderstand in them all magistrates and superiors: for so much as there is one maner of consideration of them all.

M. What is that?

C. Because God hath giuen vnto them preheminence: for there is none authority of parents, of princes, or magistrates, or maisters neither any other office, or title, or preheminence, but such as God hath ordained.

Rom.13.

M. Rehearse the sixt commandement.

C. Thou shalt not kill.

XXIX. Sunday.

M. Is there nothing forbidden here but open murther?

C. Yes verily: for considering that it is God who giueth this in commandement, hee doeth not giue vs a law to reforme our outward deedes, but principally to

bridle the affections of our minde.

M. Thy meaning is then, that there is a certain kind of murther, lying priuily in the hart, the which is forbidden here of God.

C. It is euen so: for hatred or rancour and all desire to doe hurt vnto our neighbour, is murther before God.

M. Is it ynough then if we beare no hatred nor malice towards any man?

C. No, for in that that God condemneth hatred, it is to be vnderstand also, that he requireth of vs to loue all men vnfaynedly procuring their wealth.

M. What is the seuenth commaundement?

The 7. cõmandement

C. Thou shalt not commit adulterie.

M. What is the effect of this commandement?

All whoredom is accursed.

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except wee will prouoke his wrath against vs.

M. Is there none other thing required in this commandement?

The mind of the law maker is to be considered.

C. Wee must alwayes haue regard to the Law-maker, who considereth not onely the outwarde worke, but rather the affection of the heart.

M. What is here more required?

C. For so much as our bodies and soules are the temples of the holie Spirit, that we keepe them in all pureneſſe, and therefore we must not onely be chaste as touching the carnall act, but also in heart, words and behauiour, so that there must be no part in vs defiled, or vnchaste.

1. Cor. 3. 2. Cor. 6

M. Goe on to the eight commandement.

XXX. Sunday. The 8 cõmandement

C Thou shalt not steale.

M. Doeth this commandement forbid onely such robberies as be punished by common lawes, either doeth it reach any further?

C. This Commaundement reacheth vnto all vnlawfull and deceiuable occupations, whereby we plucke vnto vs any parte of our neighbours substance, whether it be by violence, by fraude, or by any other meanes that God hath not allowed by his word.

M. Is it enough if a man refraine from the deede doing? either is it forbidden also to desire any such thing?

C. Wee must alwayes haue a consideration, that God was the maker of this Lawe, who for so much as hee is a Spirite, hath not onely regard to robberies that be committed in deede, but he considereth as well our secret enterprises, our deuises and purposes, and the desires of our mindes, to come by riches through our neighbours losse.

Of inward Theft.

M. What behoooeth it vs then to doe?

C. We are bound to doe our endeuour, that euery man may haue his due and right.

M. What is the ninth commandement?

The 9. cõmandement

C. Thou shalt not beare false witnesse against thy neighbour.

M. Doeth God forbid in this commandement open periurie before a iudge only? either are we charged to make no lye to the disprofite of our neighbours?

A generall doctrine.

C. Vnder one kinde he giueth a generall doctrine: meaning that wee may not speake any thing to the reproch of our neighbour falsly, and we may in no wise backbite him, or make lies of him: whereby hee might sustaine losse in his goods, or be hindered in his good name.

M. Wherefore doeth he speake expressly of open periuries?

After customable sclandering & lying, there followeth shortly open periury.

C. To the intent that we might the more earnestly detest this vice of backbiting and lying, signifying vnto vs withall, that who soeuer doth accustome himselfe to speake sclanderously of his neighbour, or to make any lye to his hinderance priuilie, hee will not be ashamed shortly after, to forsweare himselfe openly.

M. Be sclanderous and lying wordes forbidden here alone? either be we also restrained from all euill thinking?

That that is ill to be done before men, is it to be thought good before God?

C. Aswell the one as the other by the reason which we haue already alleadged: for that that is euill to be doing before men, is as euill to be willed or thought before God.

M. Declare this in few words.

C. We are taught by this commandement, not to iudge euill, or to speake any words that sound to the reproch of others, but rather to haue a good opinion of our neighbours, and to maintaine their good fame, so farre foorth as the

the truth will beare vs.

XXXI. Sunday. The 10 cõmandement

M. Let vs come now to the last commandement.

C. Thou shalt not couet thy neighbours house: neither shalt thou couet thy neighbours wife, nor his manseruant, nor his maid, nor his Oxe, nor his Asse, neither any thing that is thy neighbors.

M. Seeing the whole Lawe is spirituall (as thou hast said) and for somuch as euery one of the other commandements were ordayned, as well to correct the rebellious affections of the heart, as to gouerne the outward doolings, it appeareth that this commandement is superfluous.

C. In the other Commaundements God woulde suppresse our will and affections, but heere in this he vtterlie inhibiteth all euill thoughts, light motions, sudden affection, yea, though we neuer fully purpost them, neither consent willingly to do them.

M. Sayest thou then, that the least motion or tentacion that can enter into the thought of a faithfull man is sinne, though he striue against it, and will not by anie meanes consent vnto it?

Euery euill motion is sinne.

C. It is certaine, that all euill thoughtes and motions doe proceede out of our corrupt nature: whereof I conclude that the lusts which do kindle or stirre vp mans hart to do amisse though he neuer consent to doe the thing, bee neuertheleese directlie against this commandement.

M. This is then briefly thy saying that as euill lustes, wherevnto men cõsent and subiect themselues, are reprooued as sinne in the former Commaundements: euen so by this Commaundement God requireth of vs such perfection, that there may not so much as one euill motion once enter into our hearts, the which might prouoke vs to do amisse.

C. Euen so I meane.

M. May wee not nowe make a briefe summe of the whole Law?

The effect of the whole Law.

C. Verie easily: for the whole Lawe is comprehended in these two pointes: the one is, That we loue God with all our hearte, with all our soule, and with all our whole minde: the other is, That we loue our Neighbour as our selfe.

M. What is included in the loue of God?

C. To loue him as our God: that we acknowledge and take him for our soueraigne Lord, maister, Sauiour and Father: so that hereby our dutie is to loue him, to feare him, to honour him, to put our whole trust in him, & to obey him.

M. What doest thou meane by these wordes, With all our heart, all our soule, and our whole minde?

To loue God with all our heart.

C. It is, that we loue God with such a zeale and feruent affection, that there may be in vs no desire, no will, no thought, no endeuour contrarie vnto his loue.

M. What is the meaning of the second point?

XXXII Sunday

C. As we bee naturally inclined to loue our selues, and as this affection doth passe all the rest, euen so our loue towardes our neighbours ought in such sort to beare rule in our hearts, that it shoulde guide vs altogether, and should be a line and rule thereby to order all our thoughtes and deedes.

M. And whome meanest thou, when thou sayest, our neighbors?

C. I doe not onely signifie our kindred, friends, and such others as be of our familiar acquaintance: but such also as be strangers vnto vs, and more then that, our very enemies.

M. How are we bound to them?

C. There is a bond, wherby God hath tyed all men together, whilk is holy and cannot be broken by anie mans malice.

M. The thou wilt say, if any man hate vs, that commeth of himselfe: and yet by the very order which God himselfe hath appointed, bee ceaseth not to continue still our neighbour, and we are bound euen so to take him.

C. So I meane.

M. Seing the law requireth such a perfect seruing of God, is not euery christian man bound to frame his life after the same?

No man can fulfil the Law.

C. Yes truly: but we haue in vs so much weaknes, that there is no man whilk fully doth performe all that the law requireth.

M. Why doeth God therefore require of vs such an exquisite perfection as we be not able to reach vnto?

C. God requireth nothing of vs, but that which wee are bound to

do. But if wee giue diligence to frame our liues to this rule set foorth in the Law, then albeit we be far from attaining vnto the perfection thereof, yet the Lord will not lay to our charge our default.

M. Speakest thou generally of all men or of the faithfull only?

C. No man is able to begin to doe the least point that the Law requireth, vntill he be regenerate through the spirit of God. Moreouer, if it were possible to find out any man, who were able to performe some part of that, that the law demaundeth, it should not be ynough to discharge him before God: for the Lord pronounceth, that whosoeuer doth not throughly accomplish euery point contayned in the Law is accursed.

Deu. 27 Galat. 3

M. Hereof we must needes gather, that the Lawe hath two distinct offices, according as there be two sorts of men.

C. What els? for as touching them which beleue not, it serueth to none other purpose but to reproue them, and to take from them all maner occasion to excuse themselues before God: and this is that which S. Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serueth to another vse.

XXXiii Sunday. To what vse the law serueth touching the vnfaithfull. 2. Cor. 3

M. To what?

C. First, the Lawe maketh it knowne vnto them, that they can not be iustified by their workes: and so by humbling them, it doth stirre them to seeke their saluation in Christ: Secondly, whereas it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he would giue them strength, and also doth put them daily in remembrance of their faults, to beate downe their pride: Thirdly, it serueth them in steed of a bridle to hold them fast in the feare of God.

To what vse the Law serueth as touching the faithful

M. Then albeit for the time of this transitorie life, we neuer accomplish the law, yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for thereby it setteth vp a marke vnto vs to the end that we euerie one according to the grace wherwith God hath indued vs, might continually with so much more feruent affection walke towards it, and studie dayly more and more to come vnto it.

C. So it is meant.

M. Haue we not a perfect rule of all righteousnesse set out in the Law?

C. Yes, so perfect, that God demandeth none other thing of vs, then to follow it: and contrariwise, God disalloweth and refuseth whatsoeuer man taketh in hand to do besides: for obedience is the onely Sacrifice which hee requireth.

Obedience to the law is Gods only seruice, & the Sacrifice that he requireth of vs. 1. Sa. 15. Iere. 7.

M. To what purpose then doth all those monitions, declarations, exhortations, and commandements serue, which the Prophets make and the Apostles?

C. They are nothing els but expositions of the Law, which leade vs to the obedience of the Law, rather then draw vs from it.

M. Yet it seemeth that the law doth not set out euery mans particular vocation.

C. Whereas the law of God prescribeth that we ought to render vnto euery man that that is his due, wee may right well gather thereof what euerie mans dutie is in his state and calling: further (as we haue already said) the residue of the Scripture maketh a more particular and plaine declaration of the same: for the selfe same things, whilk God hath in fewe words coprehended in these tables of his comandements, other parts of the Scripture doe intreate here and there more at large.

M. Seeing we haue now spoken sufficiently of the right seruing of God (that is to say, of obedience to his will) which is the second part of the honour due vnto him, let vs treat now also of the third point.

Xxxiiii. Sunday. The 3. point touching the true honoring of God, is calling on him in our neede.

C. We haue said here before, that the third manner of honour which he demaundeth of vs, is to call vpon him, and to seeke for help at his hand in all our needs.

M. Doest thou meane, that wee must call vpon him alone?

C. Yea: for he challengeth this, as a peculiar honour due vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawfull for vs to require succour at mans hand?

C. There is great difference betweene these two things: for we call vpon the name of God, to protest that we looke for no help but at his hand, hauing our whole af-

fiance

stance in him, and in none els: yet in the meane time wee seeke the helpe of men so farre foorth as God giueth vs leaue, and as hee hath sent them meanes to succour vs.

M. Then to demaund succour of men is nothing at all contrarie to this, that we are bound to make our prayer only vnto God for help, for so much as wee put not our trust in them, neither seeke their succour, but so far foorth as God hath ordained them ministers and bestowers of his goods to our necessitie and comfort.

C. Ye say well: and in very deed whatsoeuer benefite wee receiue at any mans hand, we are bound so to take it, as if God himselfe did deliuer it vnto vs: for the truth is, that it is hee who sendeth vs all those things by their hands.

M. Is it not then our duetie, to giue thankes vnto men for their benefites, seeing the law of nature so teacheth?

C. Yes and it were for no more, but for that it hath pleased God to call them to such honour as to be the dealers and distributers of his benefites: for God in so doing doth binde vs vnto them, and will that we take the same thankefully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saints departed for help.

Neither Angels nor Saincts departed are to bee called vpon for any help.

C. It is certaine: for touching Saincts departed, God hath not appointed vnto them any such office, as to helpe vs. And as concerning his Angels, although he doth vse them as ministers to serue for our health, yet is it not his will, that we should call vpon them for help, either to haue our refuge vnto them in time of neede.

M. Then whatsoeuer is not agreeable to the order which God hath set foorth vnto vs, is repugnant vnto his will.

C. I meane no lesse: for if so be we be not content with that order quhilk God hath by his word set foorth vnto vs, it is a most certaine token of infidelitie. Moreouer, if in stead of seeking vpon God alone for help in all our needs, we shall haue recourse vnto Angels or any other creatures, putting any part of our confidence in them, wee commit therein damnable idolatrie, by attributing vnto them that thing, quhilk ought to be peculiarly reserued vnto God.

An euident token of infidelitie.

M. Let vs come now vnto the right maner of prayer vnto God. Is it ynough to pray with the tongue? either is a feruent minde, and earnest affection of the heart also required?

XXXV Sunday.

C. The tongue is not alway necessary in praying: bot the vnderstanding and earnest affection are alwayes necessarily required.

Wee must pray with an hearty affection. Psal. 125 Psal. 19.

M. How prooue you that?

C. For so much as God is a Spirite, hee requireth alwayes the heart: and as at all other times, so speciallie in time of prayer, when we shew our selues in his presence and enter into communication with him: and thereupon he maketh a restraint of his promise, saying, that hee will be at hand to heare only all them quhilk call vpon him in truth: contrariwise, he pronounceth all them accursed quhilk pray hypocritically, or without any earnest affection.

They are cursed of God that pray without hartie affection.

M. Then all such prayers as be made only with the mouth, be vnprofitable and to no vse?

C. They be not only vnprofitable, but prouoke God to displeasure.

To pray for things when we feel not the necessitie therof, is both vnprofitable, and also offend God.

M. What maner of affection is required to make the praier acceptable?

C. We must first of all haue such a feeling of our powertie & wretchednes, that we may perceiue an earnest vexation & griefe of mind through the lothsomnesse of sinne, wee must also haue a feruent desire to obtaine grace at Gods hande, which desire must kindle our hearts, and ingender in vs a feruent prayer.

M. Doe these things proceede of our nature, either are they giuen vnto vs by the speciall goodnesse of God?

C. God must worke therein: for we are of our selues dull, and without all lust to praier: but the Spirit of God doth stirre vp in our harts such sighes, as no tong is able to expresse, & indueth our mindes with such a zeale and feruent affection, as God requireth in prayer.

Rom. 8. Gala. 4.

M. Doeth this doctrine teach vs that we ought not to dispose, and stirre vp our selues to prayer.

C. Nothing lesse: but rather contrariwise, so oft as we do feele our spirits selues colde, and not disposed to our

Gods

ly schoolmaster to teach vs to pray.

prayer, we ought to make our supplication vnto the Lorde, that it woulde please him to inflame vs with his Spirit, whereby wee may be framed to prayer, with such affection of minde as wee ought to do.

M. As touching the vse of the tongue, doest not thou count it vtterlie vnprofitable in making of prayers?

The tongue serueth to a good vse in making of our prayers.

C. No: for the words which the tongue vttereth, doe many times helpe, stirre vp, and confirme the minde, so that it is not so easily drawen from God. Moreouer, for so much as the tongue is created of God for his glorie, aboue all other members of the bodie, it is reason, that the tongue be employed by all meanes to that vse: finally the very feruent affection of the heart doeth many times through a vehement motion, enforce the tongue to speake, though a man did not purpose so to doe.

XXXVI Sunday. To pray in a strange language is a mocking of God. 1. Cor. 14.

M. Since it is as thou sayest: to what purpose is it to pray in a language that a man doeth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

Prayer must proceed of a sure confidence in Gods promise Ro. 10.

M. When wee make our prayers vnto God, doe we it at all aduentures without sure knowledge whether we shal obteine any profite or not? eyther ought wee to be surely perswaded that our prayers will be heard?

C. We must haue this euermore as a sure ground in all our prayers that they shall be accepted of God, and that wee shall obteine our request, so farre foorth as it shall be expedient, and necessarie for vs: whereupon Saint Paul sayth, that the right inuocation and praying vnto God proceedeth of Faith. For if wee haue not a sure trust in the mercie of God, it is impossible to make our prayer vnto him aright.

Whosoeuer doubteth whether God heareth his prayer, obteineth nothing Mat. 21. Mar. 11.

M. What sayest thou the of them which be in doubt whether God will heare them or not?

C. Their prayers are vtterly voide, seeing that God hath made no promise to any such prayers: for he sayth, whatsoeuer we shal aske, if we beleeue, he will graunt it vnto vs.

M. It remaineth to knowe by what meanes, and in whose name wee may come by this sure confidence to present our selues before God, considering that we are vile sinners, and farre vnworthie so to do.

Three things make vs bold to aske of God. 1. His promise Psal. 50. 91. 145. Isa. 30. 65. Ier. 29. Ioel. 2. Mat. 6. 2. His Spirite. Rom. 8. 3. The mediation of Christ his own Sonne. 1. Tit. 2. Heb 4. 1. Ioh. 2.

C. First of all, we haue promises of God, whereupon wee must stay our mindes, without hauing any regarde of our owne worthinesse. Secondly (if we be the children of God) he doth incourage vs, and push vs forward with his holy Spirit, to come to him familiarly as to our Father: and that wee should not be afraid to come before his glorious Maiestie (although we be but as poore worms of the earth, and most wretched sinners) he hath giuen vnto vs our Lord Iesus to be our Mediatour, to the intent that we by the meane of his merites, hauing recourse vnto God, might haue an assured trust to finde grace.

We may not pray but in the name of our Sauiour Christ. Ioh. 14. 1. Ioh. 2. Ephe. 3. Heb. 4. Rom. 8.

M. Doest thou meane it thus that we may not call vpon God by prayer, vnlesse it be done in the name of our Sauiour Christ?

C. Yea: for we haue an expresse commandement so to do: and in so doing, we haue a sure promise, that through his intercession, all our requests shall be graunted vnto vs.

XXXVII. Sunday. We may not frame our prayers according to our owne fantasie but as Gods word teacheth vs, and his holy Spirite directeth vs.

M. Is it not then a foolish presumption, to present our selues boldly before God, since we haue Christ for our Aduocate, and set him before vs, to the end that God may for his sake accept both vs and our prayers?

C. No verely: for we make our prayers, as it were, by his owne mouth, for so much as he himselfe openeth the way for vs, and maketh our prayers to be heard, yea, and intreateth also continually for vs.

M. Let vs treate now of the substance of our prayers. Is it lawfull for vs to pray for all things which we fantasie? either is there a certaine rule to pray?

C. If we should follow our own fantasie in making our prayers, they shoulde be very ill framed. For we are so blinde, that we are not able to judge what is meete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

C. We must learne of God what is meete to be prayed for, seeing he alone knoweth what is necessarie for vs, and that he leadeth vs as it were by the hand, so that we our selues

Mat. 6.

selues doe nothing but follow.

M. What instruction hath he giuen vs for prayer?

C. He hath taught vs sufficiently, howe and wherefore to pray, throughout the whole Scripture, but to the intent to bring vs to one certaine and sure marke, he hath set forth vnto vs one maner of prayer, wherein he hath briefly cõprehended all such points as be meete or lawfull for vs to demaund.

M. Rehearse that forme of prayer.

C. It is the very same that our Lord Iesus taught his Disciples to pray. For when they asked of him howe they shoulde pray, he answered that they shoulde say on this wise:

Mat. 6. Luk. 11.

The faithful prayer which the Lorde himselfe taught vs.

Our Father which art in heauen, hallowed be thy Name: Thy Kingdome come: Thy will be done, euen in earth as it is in heauen: Giue vs this day our dayly bread: And forgiue vs our * debts, euen as we forgiue our debters: And leade vs not into tentation, but deliuer vs from euill. For thine is the kingdome, and the power, and the glory for euer. So be it.

* or sins

M. For the more easie vnderstanding hereof, tell me how many articles be conteined herein.

The diuision of the Lords prayer.

C. Sixe: whereof the first three doe concerne the glorie of God, without any consideration of our selues: the other three touch vs properly, and cõcerne our wealth and profite.

M. Why then, ought we to desire any thing of God that bringeth no maner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnesse doeth dispose and order all things in such sort, that nothing can turne to the glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified and honoured, he maketh it redound to our sanctification: and whē his Kingdome commeth, we are after a sort partakers thereof, yet notwithstanding our duetie is at such time as wee aske these things, to haue onely regard to his honour, without any cõsideration to our selues, or to our owne commoditie and profite.

M. By thy saying then, though these 3. first petitions are greatly profitable to vs, yet wee may not make them for any other purpose, but onely to desire to haue God honoured.

C. It is euen so: and likewise, albeit the three last requests bee ordained to pray for things expedient and necessarie for vs, yet euē in them also we ought most earnestly to seeke Gods honour, so that it must be the chiefe ende and marke whereunto all our wishings and desires be directed.

M. Let vs come now to the exposition of it: and before that we proceede any further, Wherefore is God named here our Father, rather then by some other name?

38. Sunday. In what sense we call God Father.

C. Since in time of prayer specially wee ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to be called of vs by a name which soundeth nothing but all sweetnesse, bountie, and mercifulnesse, thereby to driue away all doubtfulnesse and feare, and to make vs conceiue a bolde courage to come familiarly into his presence.

M. May wee then come boldly and familiarly vnto God, euen as a child may vnto his father?

C. Yea, and with a great deale more assured cõfidence to obteine whatsoeuer we shall desire: for if we being euill, can not chuse but giue vnto our children bread and Mat. 7. meat when they aske it, how much lesse can our heauenly Father refuse to giue vs such things as wee haue need of, since he is not only good, but the very soueraigne goodnesse it selfe?

M. May we not proue sufficiently by this, that God is named our Father, the same thing which we affirmed, touching Christ, that our prayer ought to be grounded vpon sure trust in his merites and intercession?

C. Yes certeinly: for God doth acknowledge vs none otherwise to be his children, but onely in so much as we be the members of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were in common?

Why we call him our Father, then.

C. Euery faithfull man may right well call God his Father particularly: but in this fourme of prayer our Sauiour Christ doth teach vs to pray in common, that we might remember thereby the duetie and charitie which wee owe to our neighbours in our prayers, and so

moniſh vs, not to care only for our ſelues.

M. What meaneth this clauſe, Which art in heauen?

C. It is as much to ſay, as to name him high, mightie, and incomprehenſible.

M. To what purpoſe ſerueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdrawe our imagination from thinking any thing of him worldly or earthly, and that we ſhould not meaſure him by our fleſhly iudgement, and ſo make him ſubiect to our will or appetite, but rather that we might with all humblenes of minde, honour his excellent Maieſtie, and alſo that we might haue occaſion to put ſo much the more truſt aſſuredly in him, conſidering that he is Lord and Maiſter of all.

XXXIX Sunday. The firſt petition.

M. Make an expoſition of the firſt petition.

C. The Name of God is his honour and renowme, whereby he is ſanctified and praiſed among men: therefore we deſire that his glory may be aduanced aboue all things and euery where.

In what ſenſe we wiſh the ſetting forth of Gods glorie.

M. Doeſt thou meane that his glorie may either increaſe or diminiſh?

C. No verely, in it ſelfe: but the meaning hereof is, that it may be knowen as it ought to be, and that all the workes which God doeth, may appeare vnto men to be glorious, euen as they be in very deede, ſo that he might by all meanes be magnified.

The ſeconde petition. Wherein the Kingdome of God conſiſteth.

M. What doeſt thou meane in the ſecond requeſt by the Kingdome of God?

C. This Kingdome conſiſteth principally in two pointes: that is to ſay, firſt, in that he gouerneth his elect through his holy Spirite: and againe, in that he deſtroyeth the wicked, which will not become ſubiects to his Kingdome, to the ende that it may euidently appeare, that there is no power able to withſtand his power.

The Kingdome of Chriſt.

M. What vnderſtandeſt thou in praying that this Kingdome may come?

C. That it would pleaſe God from day to day to increaſe the number of his faithfull flocke, that he would continually more and more beſtow the gifts of his holy Spirit among them, vntill the time come, when they ſhall bee fully repleniſhed, that he would alſo cauſe the light of his trueth more and more to ſhine, and that he would in ſuch wiſe, make his luſtice to be knowen, that the deuill and his kingdome of darkeneſſe may come to vtter confuſion, and that all wickedneſſe may be cleane aboliſhed and rooted out.

M. Is not this requeſt perfourmed dayly?

C. It is partly fulfilled: yet wee deſire that it may be continually increaſed, and aduanced, vnto ſuch time as it ſhall come to full perfection: which thing ſhall be at the day of iudgement, what time God alone ſhall be magnified, and all creatures ſhall be abaſed and ſubiect vnto his Maieſtie, and ſo he ſhall be all in all things.

The perfect ſtate of Chriſts Kingdome. 1. Co. 15

M. In what ſenſe prayeſt thou that Gods will may be done?

XL. Sunday. The 3. requeſt touching the accompliſhment of Gods will.

C. That all creatures may bee ſubiect to him, and obey him, in ſuch ſorte, that whatſoeuer is done, may be pleaſant to him.

M. Doeſt thou meane then, that nothing may be done contrary vnto his will?

C. Our requeſt is not onely that he would bring all things to paſſe as he hath appoynted by his vnſearcheable counſell, but that he would beate downe all rebellion, ſo that all wils may obey his will onely.

M. In ſo doing, do we not vtterly refuſe our owne wils?

C. Yes vtterly: and we pray not onely that hee woulde bring to nought ſuch deſires as be againſt his will, but that hee woulde alſo create in vs new mindes and new hearts, that our owne will being ſet apart his Spirite may worke ſuch a will in vs, as may be in all points agreeable vnto him.

Regeneration.

M. Wherefore putteſt thou vnto it, In earth as it is in heauen?

How Gods will is done in heauen.

C. Becauſe the Angelles which be his heauenly creatures, ſtudie nothing but to pleaſe him without any motion to the contrarie, wee deſire that the like may be done in the earth, and that all men may be framed vnto a like willing obedience.

M. Come nowe to the ſeconde parte: What doeſt thou meane by the daily bread which thou aſkeſt?

XLI. Sunday. The 4. petition.

C. That woorde conteineth all things

What is meant by our dayly bread.

thinges whereof we haue neede in this present life, not onely as touching meate, drinke and clothes, but all manner of thinges that God knoweth to be expedient for vs in this world, whereby we may haue the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy dayly nourishment, since hee hath giuen a charge vnto all men, to get their liuing with the labor of their hands?

C. Albeit wee are commaunded to labour for our liuing, yet all our labour, diligence, & prouision that wee can make, is not able to procure vs a liuing, but the onely blessing of God vpon our handes & trauell, which prospereth the thinges we goe about in his name. Moreouer this is to bee considered, that it is not meate or drinke that nourisheth vs, (notwithstanding we be commaunded to make prouision for those thinges) but the power of God maintaineth our life, and we vse them onely as instruments.

God must blesse our labours

M. Why callest thou it, Our bread, since wee desire that it may be giuen vs?

C. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours, albeit it is nothing at all due vnto vs: and againe by this worde we are put in remembrance not to desire another mans breade, but that onely which we shall come by, by honest & lawfull meanes, agreeable to Gods ordinance.

Wherefore we call it dayly bread.

M. Why sayest thou this day, and dayly?

C. These two wordes doe teach vs to be contented and not to wish more then is sufficient for our necessitie.

M. Seeing this is a common prayer, belongeth indifferently vnto all men, how is it that the rich (who haue prouided abundance of goods for a long time) may make this petition for one day?

C. All men, both rich and poore, must vnderstand, that what goods soeuer they haue, they can nothing profite them, but so farre forth as it pleaseth God to giue them the vse therof, so that when we haue plenty, yet we haue nothing, vnlesse hee of his goodnes giue vs also the fruition and vse of the same.

M. What is contayned in the fifte request?

C. That it would please God to forgiue vs our debts.

M. Is there any man liuing so iust, that needeth not to make this request?

C. No surely: for our Lord Iesus prescribed this forme of Prayer to his Apostles for the behoofe of his whole Church: so then, whosoeuer would exempt himselfe from this, refuseth to be of the companie of Christes flocke: and in very deede the scriptures doe plainely testifie, that the most perfect man that is, if he would alleadge one point to iustifie himselfe thereby before God, should bee found faultie in a thousande: it is meete therefore that euery man haue a recourse continually vnto Gods mercie.

XIII. Sunday. The 5. petitio. There is none so holy that hath not need to aske God forgiue nesse of sinnes or dets. Iob 9.

M. After what sort thinkest thou that our sinnes be pardoned vs?

C. Euen as the verye wordes of Christ do sound: forasmuch as our sinnes bee as debtes, wherby wee are holden fast bounde vnder the danger of euerlasting damnation, wee make supplication vnto God, that he would of his meere goodnesse pardon them.

Here by debts are meant sinnes. In what sort our sins are forgiuen.

M. Thou meanest then that wee obtaine forgiuenes of our sinnes by the free mercy of God onely?

C. Yea for we can by no meanes make amendes for the least faulte that wee haue committed, if God did not vse his bountifull liberality towardes vs. by forgiuing them freely euery one.

M. What profite commeth to vs that, that we are pardoned of our sinnes?

The fruit of remission of sinnes.

C. By this meanes we are as acceptable vnto God as if wee were iust and innocent, and also our consciences be surely perswaded of his Fatherly loue towards vs, whereby we attaine to euerlasting life and felicitie.

M. When thou makest thy prayer, that hee wouldst pardon vs our debts, euen as we pardon our debters, doest thou meane hereby that we deserue to haue our sins forgiuen in that that wee forgiue other men their faults.

Our sinnes be pardoned freely.

C. No verely: for by that meanes we shoulde not haue pardon of our sinnes freely, neither shoulde the remission of them beg sufficiently grounded vppon the satisfaction which was made in the death of Christ, as it ought to bee: but in that we forget the wronges done vnto

vnto vs, we follow his example in gentlenes and meekenes. And now to declare that we are his childre, he hath giuen vs this as a badge to bee knowen by, and to certifie our selues that wee are so. On the other parte also he doth vs to wit, that wee may looke for nothing of him, but extremitie and rigour, if we be not ready to pardon & shew fauour vnto them which be in fault towards vs.

Whom God refuseth to call as his childre

M. Thou meanest then that God here refuseth to take them for his children, which can not forget wronges committed against them: and that they shoulde not thinke themselues to bee partakers of the heauenly forgiuenes.

C. Yea verely: and also to the end that all men might haue knowledge that the selfe same measure, which they mete vnto other, shalbe paide vnto them againe.

XLIII. Sunday The 6. petition.

M. What is the next petition?

C. Leade vs not into tentation, but deliuer vs from euill.

M. Makest thou but one request of this?

C. No, for the seconde part doeth expound the first.

M. What is the substance of this petition?

C. Wee desire that God doe not suffer vs to fall to wickednes, neyther permit vs to be ouercome of the Deuill, nor to bee led with the naughtie lustes of our flesh which continually warre against vs: but that he would giue vnto vs power to withstande them, holding vs vp with his hand, and keeping vs alwayes in his safegarde to bee our protector and guide.

Rom. 7. Gal. 5. 1. Cor. 10.

M. By what means is this brought to passe.

C. What time God doeth guide vs by his holy Spirite, thereby causing vs to loue goodnes, and to hate euill, to seeke after righteousnes, and to flee from sinne: for by his holy spirite, we ouercome the deuill, sinne and the flesh.

M. Hath euery man need thus to be guided?

C Yea euery man: for the deuil watcheth continually for vs, euen as a roaring Lyon, ready to deuour vs: and we on the other part bee so feeble and fraile, that he wold out of hand ouercome vs, if God did not both strengthen vs, and giue vs the victorie.

1. Pet. 5

M. What signifieth this worde, tentation?

What is tentation.

C. The wilie guiles and subtill assaultes of the Deuill, wherewith he assaulteth vs: forasmuch as wee are naturally apt to bee deceyued, yea, ready to deceiue our selues: and our will is wholly bent to doe euill, and no whitte to doe any good.

Ge. 6. 8

M. But wherefore requirest thou of God, that hee doe not leade vs into tentacion, since that is an office belonging peculiarly to the Deuill?

C. God of his infinite mercie doth preserue his faithfull, not suffering the Deuill to leade them out of the way, neyther permitting that sinne haue the vpper hande of them: so likewise he doth not onely giue vp, cast off and withdrawe his grace from such as hee will punish, but also he deliuereth them to the Deuill, committing them vnto his tirannie: hee striketh them with blindnes, and giueth them vp into reprobate mindes, that they become vtterly slaues vnto sinne & subiect to all tentations.

M. What meaneth the clause which followeth, For vnto thee belongeth the kingdome, and the power, and the glorie for euer?

C. It putteth vs againe in remembrance, that our praiers bee grounded vpon God & his almightie power and goodnes, and not in any thing that is in vs, since we of our selues bee vnworthy once to open our mouthes to cal vpon him: againe wee are taught hereby to conclude all our prayers in the praysing of his power and goodnesse

XLIIII Sunday

M. Is it not lawful for vs to aske any other petition or thing, then is here rehearsed?

C. Albeit wee are not forbidden to vse other wordes, and to frame them also after another sort, yet there can no prayer bee acceptable vnto God vnlesse it be in effect and sense framed after this, which is vnto vs, as it were, a perfect rule whereby to pray as wee ought to doe.

M. It seemeth nowe conuenient time to come to the fourth pointe touching the honour due vnto God.

The 4. kind of honour due to God.

C. We haue said already that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the author of

of all goodnes, that thereby we may honour him.

M. Hath God set forth no rule to teach vs howe wee shoulde doe this?

C. All the examples in the Scripture of praysing and thanksgiuing ought to be as rules vnto vs.

M. Is there nothing contained in the Lordes prayer touching this matter?

C. Yes: for in that we pray that his name may be glorified, we desire also that all his workes may be seene (according as they bee in deed) excellent & praise worthie: in such sort that if he punish vs we may thereby prayse the vprightnes of his iudgement: if he pardon our faultes, wee may thereby haue occasion to magnifie his mercy: when hee performeth his promise, we may acknowledge him to bee the infallible truth: briefly we require that there bee nothing at all done, wherein the brightnesse of his glorie be not shewen forth vnto vs: and this is to giue vnto him the laude and prayse of all goodnesse.

M. What conclusion may we gather of all that wee haue hitherto spoken?

C. We may wel conclude of this saying of Christ, that this is life euerlasting, to knowe the very liuing God and him whom he hath sent, our Sauiour Christ, to knowe him, I say, to the end to render due honour vnto him, that thereby he may become vnto vs, not onely a Lorde and mayster, but also a Father and Sauiour: whereby also we on the other parte may bee his seruantes, his children, and a people, wholly consecrated to his glorie.

Ioan. 17. What euerlasting life is. Mat. 1.

M. What is the meanes to come by a state so excellent?

C. He hath for the same purpose left with vs his holy word, which is vnto vs as it were an entrie into the kingdome of heauen.

XIV. Sunday.

M. Where shall wee seeke for this his worde?

C. It is contayned in the holy scripture.

Euerlasting life is offered & presented vnto vs, Gods word.

M. How must we vse this worde, to haue this profite by it?

C. We must receyue it, beeing perfectly perswaded thereof in our consciences, as of an vndoubted trueth sente downe from heauen, submitting our selues vnto it with due obedience, louing it heartily with a feruent & vnfained affection, hauing it so printed in our hearts, that we may follow it and conforme our liues wholy vnto it.

M. Do all these things lie in our power?

C. No, not one of them all: but God worketh them in our hearties in this wise by his holy Spirit.

M. Is it not required of our part that we take paine, and doe our diligence both to heare & to reade this doctrine, which is set forth vnto vs?

C. Yes doubtlesse: and first it is requisite that euery man priuately in his owne house giue himself to the studie of this worde: but principally euery man is bounde to hause duely all Sermons made in the Congregation of Christ, where this word is expounded.

we must giue diligence labour to learn Gods word.

M. Thinkest thou then, that it is not enough that euery man doe giue diligence to reade Gods word in his own house, vnlesse they come also together to heare it preached openly?

C. I thinke it necessary, if God of his goodnes doe prouide such meanes that we may heare it openly.

M. What is the reason?

C. Because our Sauiour hath set and established this order in his Church, not to the ende that two or three onely should obserue it, but as a generall order for all men: and he hath likewise declared that this is the onely way to builde his Church and to preserue the same: let vs therefore euery one bee content to haue recourse to this rule and not become wiser then our mayster.

Eph. 4.

M. Is it then a thing necessary to haue Pastors and Ministers in the Churches.

Pastors or ministers in the Church are necessary. Mat. 10. Luc. 10.

C. Yea, verye necessary: and as their months men are bound to receyue the word of the Lorde with all humble obedience: so that whosoeuer doeth set light of them and regarde not to heare their sayings, they consemne also Iesus Christ, & deuide themselues frō the fellowship of his flocke.

M. Is it sufficient that wee haue beene once instructed by their meanes, either elst must wee heare their wholesome doctrine continually?

C. It is nothing if a man begin well,

well, vnlesse he continue still in the same: for wee must keepe vs in Christes Schoole, and continue still his schollers vnto the end: and for that cause he hath ordained Ministers in the church, to teach vs continually in his name.

LXVI Sunday. Of Sacraments

M. Is there none other meane besides his worde, whereby almightie God sheweth himself vnto vs?

C. God hath ioyned the Sacramentes with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour which by a visible signe doeth represent vnto vs spirituall thinges, to the ende that Gods promises might take the more deepe roote in our hearts, and that wee might so much the more surely giue credite vnto them.

M. What? is this possible, that a visible and materiall signe shold haue such vertue to certifie our conscience?

C. No, not of it selfe, but God hath ordained it for such an end.

The difference betweene Gods Spirit & his Sacraments.

M. Since it is the proper office of Gods holy Spirite, to seale and print the promises of God in our heartes, howe canst thou attribute or giue this propertie vnto the Sacramentes?

C. There is a great difference betweene the one and the other: for Gods spirite is to be alone, who in very deede is able to touch and moue our heartes, to illuminate our mindes, and to assure our consciences in such sort that all these ought to bee accounted his onely workes, so that the whole prayse and glorie hereof ought to bee giuen vnto him onely: notwithstanding it hath pleased our Lorde to vse his Sacraments as seconde instruments thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his Spirite.

M. Thou meanest then that the efficacie of the Sacramentes doeth not consist in the visible signe, but wholy in the working of the Spirit of God.

C. I meane euen so: according as it is Gods pleasure to worke by meanes by him ordayned, without any derogation thereby to his glorious power.

M. What moued God to institute such instruments or means?

The Sacraments were ordained to helpe our infirmitie.

C. He ordained them to helpe and comfort our weakenes: for if we were of a spirituall nature, as the Angels are, then wee were apt to consider both God and his manifolde graces after a spirituall manner also, but forasmuch as we are clogged with earthly bodies, it was needfull for vs, that God did institute sensible signes, to represent vnto vs spirituall and heauenly thinges: for otherwise we coulde not comprehend them. Moreouer it is necessarie for vs, that all our sences be exercised in his holy promises, that we might be the better established in the same.

XLVII. Sunday. The Sacraments are necessary.

M. Since God hath ordayned his Sacramentes for our necessitie, it were a pointe of arrogancie and presumption to thinke that they might be as well left off, as vsed.

C. Ye say truth: so that whosoeuer doth willingly forbeare the vse of them, esteeming them as thinges more then needeth, hee dishonoureth Iesus Christ, he refuseth his grace, and doth quench his holy Spirite.

M. But what assurance of Gods grace be the Sacramentes able to giue, seeing both the godlie and wicked do receyue them?

C. Albeit the infidels and wicked doe make the grace (which is presented vnto them by the Sacraments) of none effect, yet it followeth not that their office and propertie is such.

M. Howe, and when is it that the Sacramentes haue their effect?

When the Sacraments doe take their effect.

C. When a man receiueth them in faith, seeking onely in them Christ and his grace.

Howe Christ ought to bee sought in his Sacraments.

M. What meanest thou by saying that we may seeke nothing else but Christ in them?

C. I signifie thereby, that we may not occupie our mindes in considering the outward signes, as though wee woulde seeke our saluation in them: neither may wee imagine that there is any peculiar vertue inclosed in them, but contrariwise do take the signe for an aide to lead vs straight to Christ, and to seeke in him saluation and all our felicitie.

M. If faith then bee required in the ministration of them, howe are they giuen to vs to strengthen vs in the faith, & to assure vs of Gods promises.

C. It

The Sacramentes bee meanes to nourish our faith. Rom.4.

C. It is not enough that Faith be once begon in vs for a time, but it must still bee nourished and maintayned, so that it may grow dayly, & be increased in vs. For the nourishment, strength, and increase thereof, God hath given vs the Sacraments, the which thing S. Paul declareth, saying, that the vse of the is to seale the promises of God in our harts.

M. But is not this a token of infidelitie, when we doe not believe the promises of God, vnlesse they bee confirmed vnto vs by some visible signe, as an aide ioyned vnto them.

Gods children are not fully perfect in this life.

C. It is a token of a weake faith, and yet the faith of all the children of God is such, notwithstanding they cease not therefore to bee faithfull, albeit they haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continually certaine remnantes of vnbeliefe in our flesh: and therefore wee must endeuour by all meanes continually to profite and increase in faith.

M. How many Sacraments bee there in the Church of Christ?

42. Sunday. Howe many Sacraments there be.

C. There bee two which bee common vnto all men, and which Christ himselfe ordayned for the faithfull.

M. What be they?

C. Baptisme and the holy Supper.

M. In what points do they agree and wherein differ they, the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Church: for it witnesseth vnto vs that where as wee were before strangers from God, he doth nowe receiue vs into his familie. The supper of the Lorde is a testimony vnto vs, that God will nourish and refresh vs with foode, euen as a good maister of an house studieth to sustaine and feed such as bee of his housholde.

M. To the end that we may vnderstand them both so much the better, let vs consider them aparte one after another. First, what is the signification of Baptisme?

The significacion of baptism Rom.6. Ephe.5.

C. It standeth in two pointes: first, our Lord representeth vnto vs herein the remission of our sinnes: secondly our regeneration.

M. What similitude hath water with those things, that it may represent them?

C. First the remission of sinnes is a manner of washing, whereby our soules are cleansed from their filthinesse, euen as the filth of our bodie is washed away with water.

M. What sayest thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become new creatures through the Spirite God, therefore the water is poured vpon the head, to signifie that we are deade or buried, & that in such sort, that our rising againe into a newe life is therewithall figured in that: that the powring of the water is but a thing of a very shorte continuance, and not ordayned that we shoulde be drowned thereby.

Wherefore the water is powred on the head.

M. Thou meanest not that the water is the washing of our soules?

1. Ioh. 1. 2. Pet. 2

C. No, for that belongeth to the bloud of our Saniour Christ alone, which was shedde that all our filth might bee wiped away, and that wee might bee counted pure and without spot euen before God: the which thing then taketh effect in vs, what time our consciences bee sprinkled therewith by Gods holy Spirite: but the Sacrament doeth testifie and declare it vnto vs.

M. Meanest thou then that the water standeth in none other stead vnto vs but as a figure?

The water is not a bare signe. The promise is ioyned to it.

C. It is such a figure as hath the veritie ioyned vnto it: for God keepeth his promise, and deceiueth no man: wherefore it is certaine that remission of sinnes, and newnesse of life is offered vnto vs in Baptisme, & that we receiue the same there.

M. Is this grace receyued indifferently of all men?

C. No, for diuers through their wickednes, cause it to stande them in no stead: neuertheles the Sacrament looseth not his propertie, albeit that none feele the comforte thereof but onely the faithfull.

M. What thing is that, where by our regeneration is wrought in vs?

Whereby we are pressed in spirit

C. By the death and resurrection of our Saniour Christ: For his death standeth in this steade vnto vs, that by it our olde Adam is crucified, and our sinfull nature is so ye

were buried, so that it beareth no more rule in vs. As touching the newnes of life which is to be obedient to Gods wil, that we obtaine by his resurrection.

M. Howe doe wee obtaine this grace in Baptisme?

C. Because we are there clothed with Christ, and indued with his holie Spirite, if so be that we make not our selues vnworthy of his promises, which bee there giuen vnto vs.

wherin the right vsing of baptisme stideth

M. As touching our part, what is the right vse of Baptisme.

C. The right vse thereof standeth in faith and repentance: that is in that we be sure that wee haue our consciences cleansed in the bloode of Christ: and in that wee both feele in our selues, and make it knowen to others by our works that his Spirite abideth in vs, to mortifie our affections, and so to make vs ready to doe the will of God.

1. Sunday

M. Seeing all this is required in the right vsing of Baptisme, how is it that little children be baptized.

The baptisme of infants.

C. I did not meane that Faith & repentance ought alwaies to go before the ministration of this Sacrament: for that is onely requisite in them that be of age and discretion, so that it is sufficient, if the little childrē shew forth the fruits of Baptisme, when they are come to sufficient age to know it.

M. How wilt thou proue, that there is no inconuenience in this doing.

Deut. 30. Rom. 4. Colos. 2.

C. For in like manner circumcision was a Sacrament of repentance as Moyses and the Prophets doe witnes, and also a Sacrament of Faith, as Sainct Paul teacheth, and yet God did not debarre little children from the receyuing of the same.

M. No: but art thou able to proue sufficiently, that there is as good reason that they should bee receyued to Baptisme, as that the other should be circumcised.

The promises whiche were made to the Iewes onely, are now offered to all men.

C. Yea: for the same promises, which God did make in time past to his people of Israel, are nowe extended vnto all the coasts of the world.

M. And followeth it therefore, that wee must vse also the signe.

C. Yea, if wee will consider the thing effectually: for Christ hath not made vs partakers of that grace which belonged in times past to the children of Israel, to the intent he woulde diminish or obscure it, but rather to shew forth his goodnes more euidently, and in greater abundance.

M. Doest thou count then that if we did denie Baptisme to little children the grace of God should be diminished by the comming of Christ?

C. Yea surely: for we should be by that meanes destitute of the expresse signe of Gods bountiful mercie towards our childrē, the which thing they that were vnder the law had: and in very deede this thing serueth highly to our comfort, and to the stablishing of the promise, which hath beene made vnto vs frō the beginning.

M. Thy mind is then, that for as much as it pleased God in old time to declare himselfe to bee the Sauiour, yea of little children, & that he thought it also good to seale his fauourable promises in their bodies by an outward Sacrament, that therefore it is very good reason, that there bee no lesse tokens of assurance after Christes comming since the selfe same promise continueth still, and is more openly vttered as well by word as deed.

C. Yea, and moreouer, it seemeth a thing worthy of notable reprehension, if men wold do so much wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue and substance of Baptisme belongeth vnto them, which is of much higher estimation.

To what purpose childrē are baptized.

M. For what consideration ought we baptize little children.

C. In token that they are inheritors of the blessing of God which is promised to the seede of the faithfull, that when they come to age, they should be instructed what the meaning of Baptisme is, to profite themselues thereby.

11. Sunday Of the Lords Supper.

M. Let vs now speake of the Supper: and first what is the signification thereof?

C. Our Lorde did ordaine it to put vs in assurance, that by the distribution of his body and bloode our soules are nourished in the hope of life euerlasting.

M. Why is it that our Lorde representeth vnto vs his body by the bread, and his blood by the wine?

C. To signifie vnto vs, that what properties

propertie the bread hath towardes our bodies, that is, to feede and sustaine them in this transitory life, the selfe property also of his body hath touching our soules, that is to nourish them spiritually. And in like manner, as the wine cheereth strengthen, comfort, & reioice man, euen so his blood is our full ioy, our comfort and spirituall strength.

Christ offereth to vs his body by the bread and his blood by the wine.

M. Doest thou meane, that wee must bee indeed partakers of the body and blood of the Lord?

C. I mean so for since the whole trust and assurance of our saluation doeth consist in the obedience whilk hee hath performed vnto God his father (in that that God doth accept and take it as if it were ours) we must first possesse him, seeing that his benefits do not belong vnto vs, vntill he haue first giuen himselfe vnto vs.

The only stay of our soule.

M. Why? did not Christ giue himselfe vnto vs what time he gaue himselfe to bee crucified, that thereby we might be brought into the fauour of God his Father, and be deliuered from damnation?

C. Yes: but that doeth not suffice, vnlesse wee doe receyue him withall, in such sort as we may feel in our consciences the fruit and efficacy of his death and passion.

M. Is not faith the ready meanes to receyue Christ by?

After what sort we receiue Christ.

C. No doubt, & not onely in that we beleeue that hee dyed and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together.

M. Haue we Christ ioyned vnto vs by none other means than by his Supper?

LII. Sunday 1. Cor. 1. Ephe. 5 Iohn 6.

C. Yes: for wee receiue Christ with the fruition of his benefites by the preaching of the Gospell, as S. Paule witnesseth in that that our Lorde Iesus doth promise vs therein, that we are bone of his bone, & flesh of his flesh: and againe, that he is the breade of life, which came downe from heauen to nourish our soules: and in another place: That we are one with him, euen as himselfe is one with his Father, and such like.

Iohn. 17

M. What is there more to be had in the Sacrament? or to what vse doth it serue vs besides?

C. This is the difference, whit this our ioyning together is more euidently and plentifully set forth vnto vs: for albeit our Sauiour Christ be in very deede exhibited to vs, both by Baptisme, and by the preaching of his worde, yet that is but in a part, as it were, and not fully.

What doth the signe of bred teach vs.

M. What is it then briefly, that we haue by this signe of bread?

C. That the body of our Lord Iesus for so much as it was once offered vp for vs in sacrifice, to bring vs into Gods fauour, is now giuen vnto vs, to assure vs that wee are partakers of this reconciliation.

What is signified vnto vs by the wine.

M. And what haue wee by the signe of wine?

C. It assureth vs, that as our Lord Iesus did shed his blood once on the crosse for a price and satisfaction of all our sinnes, euen so he nowe giueth it vnto our soule to drinke, whereby wee shoulde not doubt to receyue the fruit and benefite thereof.

M. By these thing answeres I gather that the Lords supper doeth direct vs to the death and passion of our Sauiour Christ, to the intent we may be partakers of the vertue thereof.

The Lords supper is not a sacrifice propitiatory. Christ alone is the euerlasting Bishop Heb. 7. Mat. 26.

C. It doeth so: for euen then the onely and euerlasting sacrifice was offered vppe for our redemption. Wherefore there remaineth nowe nothing els, but that we shold haue the fruits thereof.

M. The supper then, was it not ordained to offer vp the body and bloode of our Sauiour to God his Father?

C. Not for there is none but hee alone vnto whome that office belongeth: for so much as hee is the euerlasting sacrifice: but the charge that he hath giuen vnto vs, is that wee doe receiue his body, and not offer it.

LIII. Sunday The ordaining of two signes warded our weakenesse.

M. Wherefore be there two signes instituted?

C. Our Lord did that to help our infirmitie, signifying that hee is as well the drinke as the meat of our our soule, to the end we might bee content to seeke our nourishment fully and wholly in him, and no where els.

M. Doth the second signe which is the cup, belong indifferently vnto all men?

C. Yea

C. Yea, and that by the commaundement of our Sauiour Christ, contrary whereunto we may in no wise doe.

M. Receiue wee in the Supper only the tokens of the things afore rehearsed: either are they effectually indeed there giuen vnto vs?

C. For so much as our Sauiour Christ is the trueth it selfe, it is most certaine, that the promises which he made at the Supper, bee there in deede accomplished, & that which is figured by the signes is truely performed: so then according as he there made promise, & as the signes doe represent, there is no doubt but hee maketh vs partakers of his very substance, to make vs also to grow into one life with him.

Howe we receyue Christ in the supper.

M. How may this be done, seeing the bodie of our Sauiour Christ is in heauen, and wee are here as pilgrims vpon the earth?

C. Verily it commeth to passe by the wondrous and vnsearchable working of his spirit, who ioyneth easily together thinges being farre asunder in place.

M. Then his bodie is not presently included in the bread, neyther his bloode contained within the cup?

C. No, but cleane contrariwise: if we will haue the substance of the Sacrament, wee must lift vp our hearts into heauen, where our Sauiour Christ is in the glorie of his Father, from whence we haue sure hope that he will come for our redemption: and therefore wee may not search him in these corruptible elements.

What is to bee done if we will receyue the substance of the sacrament.

M. So then thy iudgement is, that there be two things in this Sacrament: the substance of breade and wine, which wee see with the eye, touch with our hande, and taste with our mouth: and also Christ, by whom our soules are inwardely nourished.

C. You say trueth: and in such sort we haue therewith also a sure token, and as it were, a pledge of the rising againe of our bodies, in so much as they are already made partakers of the signe of life.

pledges of our resurrection

M. How ought this sacrament to be vsed?

LIIII. Sunday 1. Cor. 11.

C. S. Paul teacheth the right maner of vsing thereof, which is, that euery man examine himself, before that he come vnto it.

M. Wherein ought a man to examine himselfe?

The sure tokens of a true christi

C. He must consider whether he be a true member of Christ.

M. Whereby may a man haue sure knowledge thereof?

C. If he haue true faith & repentance, and doe loue his neighbour with an vnfained loue, not keeping in his heart any rancour, hatred, or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. Wee must needes haue both sound, right, and not counterfeted: but to speake of such a perfection, as vnto which nothing can bee added, it cannot be found in man: also this Supper had beene a thing ordayned in vaine, if none were meet to come to it vnlesse hee were throughly perfect.

M. By this saying our imperfection doth no whit hinder vs from comming thereunto.

C. Rather contrariwise: it should stand vs in no stead, if we were not vnperfect: for it is an help and succour against our infirmity.

M. Doe these two Sacramentes serue to none other ende, but to support and beare vp our imperfection?

C. Yes they are also signes and badges of our profession, that is to say, by them we protest openly that we are the people of God, & make open profession of our Christian religion.

M. What shall we then iudge of him that refuseth to vse them?

C. We ought not to count him a Christian man: for in so doing he refuseth to confesse himselfe to be a Christian, and what els, but as it were couertly to refuse Christ?

How is it that wee receiue the supper oft times, though we may be but once baptized.

M. Is it enough to receiue them both once onely in our life time?

C. Baptisme was ordained to be receyued but once: wherefore it is lawfull to be baptised again: but it is otherwise to bee thought of the Supper.

M. What is the reason there of?

LV. Sunday to who the ministration of the sacraments doe belong.

C. By Baptisme God doeth bring and receiue vs into his Church: & when he hath once receyued vs, he declareth also to vs by the Supper that he will feede vs continually.

M. To whome belongeth the ministration of Baptisme, and of the Lords supper?

C. Vnto them who haue the charge

charge to preach openly in the Churche for the preaching of Gods worde and the ministration of the Sacraments be things iointly belonging to one kind of office.

M. Is there not a proofe to bee brought for this out of the Scripture.

Mat.28. C. Our Lord giueth special charge to his Apostles, aswell to baptize as to preach: and as touching the supper, he giueth them injunction to follow his example: nowe hee did the part of a Minister, in that hee gaue it to others.

M. The Pastors, who be the ministers of the Sacramentes, ought they to receyue indifferently euery person that commeth?

Who ought to be shut out frō the supper. C. As touching Baptisme, for as much as there be none in our time baptized but little children, there ought to be no choyce vsed: but as concerning the Supper, the Minister must refuse to giue it to them that be vtterly vnworthy.

M. Wherefore?

C. Because that otherwise the Supper of the Lord should bee defiled and dishonoured.

M. But yet our Lorde admitted Iudas to the holy Supper, notwithstanding his wickednes.

Wherefore Iudas was admitted. C. Yea for his wickednes was hitherto hid: and albeit our Lorde knew it right well, yet was it not notorious and knowen vnto men.

M. What way is to be vsed then towarde the Hypocrites?

C. The Minister ought not to exclude and shut them out as vnworthy, but he must tarrie vntill it shal please God to make their close wickednes knowne.

M. What if he himselfe knowe, or if he bee priuily aduertised of any such?

C. That is not a sufficient cause for him to denie them the Supper, vnles hee haue the thing tried by sufficient proofe, and therewith the iudgement of the Church.

M. Is it then meet to haue a politike order touching this matter?

C. What els: if the congregation be wel ordered, there must be certaine appointed to watch, and take diligent heed for such open crimes as may be committed: and they hauing authoritie, ought in the name of the whole Church to inhibite such as be by no meanes meet, neyther can bee partakers thereof without the dishonour of God and the offence of the faithfull.

The ende of the Instruction of children is the Faith.

THE MANER to examine Children, before they be admitted to the Supper of the Lord.

The Minister.

IN whom dost thou believe?

The Child.

I believe in God the Father and in Iesus Christ his Sonne, and in the holy Ghost. and looke to be saued by no other meanes.

M. The Father, the Sonne, and the holy Ghost, be they any more then one God?

C. No although they be distinct in persons.

M. What is the effecte of thy faith?

C. That God the Father of our Lord Iesus Christ (and so by him of vs all) is the beginning and principal cause of all things the which he gouerneth in such sort, that nothing can be done without his ordinance and prouidence. Next that Iesus Christ his Sonne came downe into this world, and accomplished all things, which were necessary for our saluation: & ascended into heauen, where hee sitteth at the right hand of the Father, that is that he hath all power in heauen, and in earth, and shall come againe from thence to iudge the whole world. Furthermore, that the holy Ghost is very God, because he is the vertue and power of God, and printeth in our hearts the promises made vnto vs in Iesus Christ. And finally that the Church is sanctified, and deliuered from their sinnes through the mercies of God, and shall after this life rise again to

euerlasting.

M. Must we serue God according as he hath commanded, or els as mens traditions teach vs?

C. We must serue him as he hath taught vs by his worde and commandements, and not according to the commandementes of men.

M. Canst thou keepe Gods commandements of thy selfe?

C. No verily.

M. Who then doth keep and fulfill them in thee?

C. The holy Ghost.

M. When God then giueth thee his holy Ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doth curse and reiecte all such as doe not in euery point fulfill his commandements?

C. It is true.

M. By what meanes then shalt thou be saued and deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. How so?

C. For he hath shed by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whome doest thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ, our Aduocate and mediatour, referring all my prayers to that scope, which Christ our Sauiour hath left vs as a most sufficient and absolute rule.

M. How many Sacramentes are there in Christs Church?

C. Two: Baptisme and the Lords Supper.

M. What is meant by Baptisme?

C. First it signifieth that wee haue forgiuenesse of our sinnes by the blood of Christ. Secondly, it setteth before our eyes our regeneration or new spirituall birth.

M. What signifieth the Supper of the Lord?

C. That by the spirituall eating and drinking of the body and blood of our Lord Iesus Christ our soules are nourished vnto life euerlasting.

M. What doe the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are sustained and nourished with the verme of Christs bodie and blooder: not that they are included in the bread and wine, but we must seeke Christ in heauen in the glorie of God his Father.

M. By what meanes may we attaine vnto him there?

C. By Faith which Gods Spirite worketh in our harts, assuring vs of Gods promises made to vs in his holy Gospell.

A FORME OF Prayer to bee vsed in priuate houses euery morning and Euening.

Morning Prayer.

ALmightie God and most mercifull father, we do not *presente our selues here before thy Maiestie, trusting in our owne merites or worthinesse, but in thy manifolde mercies, which hast promised to heare our prayers, & *grant our requests which we shal make to thee in the name of thy beloued sonne Iesus Christ our Lorde, who hath also commanded vs to assemble our selues together in his name, with full assurance that he will not onely bee among vs, but also bee our *Mediator and aduocate towardes thy Maiestie that we may *obteine all things which shal seem expedient to thy blessed will, for our necessities. Therfore we beseech thee most mercifull Father, to turne thy louing countenance towards vs, & *impute not vnto vs our manifolde sins and offences, wherby wee iustly deserue thy wrath & sharp punishment: but rather receiue vs to thy mercy for Iesus Christs sake accepting his death and passion as a iust recompense for all our offences, in whom onely thou art well pleased, and through whome thou canst not be offended with vs. And seeing that of thy great mercies wee haue quietly passed this night, graunt O heauenly Father, that we may bestowe this day wholly in thy seruice, so that all our *thoughtes wordes and deedes may redound to the

Dan. 9.

Iohn 16

Mat. 26. 1. Tim.

Phil. 3.

1 Ioh. 2

Colo. 3

the glory of thy name, and good example to all men, who seeing our good works may glorifie thee our heauenly father. And for as much as of thy meer fauour & loue thou hast not onely created vs to thine owne *similitude & likenes but also hast chosen vs to bee heires with thy dear sonne Iesus Christ of that immortall kingdome which thou preparedst for vs before the beginning of the world we beseech thee to * increase our faith and knowledge, and to lighten our heartes with thine holy Spirite, that wee may in the mean time liue in godly conuersation and integritie of life, knowing that * Idolaters, adulterers, couetous men, contentious persons, drunkards, gluttons, and such like shall not inherite the kingdome of God.

Gen. 1.

Luc. 17.

Gen. 5.

(.·.) And because thou hast commanded vs to pray one for another, we do not onely make request, O Lorde, for our selues and them that thou hast already called to the true vnderstanding of thine heauenly will, but for all people & * nations of the world who as they know by thy wonderful works, that thou art God ouer all, so they may be instructed by thine holy Spirite, to beleeue in thee, their onely Sauiour & redeemer. But forasmuch as they cannot * beliene except they heare, nor cannot heare but by preaching, and none can preach except they be sent: therefore, O Lord raysse vp faithfull distributers of thy misteries, who setting apart all worldly respects, may both in their life and doctrine onely seek thy glory. Contrarily confound * Satan Antechrist, with all hirelinges and Papistes whom thou hast alreadie cast ouer into a reprobate sense: that they may not by sectes, schismes heresies and errours disquiet thy little flocke. And because O Lord, we be fallen into the latter dayes, and * dangerous times wherein ignorance hath gotte the vpper hand, & Satan with his ministers seeke by all meanes to quench the light of thy Gospell, wee beseech thee to maintayne thy cause against those * rauening wolues, and strengthen all thy seruantes whom they keepe in prison & bondage. Let not thy long sufferings be an occasion eyther to increase their tirannie, or to discourage thy children, seeking yet for our sinnes and wickednes be an hinderance to thy mercies but with speed O lord consider the great misteries & afflictions of thy poore Kirke, quhilk in sundry places by the rage of enemies is grieuously tormented: and this we confesse, O Lorde to come most iustly for our sinnes, quhilk (notwithstanding thy manifold benefites, whereby thou doest dayly allure vs to loue thee, & thy sharpe threatnings, whereby we haue occasion to feare thee, and speedily to repent) yet continue in our owne wickednes and feele not our harts so touched with that displeasure of our sinnes, as we ought to doe. Therefore, O Lorde create in vs new hearts, that with feruent mindes we may bewaile our manifolde sinnes, and earnestly repent vs for our former wickednes & vngodly behauiour towards thee: & whereas we cannot of our selues purchase thy pardon, yet wee humbly beseech thee for Iesus Christes sake, to shew thy mercies vpon vs, and receiue vs againe to thy fauor. Graunt vs deare father, these our requestes, & all other things necessarie for vs and thy whole Kirk according to thy promise in Iesus Christ our Lord. In whose name we beseech thee, as her hath taught vs, saying, Our Father, &c.

Act. 10.

2. Tim. 2

Rom. 10

Rom. 16

2. Tit. 3.

Mat. 7.

Rom. 7

1. Cor. 1

Luk. 17.

A PRAYER to be said before meales.

ALl thinges depend vpon thy prouidence, O Lord, to receyue at thine handes due sustenance in time conuenient. Thou giuest to them & they gather it: thou openest thine hand and they are satisfied with all good thinges.

Psal. 104.

O heauenly father, quhilk art the fountaine and full treasure of all goodnes, wee beseech thee to shew thy mercies vpon vs thy children and * sanctifie these giftes quhilk we receyue of thy mercifull liberalitie, graunting vs grace to vse them * soberly and purely according to thy blessed will: so that hereby wee may acknowledge thee to be the authour and giuer of all good things: and aboue all, that we may remember continually to seeke the * spirituall foode of thy

2. Tim. 3

1. Tit. 2.

Iohn 6.

nourished euerlastingly, through our Saviour Christ, who is the true *bread of life, which came downe from heauen, of whom whosoeuer eateth, shal liue for euer, & raigne with him in glorie, world without end. So be it.

Iohn 6.

A THANKES-giuing after meales.

Psa. 117 LEt all nations magnifie the Lord: let all people reioyce in praysing and extolling his great mercies. For his father lie kindnesse is plentifully shewed forth vpon vs, and the truth of his promise endureth for euer.

Col. 3. 1 We render thankes vnto thee O Lord God, for the manifolde benefites, which we continually receiue at thy bountiful hand, not onely for that it hath pleased thee to feede vs in this present life, giuing vnto vs all thinges necessary for the same, but especially because thou hast of thy free mercies * fashioned vs new into an assured hope of a far better life, the which thou hast * declared vnto vs by thine holy Gospell. Therefore we humblie beseech thee, O heauenly Father, that thou wilt not suffer our affections * to be so * intangled or rooted in these earthly & corruptible things, but that we may alwaies haue our minds directed to thee on * high, continually watching for the * coming of our Lorde and Sauiour Christ, * what time he shal appeare for our full redemption. To whom with thee and the holy Ghost, be all honour and glory for euer and euer. So be it.

Rom. 8. Tit. 3. 2 Tim. 1 1. Ioh. 2 1. Ioh. 2. 1 Tim. 2 1. Cor. 1 Rom. 8.

AN OTHER thankesgiuing before meate.

ETernall & euerlasting God, Father of our Lorde Iesus Christ, who of thy most singular loue, which thou beareit vnto mankind, hast appointed to his sustenance, not onely the fruites of the earth, but also the foules of the aire, and beastes of the earth and fishes of the sea, and hast commanded thy benefites to be receyued as from thine handes with thanksgiuing, assuring thy children by the mouth of thine Apostle, that to the cleane all thinges are cleane: as the creatures, which be sanctified by the worde, and by prayer: Graunt vnto vs so moderately to vse these thy giftes present, that the bodies being refreshed, the soules may bee more able to proceede in all good workes to the prayse of thine holy name, through Iesus Christ our Lord. So be it.

Tit. 1. Act. 10

AN OTHER,

THe eyes of all thinges doe looke vp and trust in thee, O Lord: thou giuest them meat in due season: thou openest thy hande and fillest with thy blessing euery liuing creature: Good Lord blesse vs and the giftes which we receyue of thy large liberalitie, through Iesus Christ our Lord. So be it. Our Father &c.

Psa. 109

AN OTHER THANKSgiuing after meat.

GLorie, prayse and honour be vnto thee, most merciful & omnipotent Father, who of thine infinite goodnesse hast created man to thine owne image and similitude, who also hast fed, and dayly feedest of thy most bountiful hand all liuing creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest replenish our soules with the perfect knowledge of the lively word of thy beloued Son Iesus, to whom be praise, glory, & honour for euer. So be it.

God saue the Church vniuersall: God comfort them which be comfortlesse: Lord increase our faith: O Lord for Christ thy Sonnes sake be merciful to the common wealthes where thy Gospel is truly preached & harbour granted to the afflicted members of Christs body: and illuminate, according to thy gude pleasure, all nations with the brightnes of thy worde. So be it.

ANO-

ANOTHER.

THe God of glory and peace, who hath created, and redeemed, & presently fed vs be blessed for euer. So be it.

The God of all power, who hath called from death that great pastor of the sheep, our Lord Iesus, comfort and defend the flock which he hath redeemed by the blood of the euerlast Testament: increase the number of true Preachers: represse the rage of obstinate tyrants, mitigate & lighten the hearts of the ignorants: relieue the paynes of such as bee afflicted, but especially of those that suffer for the testimony of his trueth: and finally confound Sathan by the power of our Lorde Iesus Christ. So be it.

EVENING Prayer.

O Lord God, Father euerlasting and full of pitie, wee acknowledge and confesse that we be not worthy to lift vp our eyes to heauen, much Luk.15. lesse to present our selues before thy Maiestie with confidence that thou wilt hear our praiers & grant our requests, if wee consider our owne deseruings. For our consciences accuse vs, & our sinnes witnes against vs, and we know that thou art an vpright Iudge which doest not iustifie the sinners and wicked Exod 2. men, but * punishest the faultes of all such as transgresse thy commandements. Yet most merciful father, since it hath pleased thee to * commaund vs to call on thee in all our Psal. 50 troubles and aduersities, promising euen then to helpe vs, when wee feele our selues, as it were, swallowed vp of death & * desperation Psal. 18 wee vtterly renounce all worldly confidence & flie to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to Psal. 79 * remembrance our manifold sins, & wickednes whereby we continually prouoke thy wrath and indignation against vs: neither our negligence & vnkindnes, which haue neither worthely esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospell reuelyed vnto vs: but rather to accept the obedience & death of thy Sonne Iesus Christ, who by offering vp his bodie is * sacrifice once for all hath made a sufficient recompense for al Heb.6. our sinnes. Raise mercie therefore vpon vs O Lord, and forgiue 10. vs our * offences. Teach vs by thine Psal. 19 holy Spirite, that wee may rightly 4. weygh them, and earnestly repent for the same: and so much the rather, O Lord, because that the * re- Psal. 38 probate, and such as thou hast for- 2. saken, cannot praise thee nor call vpon thy name, but the * repenting Psal.51. heart, the sorrowfull minde, the Psa.107 conscience oppressed, * hungring & 2. thirsting for thy grace shal euer set forth thy praise and glory. And al- Psal.23. be it we be but * wormes & dust, 2. yet thou art our Creator, and we be 1 Cor.6 the work of thy hands: yea thou art b. our father & we thy children: thou art our shepheard, & we thy flocke: thou art but redeemer, and we thy people, whome thou hast bought: thou art our God and we thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that al the world may know, that at what * time soeuer a sinner doth repent him of his Ezec.18 sinne, from the bottome of his hart, This thou wilt put away his wickednes marke, out of thy remembrance, as thou hast directeth vs promised by thine holy prophet. to the (.:.) Finally, for as much as it hath part of pleased thee to make the night for that man to rest in, as thou hast ordey- morning ned him the day to trauell: graunt praier, O deare Father, that wee may so that is take our bodily rest, that our soules for in- may continually * watch for the creash time that our Lorde Iesu Christ of the shall appeare for our deliuerance Gospel, out of this mortall life, and in the which meane season, that wee not ouer- also come by any * fantasies, dreames, may or other tentations, may fully set be our mindes vpon thee, loue thee, time feare thee, and rest in thee: Furthermore that our sleepe bee not * excessiue or ouermuch after the Luk.12. insatiable desires of our flesh: but Mat.16. only sufficient to content our weak Luk.21. nature, that wee may bee the better disposed to liue in all godly conuersation, to the glorie of thine holy name, and profite of our brethren. So be it.

A PRAYER made at the first assembly of the English Church at Geneua, whē the Confession of faith & whole orders were there read & approued.

O LORD God almightie, and Father most mercifull, there is none like thee in heauen nor in earth, which worke'st all thinges for the glorie of thy name and the comfort of thine electe: thou didst once make man ruler ouer all thy creatures, and placed him in the garden of all pleasures, but howe soone, alasse, did he in his felicitie forget thy goodnesse? Thy people Israel also in their wealth did euermore runne astray, abusing thy manifolde mercies, like as all flesh continually ragath, when it hath gotten liberrie and externall prosperitie. But such is thy wisedome allowned to thy mercies, deare Father, that thou seekest all meanes possible, to bring thy children to the sure staffe and liuely feeling of thy Fatherlie fauour. And therefore when prosperitie will not serue, then sendest thou aduersitie, graciously correcting all thy children, whome thou receyuest into thy household. Wherefore we wretched & miserable sinners render vnto thee most humble and heartie thankes that it hath pleased thee to call vs home to thy folde by thy fatherly correction at this present, whereas in our prosperitie and libertie we did neglect thy graces offered vnto vs. For the which negligence and many other grieuous sinnes, whereof we owne accuse our selues before thee, thou mightest most iustly haue giuen vs vp to reprobate mindes, and induration of our heartes, as thou hast done other. But such is thy goodnesse O Lord, that thou seemest to forget all our offences, and hast called vs of thy good pleasure frout all idolatries into this Citie most Christianly reformed, to professe thy name & to suffer some crosse among thy people for thy truth and Gospels sake: and so bee thy witnesses with thy Prophets and Apostles, yea with thy dearely beloued Sonne Iesus Christ our heade to whome thou dopst begine here to fashion vs like, that in his glorie we may also be like him when he shall appeare O Lord God, what are we, vpon whome thou shouldest shewe this great mercy? O most louing Lorde forgiue vs our vnthankefulnesse, and all our sinnes, for Iesus Christes sake: O heauenly Father increase thine holy Spirit in vs, to teach our hearts to crie Abba, deare Father: to assure vs of our eternall election in Christ, to reueile thy will more & more towardes vs, to confirme vs so in thy trueth that wee may liue and die therein, and that by the power of the same Spirit we may boldly giue accountes, of our faith to all men with humblenesse & meekenesse that whereas they backebite and slaunder vs as euill doeers, they may be ashamed and once stoppe their mouthes, seeing our good conuersation in Iesus Christ, for whose sake we beseech thee O Lord God, to guide, gouerne and prosper this our enterprise in assembling our brethren to praise thyne holy Name: and not only to be here present with vs thy childrē according to thy promise, but also mercifully to assist thy like persecuted people our brethren gathered in all other places that they and we consenting together in one spirite and truth, may (all worldly respects set apart) seeke thy onely honour and glorie in all our, and their assemblies.

1.Kin.8

Gen.1

Exo.23.

Deu.48.

Heb.12 Pro.3.

Rom.1.d.

Isa.4.d.

Mat.5.a

Luc.24. Act.1

1.Ioh.3

Psal.2.

Gal.4.

1.Pet.3

Mat.18.

Rom.15

A Complaint of the tirannie vsed against the Saints of God, contayning a confession of our sinnes. and a prayer for the deliuerance and preseruation of the church, & confusion of the enemies.

ETernal and euerlasting God, Father of our Lord Iesus Christ. who hast commaunded vs to pray, and promised to heare vs, euen when wee doe cal.

call from the pit of deſperation. the miſeries of theſe our moſt wicked daies compel vs to powre forth before thee the complaynts of our wretched heartes oppreſſed with ſorrow. Our eyes do behold, and our eares do heare the calamities and oppreſſion which no tonge can expreſſe, neycher yet, alaſſe, doe our dull hearres rightly conſider the ſame. For the heathen Pſa.79 are entred into thine inheritance: they haue pollured thy ſanctuarie, prophaned & abolithed thy bleſſed inſtitutions, moſt cruelly murdered and daily doe murcher thy deare children. Thou hait exalted the arme & force of our enemies, thou hast expoſed vs to a pray, to ignominy & ſhame before ſuch as perſecute thy trueth. Their wayes doe proſpers they glorie in miſchiefe, and ſpeake proudely againſt the honour of thy name. Thou goeſt not forth as Captain before our hoſtes. The edge of our ſworde which ſometimes was moſt ſharp, is nowe blune, and doeth returne without victorie in battell.

It appeareth to our enemies O Lord, that thou haſt broken that league which of mercie thou haſt made with thy Church. For the libertie which they haue to kill thy children like ſheep & to ſhed their bloud, no man reſiſting, doeth ſo blinde and puffe them with pride, that they aſhame not to confirme their thou regardeſt not our increaſing. Thy long ſuffring and patience maketh them bolde from crueltie to proceede to the blaſphemie of thy Name. And in the meane ſeaſon, alaſſe, we doe not conſider the beaunteſſe of our ſinnes, which long haue deſerued at thine hands not onely theſe temporal plagues, but alſo the torments prepared for the inobedient. For wee knowing thy bleſſed will haue not applied our diligence to obey the ſame, but haue followed, for the moſt part the vaine converſcion of the blind worlde: & therefore in very iuſtice haſt thou viſited our vnthankefulneſſe. But O Lorde, if thou ſhalt obſerue and keepe in minde for euer the iniquities of thy children, then ſhall no fleſh abide, nor be ſtued in thy preſence. And therePſa.143 fore we confeſſed in our own conſcience that moſt iuſtly wee ſuffer as puniſhed by thine hande, do nevertheleſſe call for mercie, according to thy promiſe. And firſt wee deſire to be corrected with the rod of thy children, by the which wee may be brought to a perfect hatred of ſinne, and of our ſelues: & therefore that it would pleaſe thee, for Chriſt Jeſus thy ſonnes ſake, to ſhewe to vs and thy whole Church vniuerſally perſecuted the ſame fauour and grace, that ſometimes thou diddeſt, when the chiefe members of the ſame for anguiſh and feare were compelled to crie. Why Pſa.2 haue the nations raged? Why haue Act.4 the people made vproare? And why haue princes and Kinges conſpired againſt thine annoinced Chriſt Jeſus? Then diddeſt thou wonderfully aſſiſt and preſerue thy ſeruile and diſpearſed flocke: then diddeſt thou burſt vp the barres and gates of iron: then diddeſt thou ſhake the foundations of ſtrong priſons: then diddeſt thou plague the cruel perſecutors and then ganeſt thou to thy tranquillitie and reſt, after thou haddeſt raging ſtorms and cruel afflictions.

O Lorde, thou remayneſt one for euer: wee haue offended, and are vnworthy of any deliuerance: but worthy art thou to bee a true and conſtant God, and worthy is thy deare Sonne Jeſus Chriſt, that thou ſhouldeſt glorifie his name, and reuenge the blaſphemy ſpoken againſt the trueth of his Goſpell, which is by our aduerſaries damned, as a doctrine deceyuable and falſe: yea, the bloud of thy Sonne is troddden vnder feet, in that the bloud of his members is ſhedde for witneſſing of thy trueth, and therefore O Lorde beholde not the vnworthineſſe of vs that call for the redreſſe of theſe enormities, neyther let our imperfections ſtoppe thy mercies from vs, but beholde the face of thine annoinced Chriſt Jeſus, and let the equitie of our cauſe prenaile in thy preſence. Let the bloode of thy Saynctes, quhilk is ſhed, be openly reuenged in the eies of thy church, that mortal men may know the vanitie of their counſels, and that thy children may haue a taſt of thine eternall goodnes. And ſeeing that from that man of ſinne, that Romane Antechriſt, the chief aduerſarie to thy deare Sonne, doeth all iniquitie ſpring, and miſchiefe proceede: Let it pleaſe thy fatherly mercy, more and more to reueyle his deceit & tiranny to the worlde: open the eyes of Princes and Ma-

gistrates, that clearely they may see howe shamefully they haue bene, and are abused by his deceiuable wayes, how by him they are compelled most cruelly to shed the blude of thy Saincles, and by violence refuse thy new and eternall Testament, that they in deepe consideration of the grieuous offences, may vnfeanedly lament their horrible defection from Christ Iesus thy Sonne, from henceforth studying to promote his glorie in the dominions committed to their charges, that so yet once againe may the glorie of the Gospell appeare to the worlde. And seeing also that the chiefe strength of that odious beast consisteth in the dissention of Princes, let it please thee, O Father, which hast claimed to thy selfe to be called the Prince of peace, to vnite and knit in perfite loue the hearts of all those that looke for the life euerlasting. Let no craft of Sathan impose them to warre one against another, neither set to maintaine by their force and strength that kingdome of darkenesse: but rather that godly they may conspire, (illuminated by the worde) to roote out from among them all superstition, with the maintenours of the same.

These thy graces, O Lord, we vnfainedly desire to be powred foorth vpon all Realmes and Nations, but principally according to that duetie which thou requirest of vs, wee most earnestly require, that the hearts of the inhabitantes of ENGLAND and SCOTLAND, whom the malice and craft of Sathan and of his supposts, of many yeares haue disturbed, may continue in that godly vnitie which now of late it hath pleased thee to giue them, beeing knit together in the vnitie of thy worde open their eyes, that clearly they may beholde the bondage and misery which is purposed against them both: and giue vnto them wisedome to auoyd the same in such sort, that in their godly concord thy Name may be glorified, and thy dispersed flocke comforted and relieued.

The common wealthes, O Lord, where thy Gospell is truely preached, and harbour graunted to the afflicted members of Christs body, we commend to thy protection and mercie. Be thou vnto them a defence and buckler: be thou a watchman to their walles, and a perpetuall safegard to their cities, that the craftie assaultes of their enemies repulsed by thy power, thy Gospell may haue free passage from one Nation to another: and let all Preachers and Ministers of the same haue the giftes of thine holy Spirit, in such aboundance, as thy godly wisedome shall know to be expedient for the perfite instruction of that flocke which thou hast redeemed with the precious blood of thine onely and welbeloued Sonne Iesus Christ: purge their hearts from all kinde of superstition, from ambition and vaine glory, by which Sathan continually laboureth to stirre vp vngodly contention: and let them so consent in the veritie of thy worde, that neither the estimation which they haue of men, neither the vaine opinions which they haue conceyued by their writings, preuaile in them against the cleare vnderstanding of thy blessed worde.

And now last, O Lord, we most humbly beseech thee, according to that prayer of thy deare Sonne our Lord Iesus, so to sanctifie and confirme vs in thine eternall veritie, that neither the loue of life temporall, neither yet the feare of tormentes and temporall death, cause vs denie the same, when the confession of our Faith shall be required of vs: but to assist vs with the power of thy Spirite, that not only boldly, wee may confesse thee, O Father of mercies, to be the true God alone, and whome thou hast sent, our Lord Iesus, to be the onely Sauiour of the world, but also, that constantly we may withstand all doctrine repugning to the eternall truth reuealed to vs in thy most blessed worde. Remoue from our hearts the blinde loue of our selues, and so rule thou all the actions of our life, that in vs thy godly Name may be glorified, thy Church edified, and Sathan finally confounded by the power and meanes of our Lord Iesus Christ, to whome with thee, and the holy Spirit, be all prayse and glorie, before thy congregation now and euer. So be it.

Amen.

Arise O Lord, and let thine enemies be ashamed: let them flee from thy presence, that hate thy godly Name: let the groones of the prisoners enter in before thee, and preserue by thy power, such as be appointed to death: let not thine enemies thus triumph to the end, but let them vnderstand that against thee they fight: preserue and defend the Vine which thy right hand hath planted: and let all Nations see the glorie of thine Anointed.

Hasten Lord, and tarie not.

A Godly Prayer *to be sayd at* all times.

HOnour and praise be giuen to thee, O Lord God Almightie, most dere Father of heauen, for all thy mercies, and louing kindnes shewed vnto vs. In that it hath pleased thy gracious goodnesse, freely and of thine owne accord, to elect and chuse vs to saluation before the beginning of the world: and euen like continuall thankes be giuen to thee, for creating vs after thine owne image, for redeeming vs with the precious bloud of thy deare Sonne, when we were vtterly lost, for sanctifying vs with thine holy Spirit in the true lauor and knowledge of thine holy word, for helping and succouring vs in all our needes and necessities, for saluing vs from all dangers of bodie and soule, for comforting vs so tenderly in all our tribulations and persecutions, for sparing vs so long, and giuing vs so large a time of repentance. These benefites, O most mercifull Father, like as we knowledge to haue receiued them of thine only gentlenesse, euen so we beseech thee, for thy deare Sonne Iesus Christes sake, to graunt vs alwayes thy holy Spirite, whereby we may continually growe in thankfulnes towardes thee, to be led into all truth, and comforted in all our aduersities. O Lorde strengthen our faith: kindle it more in feruentnesse, and loue towards thee, and our neighbour for thy sake. Suffer vs not, most deare Father, to receiue thy word any more in vaine, but graunt vs alwayes the assistance of thy grace and holy Spirite, that in heart, word and deede, we may sanctifie and doo worship to thy Name.

Helpe to amplifie and increase thy Kingdome, that whatsoeuer thou sendest, we may be heartily well content with thy gude pleasure and will: let vs not lacke the thing, O Father, without the which wee can not serue thee: but blisse thou so all the workes of our hands, that we may haue sufficiens, and not be chargeable, but rather helpfull vnto others: be mercifull O Lorde to our offences. And seeing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee and our neighbours so much the more. Be thou our Father, our Captaine, and Defender, in all tentations, holde thou vs by thy mercifull hand, that we may be deliuered from all inconueniences, and ende our liues in the sanctifying and honouring of thy holy Name, through Iesus Christ our Lord, and onely Sauiour. So be it.

Let thy mightie hand and outstretched arme, O Lorde, be still our defence: thy mercie and louing kindnesse in Iesus Christ thy deare Sonne our Saluation: thy true and holy word our instruction, thy grace and holy Spirite, our comfort and consolation, vnto the end, and in the end. So be it.

O Lord increase our Faith.

A PRAYER to be sayd of the Childe before he studie his lesson.

Out of the 119. Psalme.

Wherein shall the Childe addresse his way? in guiding himselfe according to thy word. Open mine eyes, and I shall know the marvels of thy Lawe. Giue me vnderstanding, and I shall keepe thy Lawe, yea, I shall keepe it with my whole heart.

LOrd, quhilke art the fountaine of all wisedom & knowledge, seeing it hath pleased thee to giue mee the meane to be taught in my youth for to learne to guide me godly and honestly all the course of my life, it may also please thee to lighten mine vnderstanding (the quhilk of it selfe is blinde) that it may comprehend and receiue that doctrine and learning quhilk shall be taught me: it may please thee to strengthen my memorie to keepe it well: it may please thee also to dispose mine heart willingly to receiue it with such desire as apperteineth: so that by mine ingratitude, the occasion which thou giuest me, be not lost. That I may thus doe, it may please thee to powre vpon me thy holy Spirit, the Spirit I say, of all vnderstanding, truth, iudgement, wisedome and learning, the quhilk may make me able so to profite, that the paines which shall be taken in teaching me, be not in vaine. And to what studie soever I apply my selfe, make me, O Lord, to addresse it vnto the right ende, that is, to knowe thee in our Lord Iesus Christ, that I may haue full trust of Saluation in thy grace, and to serue thee vprightly according to thy pleasure, so that whatsoeuer I learne, it may be vnto me as an instrument to helpe me thereunto.

And seeing thou doest promise to giue wisedome to the little and humble ones, and to confound the proude in the vanitie of their wits, and likewise to make thy selfe knowne to them that be of an vpright heart, and also to blinde the vngodly and wicked. I beseech thee to fashion me vnto true humilitie, so that I may be taught, first to be obedient vnto thee, and next vnto my Superiours, that thou hast appointed ouer me: further, that it may please thee to dispose mine heart vnfeignedly to seeke thee, and to forsake all euill and filthie lustes of the flesh: and that in this sort, I may prepare my selfe to serue thee onely in that estate, quhilk it shall please thee to appoint for me, when I shall come to age.

Out of the 25. Psalme.

The Lorde reuealeth his secretes vnto them that feare him, and maketh them to knowe his aliance.

A Prayer to be said before a man begin his warke.

LOrd God, most mercifull Father, and Sauiour, seeing it hath pleased thee to commaund vs to trauell, that wee may releeue our needs, we beseech thee of thy grace so to blesse our labour, that thy blessing may extend vnto vs, without the which, we are not able to continue, and that this great

great fauour may be a witnesse vnto vs of thy bountifulnes and assistance, so that thereby we may knowe the fatherly care that thou hast ouer vs.

Moreouer, O Lord, we beseech thee that thou wouldest strengthen vs with thine holy Spirite, that we may faithfully trauell in our state and vocation, without fraud or deceit: and that we may indeuour our selues to followe thine holy ordinance, rather then to seeke to satisfie our greedie affections, or desire to gayne. And if it please thee, O Lord, to prosper our labour, giue vs a minde also to helpe them that haue neede, according to that habilitie that thou of thy mercie shalt giue vs, and knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, and not by any meanes lift our selues vp aboue them which haue not receiued so liberall a portion as of thy mercie thou hast giuen vnto vs. And if it please thee to trie and exercise vs by greater pouerty and needs then our flesh would desire: that thou wouldest yet, O Lorde, graunt vs grace to know that thou wilt nurish vs continually through thy bountifull liberalitie, that we be not so tempted, that we fall into distrust: but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefites, but chiefely with thine heauenly and spirituall treasures, to the intent that wee may alwayes haue more ample occasion to giue thee thankes, and so wholy to rest vpon thy mercies. Heare vs, O Lord of mercie, thorough Iesus Christ our Lord,

Amen.

A Com-

A Commentarie vpon the first verse of the 122. Psalme,

Written by the learned

Doctor *M. L.*

Verse. 1.

I reioyced when they sayd vnto me: we will goe vnto the house of the Lord.

HE like saying hee hath in the 46. Psalme, God hath spoken in his Sanctuarie, therefore I will reioyce. Wherein is conteyned a comparison betweene his Kingdome, and other mightie and wealthie kingdomes of the world. As gif he should say: My kingdome is but a small and weake kingdome, gif you compare it with the power of other kingdomes of the world. But this haue I that all kings and kingdomes haue not, namely, that in my kingdome, the Lorde himselfe, the King of all kings, speaketh out of his holy Sanctuarie: therefore my kingdome is the kingdome of God, and therein I reioyce. Euen so here, sayth he, I reioyced: And why? Because it was sayd vnto me, We will goe into the house of the Lord, That is, God hath promised that wee shall be that people vnhilk shall enter into the house of the Lord. And should not this cause my heart to reioyce? For when I behold all other nations. I see them goe into the house of the deuill, and the Temples of Idols: I see they knowe not the true God, neither do they worship him. Great cause haue I therefore to reioyce, because I haue the promise of God that I shall goe with my people into the house of the Lord.

Dauid sheweth himselfe here to reioyce and be glad for two causes: not onely that the Lord had appointed a place wherein hee would be worshipped, euen the holy hill of Sion: but also because he had the consent of his people so obediently to ioyne with him in the true seruice and worship of the Lord. Oftentimes the Lorde had before promised by Moyses, that he would appoint such a place for his Sanctuarie as should be certaine and stable for euer: and yet aboue a thousand yeeres together, the Arke of the Lord was carryed hither and thether, from Tent to Tent, from habitation to habitation, hauing no certaine place to rest: But afterwards it was shewed vnto Dauid, that the Lorde would haue it remaine in the hill Sion, and that hee would haue there a Temple builded wherein he would be worshipped. By this example we are admonished that we haue double cause to reioyce whensoeuer the Lord doeth not onely encline our hearts by his holy Spirite to the obedience of his word: but also doth draw other vnto the same with vs, that we may be all ioyned together in the fellowship of Faith. We see the stubburnesse of mans heart to be such, that the greater number alwayes murmureth whenf euer the Lord speaketh: and therefore no

so shall cause have we to reioyce, when all consent together in one spirit, and one minde, in the true worshiy of the Lord.

These words: I reioyced when they said, &c. seeme to be verie simple, and to containe in them no great matter. But if you looke into the same with spirituall eyes, there appeareth a wonderful great maiestie in them. Which because our Papists can not see, they do so coldly and negligently pray, reade, and sing this Psalme and other, that a man woulde thinke there were no tale so foolish and vaine, which they would not eyther recite, or heare with more courage and delight. These words therefore must be vnfolded and laid before the eyes of the faithfull. For when he saith, we will goe into the house of the Lord: what notable thing can we see in these words, if we do but only beholde the stones, timber, golde, and other ornaments of the materiall temple? But to goe into the house of the Lorde, signifieth another maner of thing: namely, to come together where wee may haue God present with vs: heare his word: call vpon his holy name, and receiue helpe and succour in our necessitie. Therefore it is a false definition of the Temple which the Papists make: that it is a house built with stones and timber to the honour of GOD. What this temple is, they themselues know not. For the Temple of Salomon was not therefore beautifull, because it was adorned with golde and siluer and other precious ornaments: but the true beautie of that Temple was, because in that place the people heard the word of the Lord, called vpon his name, found him mercifull, giuing peace, and remission of sinnes, &c. This is rightly to beholde the Temple, and not as the vnlearned Bishops behold their idolatrous temple when they consecrate it.

These are then great causes of ioy and gladnes: to haue accesse vnto the Lord: to heare this consolation, that he is our God, which will heare vs, which will deliuer vs in the time of trouble, which will forgiue vs our sinnes, and at the last will giue vs euerlasting life. For these great benefites (saith Dauid) we giue thanks vnto God, and we reioyce that we may come together into that place wherein God worketh all these thinges by the power of his word. For it is the word alone whereby we know God, whereby we come vnto God, and whereby he bestoweth these great benefites of his fauour and loue vpon vs. Thus Dauid vnder these wordes: The house of the Lord, comprehendeth God himselfe, his name and his word, whereunto the Sabboth is dedicated, in the which we should rest from other busines and hearken vnto the Lord speaking vnto vs. This is to goe into the house of the Lord, and for this benefite to giue thankes vnto him. For this is an inestimable benefite, and cannot be comprehended of the wicked: But the godly onely doe knowe the word, and what benefite they receyue thereby. And this the Lord also requireth of his people, when he so often commanderh in the Lawe, that they should come together, that they should reioyce before the Lord, they should praise and magnifie his Name, for his benefites and great mercies so plentifully powred vpon them. And to this Dauid also prouoketh vs, by his example, that with reuerence, and as it were with an admonition, we should exult and reioyce before the Lord.

The end of the Catechisme.

FINIS.